

THE UDĀNA COMMENTARY

(Paramatthadīpanī nāma Udānaṭṭhakathā)

by

DHAMMAPĀLA

Translated from the Pāli

by

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VOLUME I

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ABBREVIATIONS

Editions of Udānatthakathā:

Text (Ee)	PTS edition, ed. F. L. Woodward, 1925
Ce	Sinhalese edition, Colombo, 1928
Be	Chaṭṭhasaṅgāyana edition, Rangoon, 1958
Se	Siamese edition, Bangkok, 1922

Texts:

(CPD)

A	AN	Aṅguttaranikāya
AA	Mp	Cty on A
Abhp	Abh	Abhidhānappadīpikā
Ap	Ap	Apadāna
Ap-a	Ap-a	Cty on Ap
Asl	As	Cty on Dhs
Bv	Bv	Buddhavaṃsa
Bv-a	Bv-a	Cty on Bv
D	DN	Dīghanikāya
DA	Sv	Cty on D
Dhp	Dhp	Dhammapada
Dhp-a	Dhp-a	Cty on Dhp
Dhs	Dhs	Dhammasaṅgaṇī
Gv	Gv	Gandhavaṃsa

It	It	Itivuttaka
It-a	It-a	Cty on It
J	Ja	Jātaka
Khp-a	Pj I	Khuddakapāṭha cty
Kvu	Kv	Kathāvatthu
M	MN	Majjhimanikāya
MA	Ps	Cty on M
Mhv	Mvu	Mahāvastu
Miln	Mil	Milindapañha
Nd1	Nidd I	Mahāniddeśa
Nd2	Nidd II	Cullaniddeśa
Nd-a	Nidd-a	Cty on Nd
Nett	Nett	Nettipakaraṇaṃ
Pe	Peṭ	Peṭakopadesa
Pm	Vism-mhṭ	Visuddhimagga-tīkā
Pṭṣ	Paṭṣ	Paṭisambhidāmagga
Pugg-a	Pp-a	Puggalapaññatti cty
Pv	Pv	Petavatthu
Pv-a	Pv-a	Cty on Pv
S	SN	Samyuttanikāya
SA	Spk	Cty on S
Sn	Sn	Suttanipāta
Sn-a	Pj II	Cty on Sn
Sp-ṭ	Sp-ṭ	Sāratthadīpanī
Sv-pt	Sv-pt	Dīgha-tīkā
Thag	Th	Theragāthā
Thag-a	Th-a	Cty on Thag
Thīg	Thī	Therīgāthā
Ud	Ud	Udāna
Ud-a	Ud-a	Cty on Ud
Vibh	Vibh	Vibhaṅga
Vibh-a	Vibh-a	Cty on Vibh
Vin	Vin	Vinayaṭṭhaka
Vin-a	Sp	Cty on Vin
Vism	Vism	Visuddhimagga
Vv	Vv	Vimānavatthu
Vv-a	Vv-a	Cty on Vv

Translations:

AIWS	As It Was Said (= trans of It)
BA	The Book of Analysis (= trans of Vibh)
B Disc	The Book of the Discipline (= trans of Vin)
Brethren	Psalms of the Brethren (= C. A. F. Rhys Davids' trans of Thag)
BL	Buddhist Legends (= partial trans of cty on Dhp)
Compendium	Compendium of Philosophy (= trans of Abhidhammatthasaṅgaha)
CSM	The Clarifier of the Sweet Meaning (= trans of Bv-a)
DD	The Dispeller of Delusion (= trans of Vibh-a)
Dial	The Dialogues of the Buddha (= trans of D)
EV i	Elders Verses I (= K. R. Norman's trans of Thag)
EV ii	Elders Verses II (= K. R. Norman's trans of Thīg)
Expos	The Expositor (= trans of Asl)
GD	The Group of Discourses II (= K. R. Norman's trans of Sn)
GS	The Book of the Gradual Sayings (= trans of A)
Guide	The Guide (= trans of Nett)
Inception	The Inception of Discipline (= trans of Vinaya Nidāna)
Ireland	The Udāna (= Ireland's trans of Ud)
KS	The Book of the Kindred Sayings (= trans of S)
MLS	The Middle Length Sayings (= trans of M)
MQ	Milinda's Questions (= trans of Miln)
MR&I	The Minor Readings & Illustrator (= trans of Khp-a)
P Contr	Points of Controversy (= trans of Kvu)
PD	The Path of Discrimination (= trans of Pts)
Pp	The Path of Purity (= Pe Maung Tin's trans of Vism)

Ppn	The Path of Purification (= Nāṇamoli's trans of Vism)
PS	Peta Stories (= trans of Pv-a)
Sisters	Psalms of the Sisters (= C. A. F. Rhys Davids' trans of Thīg)
SOM	Stories of the Mansions (= I. B. Horner's trans of Pv)
VofU	Verses of Uplift (= Woodward's trans of Udāna)
VS	Vimāna Stories (= trans of Vv-a)

Dictionaries, etc.:

BHSD	Buddhist Hybrid Sanskrit Dictionary
BSOAS	Bulletin of the London School of Oriental & African Studies
Buddhist Dictionary	Buddhist Dictionary (Nyanatiloka)
Childers	A Dictionary of the Pali Language
CPD	A Critical Pali Dictionary
DPPN	Dictionary of Pali Proper Names
Ency. Buddhism	Encyclopaedia of Buddhism
JPTS	Journal of the Pali Text Society
PED	The Pali Text Society's Pali-English Dictionary
SED	Sanskrit-English Dictionary (Monier-Williams)

INTRODUCTION

The following editions of Ud-a have been used during the course of translation:

(1) that in Roman characters, edited by F. L. Woodward, and published by the Pali Text Society in 1925 (referred to as "text" in the notes);

(2) that in Sinhalese characters, edited by the venerable Bihalpola Siri Dewarakkhita Thera, revised by the venerable Mahagoda Siri Nāṇissara Thera, finally revised by the venerable Kahawe Siri Sumangala Ratanasara Nayaka Thera, and published as Volume VI in the Simon Hewavitarne Bequest Series, Second Edition, Colombo, in 1928 (referred to as "Ce" in the notes);

(3) that in Burmese characters, being the Chaṭṭhasaṅgāyana edition, published in Rangoon in 1958 (referred to as "Be" in the notes); and

(4) that in Thai characters, edited by the venerable Kittisobhanatthera, and published by the Mahāmakut Rājavidyālaya, Bangkok, in 1922 (2465 BE) to commemorate the death of Sobhā Rājini in 1919 (referred to as "Se" in the notes).

In addition, I have also made occasional reference to a modern Thai translation of Ud-a, published by the Mahāmakut Rājavidyālaya, Bangkok, in 1982 to mark the 200th anniversary of the Cakri royal household, although the translation is evidently a rather poor one, being hardly intelligible to the average lay Thai speaker, and one which I am told tends to leave any difficult words in the original.

As with the translation of Ud, some words were, on occasion, found to be present in some editions of the text but not in others; and when it seemed impossible to decide whether the disputed reading ought to be retained, I have erred on the side of caution and included the additional words in braces ({}).

Throughout the translation, I have adhered, almost without exception, to the punctuation of Be, completely ignoring the (often nonsensical) punctuation offered by Woodward, whose edition of the text is so riddled with errors, misprints and misunderstandings that it is often tantamount to being useless. For passing aside the fact that Woodward's edition of the text, like the articles in CPD, is based, in the main, on the first edition (1920) of Ce, which was superseded, three years after he had gone to print, by the superior second edition to which I have had access, there surely can be no excuse for such errors as his starting, not only a new sentence, but a new paragraph even with the final subordinate clause of a preceding sentence (tasmim kāle...apaññattattā, Ud-a 296), or for the fact that on numerous occasions the readings contained in his footnotes are exactly the same as those upon which they are supposed to be variants (Ud-a 67 n 12; 204 n 2; 280 n 1; 421 n 8; etc.), not to mention the huge number of mispunctuations (e.g. suddh' uttar'ās-ange, Ud-a 70), wrong identifications of sources and, above all, the arrogant manner in which he seems to have taken it upon himself to impose his own readings on the text in the apparent belief that Dhammapāla, whom he clearly deemed inferior to Buddhaghosa, was often misquoting (Ud-a 141 n 4), or wrongly adding to (Ud-a 383 n 7), his illustrious predecessor, its not having occurred to him that Dhammapāla might have been using sources similar to, but nonetheless occasionally at variance with, those used by Buddhaghosa, on account of the fact that they belonged to a different bhāṇaka-tradition. As a result, I have invariably found it necessary to adopt the more correct readings contained in the other editions—many of which readings which were, in fact available to Woodward, usually from his source "C", yet which readings he for some unknown reason rejected. This has given rise, unavoidably, to a large number of notes recording the adoption of such readings, for

without such notes any reader in the West, with only Woodward's edition available to him, would simply despair at the apparent lack of any correlation between the translation and the text upon which it purported to be based.

It has to be stated, right from the outset, that the *Udānaṭṭhakathā* is a very difficult and highly complex text and one which demands of its reader a level of understanding of the Dhamma—or rather of the stage that the systematisation of that Dhamma had reached in the hands of the *Mahāvihāra* fraternity in the fifth century AD—similar to, if not equal to, that of *Dhammapāla* himself. Technical terms abound, but are simply alluded to, never explained, in much the same way that a car-maintenance manual refers, without explanation, to “tappets”, “sump”, “crankshaft”, “piston” and “carburettor” and so on, on the assumption that these will all be readily understood by the reader, who already knows the part played by each in the overall functioning of the system. And just as such a manual is informative only to those who already understand motor-vehicle technology, so is *Dhammapāla*'s ‘commentary’ only informative to those already familiar with the system to which he constantly alludes but never fully explains.

A clear and detailed overview of the system concerned does not seem to have survived the intervening 1500 years, and I know of no publication, be it text or secondary source, in which that system is fully explained. To be sure some of the foundation-stones are still to be seen in the *Visuddhimagga*, but those fragments of what was once the superstructure, though scattered here and there in the various commentaries, now lie lonely and forlorn, giving little indication of the part they once played in the whole. A good deal of time has, therefore, had to be given over trying to identify the various technical terms to which *Dhammapāla* alludes, recording any worthwhile information in the notes; though in order to prevent what would have become an extended commentary on a commentary which is already long enough, I have, in the main, used the notes to steer the interested reader in the right direction, rather than take him on a guided tour. All too often, however, I have seemed to draw a blank and there are therefore a good number of places where

the translation is at best provisional and must necessarily remain so until more pieces of the system come to light, perhaps following the translation of further commentaries and their *ṭīkā*s.

Although I have suggested that the present commentary might be likened to a car-maintenance manual, it is, of course, also much more than that, for it is at the same time a literary tour-de-force, and one full of rhetoric. Or perhaps 'literary' is not the best choice of words here, for though composed in book-form, Dhammapāla nonetheless points out in his concluding remarks that his commentary admits of as many as thirty-four recitation-sections, thus reminding us of the fact that the Buddhist tradition has always been essentially an oral one, and that even after the texts had been committed to writing, the results of such labours were nonetheless designed to be recited, or heard, rather than read quietly to oneself. Indeed, one can go so far as to say that a Pali commentary may, at one level, be also likened to a musical performance, especially an Indian one, in which the basic *rāga* (the canonical lemma) is first stated, around which the artist (the commentator) then weaves his doctrinal improvisations, embellishing and amplifying the original theme. Compare, for instance, how Dhammapāla explains the basic Udāna (VIII.6) of:

"Those who cross over the foamy deep, the flow, after building a bridge, ignoring the small ponds—whilst folk bind together a raft—these intelligent folk are crossed over"

as follows:

"This is what is said: *those who cross over the foamy deep* of saṃsāra, broad and deep, and the stream of craving, these, *after building a bridge* reckoned as the ariyan path, *ignoring the small ponds*, without even taking into consideration the hollows laden with water—*whilst this folk*, on the other hand, desiring to cross over this trifling amount of water, *bind together a raft*, go to great pains to bind a raft—*these intelligent folk are crossed over*, these who are

intelligent on account of their being endowed with intelligence reckoned as the knowledge associated with the ariyan path, (that is to say) the Buddhas and the Buddhas' *sāvakas*, *are crossed over*, are established on the far shore, without anyraft whatsoever".

It has been said that at least one of the goals of a good translation is that it should reflect "all the nuances of the original, so that the readers of the translation experience the same reactions as the original hearers or readers" (K. R. Norman, "On translating from Pāli", Collected Papers III, p 60). Given this dictum, I have therefore tried to retain, in translation, as much of the rhythm of the original as possible, which consists of long drawn-out sentences punctuated by short, terse ones, just as I have also tended to allow statements that are cryptic in the original to remain cryptic in translation, rather than give in to the temptation of inserting additional information in parentheses which might result in the translation saying more than, or the opposite of, what Dhammapāla originally intended. If, as I am sure he will, the reader sometimes finds the translation hard-going—which I am afraid it has at times to be, since the original is at such places equally hard-going—I would suggest that he stop and recall the fact that the text that he is reading is, after all, in reality a form of oratory, and one that was designed to be recited; and if the reader then tries, instead, reading the translation out loud slowly to himself, pausing in all the appropriate places, he may well find not only that the translation makes more sense but that he also has a better appreciation of how the original once sounded. Or alternatively, he might also consider the possibility of reading passages such as the one quoted above as though they were actually a dialogue, with one voice reading the canonical lemmas, the other Dhammapāla's glosses; and I have, to this end, wherever practicable, isolated the canonical lemmas in lengthy passages through the use of italics.

There are a number of other levels to this highly complex piece of oratory, including the political. For although ostensibly simply a commentary aimed merely at explaining the various

words encountered, it is nonetheless possible to detect between the lines what some might call a “hidden agenda”, in which Dhammapāla tacitly seeks to demonstrate, through his explanations, that the canonical text commented upon fully supports the system then currently espoused by the residents of the Mahavihāra. For if it can be shown that Buddhavacana supports the system, then so also, ipso facto, would the Buddha himself have supported it.

In closing, I would again caution the reader that Ud-a is, at times, a very difficult and demanding text, composed either by a man himself highly competent in a large number of different disciplines—including philosophy, practice, grammar and linguistics, not to mention the Indian cultural heritage as a whole—or at least by one surrounded by those to whom he could turn for further information. Not so his twentieth century translator, who has had throughout to work in ignorance and isolation, save towards the end when two persons promptly, and magnanimously, answered my pleas for assistance, namely Ole Holten Pind, editor of the Critical Pali Dictionary, who has helped clear up, in long conversations over the telephone, a good number of points, especially those having to do with grammar, and Bhikkhu Bodhi, an American monk resident in Sri Lanka and true Bodhisatta, who has not only helped solve a good many outstanding issues—notably in the area of tradition and practice, in which he is singularly well qualified—but who has also selflessly, and in the minimum of time, read through and thoroughly revised my translation of the extremely difficult and involved commentary on the first three suttas (Ud-a 6-51). To both of these I offer my sincere thanks, as I do also to the Council of the Pali Text Society for their generous support, by way of a research scholarship, throughout the course of the work, and without which the present translation would never have been possible.

Peter Masefield,
Sydney, December 1993.

Namo tassa Bhagavato Arahato Sammāsambuddhassa

AN ACCOUNT OF THE INCEPTION OF THE COMPOSITION¹

[1] I salute the Saviour of Great Compassion, the one who has gone to the other shore of the ocean of things knowable, the one teaching in a vivid method that which is recondite and profound².

I salute the utmost Dhamma, worshipped by the Perfectly Self-Enlightened One, by means of which those possessed of knowledge and good conduct exit from this world.

I salute the Ariyaśaṅgha, that unsurpassed merit-field, (namely that śaṅgha) which, possessed of the special qualities of morality and so on, is established in the paths and their fruitions.

All³ those Udānas, that were taught by the one seeking (others') well-being with this and that as their source, (that were taught,) as a result of purified achievement⁴, by the Great Rishi, (were combined) into a single whole by those compiling the recension, and then rehearsed by the Dhamma-recensionists under the name of the "Udāna" which, adorned with verses risen up through euphoria, completely elucidates⁵ the Conqueror's Dhamma-shock⁶ or jubilation⁷.

Although the commentary on its meaning is arduous for me to perform, on account of the fact that it⁸ is something that ought to be plunged into (only) by those with profound knowledge⁹, (nonetheless,) since I have become one for whom obstacles have, under all circumstances, been removed through the effulgence of whatever merit has thus been born through this salutation to the Three Jewels,

[2] (and) since the Teacher's Teaching, together with its commentary, (still) survives, (and) the interpretation¹⁰ (thereof) of those lions, the Former Ācariyas, still stands,

I shall therefore, having plunged in hanging on to same¹¹, adhering to the method of the Ancient Commentary, as well as to the five Nikāyas,

(And) without contravening the opinion of the residents of the Mahāvihāra which is quite pure, unconfused, (and) a recondite interpretation of (its) meaning,

Produce, as well as I am able, an exposition of the meaning of that "Udāna", unerringly recounting the meaning repeatedly handed down.

Hence, please accept, good sirs, the meaning of same as I, seeking the long-lasting (nature) of the True Dhamma, classify (that "Udāna").

Herein:

Udāna (Udānaṃ): an Udāna in what sense? In the sense of *udānana*¹² (upsurging¹³). What is this that (goes) under the name of an Udāna¹⁴? A pronouncement (*udāhāro*¹⁵) caused to rise up through a thrill of joy. For¹⁶ just as whatever substance that is to be measured, such as oil and so on, the māna¹⁷ is not able to take, that goes on its way overflowing (same), is spoken of as its surplus¹⁸, and whatever water a pond is not able to take, that goes on its way engulfing (things), is spoken of as a flood, so, in that same way, is that particular pronouncement (made) irrespective of (whether there be any) recipient (present)¹⁹, as it emerges outside via the speech-door after failing to remain within as the excess of whatever explosion of thought²⁰, caused to rise up through a thrill of joy, the heart's interior²¹ is not able to contain, spoken of as an Udāna. This expression of sentiment²² is equally applicable²³ also (in the case of an Udāna caused to rise up) by way of Dhamma-shock. In some cases such (an Udāna) occurred by way of the composition of verses, in some cases by way of prose. However, those uttered were, in the majority of cases, those having the characteristic mark of the Udāna(-aṅga) that is spoken of in the Commentaries as "(a

suttanta) followed by (one or more) verse(s) consisting of knowledge (about some situation) accompanied by euphoria (felt thereat)"²⁴, for an Udāna is, in the main, proclaimed by way of a composition of verses and caused to rise up through joy and euphoria, although the rest²⁵, such as "There is, monks, that base wherein there is neither earth, nor water²⁶" (Ud 80) and so on and "He who injures with a stick creatures desiring happiness" (Ud 12) and "If you have fear of dukkha, if dukkha is distasteful for you²⁷" (Ud 51) and so forth are also admissible. These, and those of other kinds²⁸, are threefold, viz. those proclaimed by the Omniscient Buddha, those proclaimed by Paccekabuddhas and those proclaimed by sāvakas. Herein, those proclaimed by Paccekabuddhas [3] are solely those handed down in the Khaggavisāṇasutta by way of:

"Laying aside the stick where all creatures are concerned, not antagonising²⁹ even one of these" (Sn 35)

and so on³⁰; whilst those proclaimed by sāvakas are those handed down in the Theragāthā by way of:

"All lust has been abandoned by me, all hatred uprooted, all delusion slain by me; I am become cool, nibbuta" (Thag 79)

and so forth, and in the Therīgāthā by way of:

"I was restrained in body, speech and mind; having plucked out craving together with its root, I am become cool, nibbuta" (Thīg 15)

and so on³¹. But these (Udānas) of these male and female elders are not merely Udānas alone—they are, moreover, also lion-roars. Those proclaimed by devas such as Sakka and so on by way of "Oh ! What a gift ! The highest gift is well established in Kassapa !" and so forth (Ud 30) and those proclaimed by humans such as the brahmin Ārāmaḍaṇḍa³² and so on by way of "Namo tassa Bhagavato" and so forth (A i 67), whilst still being

Udānas³³ incorporated at the Three Rehearsals, are not those implied in the present context. Rather, it is those which were originally proclaimed³⁴ by the Perfectly Self-Enlightened One himself, which constitute the Word of the Conqueror³⁵—those to which the Lord referred and which he stated to be the “Udāna” when classifying and expounding the Dhamma of the texts as ninefold³⁶—that are alone included here as being in need of complete exposition, since it is these alone that were rehearsed by the Dhamma-recensionists as the “Udāna”. Moreover, that which was caused to occur, by way of an Udāna, by the Lord at the root of the Bodhi (Tree)³⁷, that was elucidated by means of the verses beginning “For countless births in saṃsāra” (Dhp 153f), and that were verses consisting of an Udāna compulsory (also) for countless hundreds³⁸ of thousands of (other) Perfectly Self-Enlightened Ones, ought to be regarded as having been rehearsed by the Dhamma-recensionists within the Dhammapada, (since) they had failed to compile such recension previously within the canonical Udāna³⁹, on account of the fact that it was (only) at a later stage⁴⁰ that (such verses) had been taught by the Lord to the Treasurer of the Dhamma⁴¹. (Similarly), that utterance consisting of an Udāna, viz. “Koṇḍañña, truly, has understood; Koṇḍañña, truly, has understood”⁴² (Vin i 12; S v 424)—that explosion⁴³ of noise, proclaimed by the Lord, that was capable⁴⁴ of announcing same to devas and men throughout the ten thousandfold world-system—is to be regarded as not having been rehearsed by the Dhamma-recensionists within the canonical Udāna either, on account of its not making either pravṛtti or nivṛtti⁴⁵ manifest, unlike the utterance beginning “When, for sure, things appear” (Ud 1); (for the utterance concerning Koṇḍañña) was [4] (rather) merely a pronouncement, born through joy and euphoria, having as its root-cause his reviewing the fruitful nature of his own (previous) fatigue, on account of the fact that the ariyan path that formed one part of the Dhamma he had himself attained had been attained, in accordance with the way in which it had been taught, first of all amidst the sāvakas by that elder at the culmination of the teaching of the Dhamma-

cakkappavattanasuttanta⁴⁶ (Vin i 10ff; S v 420ff), being similar in nature to the utterance beginning "Truly did the monks on one occasion win me over" (≠ M i 124⁴⁷) which had as its (own) root-cause his reviewing the right practice on the part of every single monk at such time as he was still newly awoken⁴⁸.

Now this same Udāna which, as to the three Piṭakas, viz. the Vinayapiṭaka, Suttantapiṭaka⁴⁹, and Abhidhammapiṭaka, belongs to the Suttantapiṭaka, which, as to the five Nikāyas, viz. the Dīghanikāya, Majjhimanikāya, Saṃyuttanikāya, Aṅguttaranikāya, and Khuddakanikāya, belongs to the Khuddakanikāya, (and) which, as to the nine limbs of the Teaching, viz. the Suttas, the Mixtures of Prose and Verse, the Expositions, the Verses, the Udāna, the Itivuttaka, the Jātakas, the Unprecedented Phenomena and the Miscellanies, is the recension (known as) the Udāna⁵⁰; (whilst) as to the eighty-four thousand Dhamma-units⁵¹ thus laid claim to⁵² by the Treasurer of the Dhamma, viz.

"Eighty-two thousand I received⁵³ from the Buddha, two thousand from the monks⁵⁴—these eighty-four thousand are the dhammas set in motion" (Thag 1024)

it is a recension consisting of a few of those (same) Dhamma-units.

As to chapters, there are eight chapters, viz. the Enlightenment Chapter, the Mucalinda Chapter, the Nanda Chapter, the Meghiya Chapter, the Soṇa⁵⁵ Chapter, the Blind from Birth Chapter, the Small Chapter (and) the Pāṭali Villagers Chapter; as to suttas, it is a recension consisting of eighty suttas, as to verses, a recension consisting of ninety-five verses that consist of an Udāna. As to recitation sections, there are as many as eight-and-a-half recitation sections. As to sequential teachings, there is, in the Bodhisutta, one sequential teaching⁵⁶ by way of a teaching sequential upon a question⁵⁷, in the Suppavāsāsutta two sequential teachings by way of a teaching sequential upon a question and a teaching sequential upon, and in accordance with, an earlier teaching⁵⁸, (whilst) there are, in each of the rest

(of the suttas), one sequential teaching by way of a teaching sequential upon, and in accordance with, some earlier teaching, there being, moreover, in this connection no teaching sequential upon a present mental disposition—thus it is, as a whole, a recension with eighty-one sequential teachings. As to words, there are twenty-one thousand words plus a further hundred besides, as to verse-elements⁵⁹, eight thousand⁶⁰ plus four hundred and twenty-three⁶¹ besides, [5] (whilst) as to letters, there sixty thousand, three hundred and eighty-two letters plus seven thousand besides. For this reason, this (recension) is spoken of⁶² (as follows):

“As to composition, there are exactly eighty suttantas, chapters eight, whilst for the Udāna ninety-five verses are made manifest; and, as to size, there are as many as eight-and-a-half recitation sections, likewise for the Udāna eighty sequential teachings, plus one besides; whilst the discerning might point out these twenty-one thousand and one hundred words counted for the Udāna;

whilst as to words in the verses:

He might point to⁶³ these words⁶⁴—as many as eight thousand as well as four hundred and twenty-three—for the Udāna, whilst for the Udāna sixty-seven thousand, three hundred and eighty-two letters are likewise made known”.

Its eight chapters commence with the Enlightenment Chapter, the Enlightenment Sutta being first amongst its suttas, whilst this commences with the source⁶⁵ of “So was there heard by me” and so on uttered by the venerable Ānanda at the time of the First Great Rehearsal. The (account of) that same First Great Rehearsal has, however, already been incorporated in a text within the Vinayapiṭaka⁶⁶; but since whatever⁶⁷ historical account ought, in this connection, to be given for the sake of skilfulness as regards its source is the same as that also stated in the Sumaṅgalavilāsini⁶⁸, the Commentary on the Dīghanikāya, such is to be understood in exactly the same manner stated therein⁶⁹.

Notes

¹ Reading ganthārambhakathā with Be; text Ce Se omit.

² Reading nipuṇagambhīravicitranayadesanaṃ with Ce Be Se for text's nipuṇagambhīraṃ vicitranaḍadesanaṃ. At VS 3 I took these, following the recommendation of N. A. Jayawickrama, as two bahuvrīhis qualifying nāthaṃ, viz. who is recondite and profound, one teaching a vivid method, but now think the present interpretation, hitherto also adopted at PS 3, to be the more likely (such interpretation also being that found in the Thai trans.). Alternatively, the compound might also be construed as "the one whose teaching is recondite, profound, one with a vivid method". These opening verses should be read in conjunction with those of the Concluding Remarks at Ud-a 436.

³ I have re-arranged the order of some of the verses that follow, so as to render them more intelligible in translation.

⁴ Suddhāpadānena; on apadāna, cp EV i 133 on Thag 47. As the sequel demonstrates, the Buddha gave rise to the various Udānas upon becoming aware of the spiritual achievements of others.

⁵ Reading °paridīpanaṃ with Ce Be Se for text's °padīpanaṃ.

⁶ Dhammasaṃvega; saṃvega is defined, at Vv-a 213, as saṃvego nāma sahotappamā ñāṇaṃ (knowledge (about some situation) accompanied by a desire to shrink (therefrom)), whilst Khp-a 235 = Vism 135 gives the eight grounds for saṃvega as birth, old age, sickness, and death, plus dukkha in the states of loss, and that dukkha rooted in the cycle whether past, present or future. It is clear that the first four of these (if we include the birth of Rāhula) constituted the four shocks that led the Buddha to go forth (on which see also Ud-a 21, 257 below), though Ñāṇamoli (Ppn 140; MR&I 269) takes saṃvegavatthūni as "grounds for a sense of urgency", Pe Maung Tin (Pp 156) as "objects of emotion", both of which renderings strike me as being altogether too weak. For vega, alone, is similarly used in the context of a sudden, and violent occurrence, such as when the venom from a snake-bite strikes its fatal blow (cp Pv-a 62, Vv-a 308ff), when it might be rendered "jolt", just as vegena often has to be taken as "speedily" (Ud-a 169), or "forcefully" (Ud-a 426); whilst,

overleaf, we are told that an Udāna is (in the majority of cases) a pronouncement caused to rise up through a thrill of joy (pīṭivega), or through joy and euphoria (pīṭisomanassa), but also, on occasion, as a result of Dhamma-shock (Dhammasaṃvega). Some may question my use of “shock” for saṃvega—Bhikkhu Bodhi, for instance, would prefer I use “Dhamma-inspiration” here (just as he also strongly disapproves of my rendering of “euphoria” for somanassa), whilst N. A. Jayawickrama, in his revision of Vv-a, once suggested “fervour” to be perhaps more appropriate for saṃvega—but it would seem to me that anything less than “euphoria” and “shock” would fail to capture the emotion responsible for these Udānas. I leave Dhammasaṃvega as “Dhamma-shock”, since I am not sure how to resolve the compound; but if we take this to denote what we normally mean by “a shock to the system”, we may not be far from what is intended.

⁷ Cp Ud-a 389 below.

⁸ I presume that tassa here refers back to “the Udāna”. Why Woodward should here note that Vv-a reads tassāhaṃ quite escapes me; such a note would seem more pertinent two verses later, if at all.

⁹ Cp the similar disclaimers at Khp-a 11 and Vism 522f.

¹⁰ Vinicchayo; or doctrine, dogma, opinion, judgement, etc.

¹¹ Avalambitvā ogāhetvāna; the underlying sense is that of plunging into something (such as water), at the same time hanging on to a lifeline suspended from above—to render this simply as “having plunged in with its (i.e. the interpretation of the Former Ācariyas) support” fails to capture the full imagery.

¹² Reading udānanatthēna with Be (Ce udānanatthēna) for text’s udānatthēna, Se udānatthēna.

¹³ The term Udāna, literally “up-breath”, is also used to denote one of the five vital airs that rises up the throat and enters the head. The two English terms that come closest in meaning to its application here are probably “ebullience” and “effervescence”; but unfortunately the former of these has, like “outburst”, “outcry”, “uproar” (and to a lesser extent, the quality of being “outspoken”), developed a negative connotation. The choice

of “Uplifting Verses” at MLS i 171 suggests the exact opposite of that intended, as does probably Woodward’s chosen title of “Verses of Uplift”, whilst Jayawickrama’s “Stanza of Joy” (Inception, p 15) is probably far too weak.

¹⁴ Udānaṃ; Ce udānanaṃ.

¹⁵ From ud + ā + √hr̥, literally to put up; cp the current idiom that one should put up or shut up.

¹⁶ On what follows, cp DA 140f = MA ii 198 = SA i 60 = AA ii 139f = iii 315.

¹⁷ Mānaṃ; Ce māṇaṃ, Se pamāṇaṃ. The māna was a measure (and measuring vessel) of uncertain size, said to be equivalent to eight nālīs, with the half-māna or four nālīs making one tumba (J i 468), and is contrasted, at Pv-a 254, with the doṇa and the basket. It is therefore of interest that Be also records a Khmer vl of nālīm.

¹⁸ Avaseko; not listed by Childers or PED. CPD gives the meaning as “overflowing” without further explanation.

¹⁹ Cp Ud-a 389 below.

²⁰ Vitakkavipphāraṃ; or perhaps “eruption of thought”—cp also Ud-a 4 below with respect to sound (nigghosavipphāraṃ). According to PED, vipphāra means “diffusion, pervasion, spreading out”, but this is to ignore the fact that its root of sphar means to tremble or quiver, SED listing also such meanings as “twang of a bow-string” (sv visphāra) and “a shock” (sv sphāra). Vitakkavipphāraṃ would therefore seem to mean something more akin to mental excitement or astonishment and, less literally, by way of a corollary, “thinking out loud/aloud”, for the first of the two stories illustrating its meaning at AA ii 269f concerns a man going along rehearsing what he is about to propose to the king and his ministers, on the basis of which someone else, overhearing same, predicts he will be successful, just as the second records an incident in which someone, overhearing an elder wondering to himself why a certain woman had not seen him when gathering alms, deduces in which village the episode occurred. Such an interpretation would accord with the foregoing statement at DA 887 = AA ii 269 which explains vitakkavipphārasaddaṃ as the sound, by way of “thinking

out loud/aloud" (vitakkavipphāravasena), on the part of those babbling when asleep or negligent, with the canonical passage there commented upon, as well as the present context in which the Buddha thinks out loud when giving rise to an Udāna. Elsewhere, however, the term has been variously rendered as "a rational sound" (Dial iii 99), "an utterance intelligently made" (GS i 154), and "an irradiation of initial application of mind" (P Contr. 240), just as vipphāravā vitakko is taken, at Expos 152, as "initial application of mind possesses vibration", all of which seem to me to be quite wrong; whilst Woodward, at GS i 154 n 6, appears to misunderstand the above stories when he states "*Comy.* takes it as a sound overheard from someone chattering or half asleep; but the story by which he illustrates would give the meaning of 'a chance remark overheard'. Thus the skill implied would be that of 'putting two and two together'".

²¹ Reading antohadayam with Ce Be Se for text's hadayam; PED lists hadaya as masculine, but cp Childers, and SED sv hr̥daya, which both give it as neuter, as it clearly also is here.

²² Ākāro; CPD cites this passage as an example of ākāra (3), viz. appearance, form, shape, countenance, failing to note the alternative reading of the following note. It would seem, however, more likely an instance of ākāra (1), viz. indication of sentiment by gesture or movement—cp SED sv ākāra, which also lists such meanings as "external gesture" and "expression of the face (as furnishing a clue to the disposition of mind)".

²³ Reading labbhathe with Ce Be Se for text's labhate.

²⁴ Dhammapāla is here clearly alluding to the passage at Inception 28 = DA 24 = MA ii 106 = AA iii 6 = Nd-a i 270 = Asl 26 = Gv 57 (JPTS 1886) where the Udāna, as the ninth limb (aṅga) of the Teaching, is equated with eighty-two such suttantas, viz. somanassañāṇamayikagāthāpaṭisaṃyuttā dve asīti suttantā udānan tiveditabbaṃ. Some—e.g. K. R. Norman, *Pali Literature*, Wiesbaden 1983, p 61; Ency. Buddhism i 617; and (by implication) Jayawickrama, Inception, 101 n 5—have taken this passage in Buddhaghosa's cties to be equating the present Udāna with the aṅga bearing the same name, though it might be argued that this is to read more into the statement than is

perhaps warranted, since all Buddhaghosa might really be stating is what a (possibly no longer extant) *aṅga* was believed once to contain. No such argument is, however, possible in the present instance since, at Ud-a 4 below, Dhammapāla explicitly equates the *Udāna* upon which he is here commenting with that *aṅga*, despite the fact that the work commented upon contains only eighty *suttantas*, not all of which are followed by a verse, whilst those that are so followed are, at times, followed by a verse occasioned, instead, by Dhamma-shock. His silence on these discrepancies—which surely call for some explanation—is all the more surprising when he quotes without any apparent sense of contradiction, at Ud-a 5 below, a verse confirming that its *suttantas* total only eighty. Jayawickrama takes *somanassanāṇamayikagāthāpaṭisaṃyuttā* as “containing stanzas which were prompted by an awareness of joy” (Inception 25), Pe Maung Tin as “connected with verses due to knowledge and joy” (Expos 33); whereas Bhikkhu Bodhi has recommended that this be taken as “connected with a verse created from knowledge conjoined with euphoria” (at the same time disagreeing, as already noted, with my taking *somanassa* as “euphoria”). In this he is no doubt correct since, as already noted above, Vv-a 213 similarly defines *saṃvega* as *sahottappaṃ nāṇaṃ* (knowledge (about some situation) accompanied by a desire to shrink (therefrom)); whilst at Ud-a 44 below we also encounter the compound *somanassasampayuttañāṇasamuṭṭhānaṃ* (caused to rise up through knowledge connected with euphoria).

²⁵ Those in prose caused to rise up through joy and euphoria and those caused to rise up as a result of Dhamma-shock, whether in verse or in prose.

²⁶ Text Ce add *taṃ es' ev' anto dukkhassa*, text prefixing same with “—pe—”.

²⁷ Reading *sace vo dukkham appiyaṃ* with Be Se; text Ce omit.

²⁸ *Evamādi tayidaṃ*; Be *evaṃ tayidaṃ*.

²⁹ *Aviheṭṭhayaṃ*; Ce Se *ahethayaṃ*.

³⁰ Cp *Mahāvastu* i 359: “All the stanzas of the *Khadgaviṣāṇa* are to be supplied here in full, namely the stanzas pronounced by each one of the *Pratyekabuddhas*”, upon which Jones (*Mahāvastu*

trans. i 305 n 1) adds the note: "The Khaggavisāṇa Sutta in Sn. (35–75) contains only 41 stanzas. But it is implied here that there were 500 stanzas, i.e. the number of the Pratyekabuddhas".

³¹ Reading ādinā with Be; text Ce Se omit.

³² Reading Ārāmaḍaṇḍa° with Ce Be for text's āraddha°, Se (Be vl) Soṇadaṇḍa°.

³³ Since introduced in either case by the phrase udānam udānesi (gave rise to (this) Udāna).

³⁴ Āhacca bhāsītāni; cp MQ i 207 n 2 and Nāṇamoli, Guide 35 n 117/1. Much the same phrase recurs at Asl 9 but the sense is somewhat obscured by the translation at Expos 11. For some reason CPD, sv āhaccabhāsita, gives the reading as āhaccāni, which is not supported by any edition.

³⁵ Jinavacana; according to Childers, synonymous with Buddhavacana.

³⁶ As at e.g. M i 133.

³⁷ Cp J i 76.

³⁸ Reading °sata° with Be Se; text Ce omit. Cp also Dh-p-a iii 127: anekehi buddhasatasahashehi avijahitaṃ udānaṃ.

³⁹ Which seems to imply that the Udāna was rehearsed before the Dhammapada, although the order of rehearsal given at DA 15 suggests otherwise.

⁴⁰ Aparabhāge—presumably an allusion to Dh-p-a iii 127: Anekajātisaṃsāraṇa ti imaṃ dhammadesanaṃ Satthā bodhirukkhamūle udānavasena udānetvā aparabhāge Ānandattherena puṭṭho kathesi. The Thai trans. takes aparabhāge with saṅgitā, viz. rehearsed at a later stage.

⁴¹ Cp DA 16 = Inception 17 which shows there was controversy as to whether the verses in question or that beginning "When, for sure, things appear" mentioned at Ud-a 4 constituted the first utterance of Gotama as Buddha, an issue Kh-p-a 13 attempts to resolve by pointing out that "For countless births in saṃsāra", although forming the beginning of Buddhavacana, was said at the time in the mind only, without speech utterance, and reported only at a later stage to Ānanda, "When, for sure, things appear" therefore being the first thing actually uttered. Cp also Sv-pt i 30f for similar.

⁴² Also quoted at Ud-a 371 below.

⁴³ Vipphāraṃ; cp above.

⁴⁴ Reading °samattha° with Ce Be (Se °samatthaṃ) for text's °samatha°.

⁴⁵ Pavattiyā nivattiyā vā; the terms signify involvement in wordly activity and its opposite, pursuing the accumulation of kamma and its opposite, and might therefore be rendered "involvement or non-involvement". See, e.g., G. M. Bailey, *Materials for the Study of Ancient Indian Ideologies: Pravṛtti and Nivṛtti*, Torino, 1985, Chapter 1.

⁴⁶ Text Se °sutta.

⁴⁷ Ārādhayaṃsu vata maṃ bhikkhū ekaṃ samayaṃ, which Be (and CPD svārādheti) take as a quotation of M i 124: ārādhayaṃsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ. MA ii 97 explains ārādhayaṃsū ti gaṇhiṃsu pūrayaṃsu, which suggests that Nāṇamoli's rendering of this as "Bhikkhus, there was an occasion when the bhikkhus satisfied my mind" (*A Treasury of the Buddha's Words*, ii 8) is to be preferred to that of "Monks, my monks at one time were indeed accomplished in mind" found at MLS i 161.

⁴⁸ The Buddha's career is divided into two periods: an initial period of twenty years during which he is spoken of as being still newly awoken, followed by a further period of twenty-five years after which he attains Parinibbāna; cp also Ud-a 298f, 425 below. The implication is that the decline in the Saṅgha cited, or predicted, by the Buddha (e.g. M i 444f; A iii 105ff, 108ff; S i 61, ii 208ff, 267f) began to set in only during the second half of his career.

⁴⁹ Reading Suttantapiṭakaṃ with Ce Be Se for text's Suttapiṭakaṃ.

⁵⁰ Udānaṅgaṃ; Ce Udānaṅgaṃ, the limb that is the Udāna—cp note at Ud-a 2 above.

⁵¹ According to Vin ii 285ff and DA 13f, Mahākassapa at the First Council first questioned Upāli about the Vinaya and then Ānanda about the Dhamma. "Dhamma-units" (dhamma-kkhandha) here must therefore be understood as excluding the Vinaya. Whether such Dhamma-units also exclude the Abhidhamma is a matter of some dispute, some Northern

schools holding that this was, instead, expounded by Mahākassapa himself. In addition, we are told at DA 15 that the Dīghabhāṇakas included the texts now incorporated within the Khuddakanikāya in the Abhidhammapiṭaka, whereas the Majjhimbhāṇakas included these within the Suttapiṭaka, which latter, seemingly followed above by Dhammapāla, has since become the norm.

⁵² Paṭiññātesu; or acknowledged, approved, etc.

⁵³ Gaṇhiṃ; Thag-a explains as uggaṇhiṃ, picked up.

⁵⁴ Such as the venerable Sāriputta and so on—Thag-a.

⁵⁵ But referred to at Ud-a 273 below as the Mahāvagga, or Great Chapter.

⁵⁶ Be reads ekānusandhi, Se eko anusandhi, for text's eka anusandhī, Ce ekā anusandhi; CPD lists anusandhi as masculine, PED as feminine, such uncertainty as to gender probably accounting for the various readings. Ce Be Se all agree, however, in reading anusandhi when such is singular, contra Woodward, who prints anusandhī throughout.

⁵⁷ Pucchānusandhi; cp DA 122f which distinguishes three types of anusandhi, viz. (1) pucchānusandhi, or that teaching on the part of the Buddha sequential upon a question asked of him; (2) ajjhāsayānusandhi, or that teaching sequential upon the Buddha discerning some individual's present mental disposition; and (3) yathānusandhi, or that teaching sequential upon, and in accordance with, an earlier teaching in the same sutta. See also Asl 27 on the role played by the anusandhi in the enumeration of units of Dhamma contained within any one sutta.

⁵⁸ Reading pucchānusandhiyathānusandhivasena with Ce Be Se for text's pucchānusandhivasena.

⁵⁹ Gāthāpadato; Ce Be Se read gāthāpādato, verse-feet (i.e. quarter-verses), which can hardly be right, if only for the fact that this would result in the ninety-five verses mentioned above each having an average of 88.66 such feet, whilst the statement that such verses each have an average of 88.66 words itself seems excessive (it not being clear how compounds are enumerated). PED, sv gāthāpada, gives the meaning as "a half line of a gāthā", citing Dh 101 (quoted at Ud-a 96 below, where it seems to

mean “a single word of a verse”—cp also Ud-a 191) and Khp-a 123 which reads *gāthāpadānaṃ athavaṇṇanā*, translated by Nāṇamoli at MR&I 133 as “the comment on the words and on the meaning in the verses” but which might better be taken simply as “the exposition of the meaning of the words in the verse”. It would therefore seem that *pada* here denotes, as in *sikkhāpada*, simply an element, constituent or ingredient, though it is unclear whether these are to be understood as the letters or the syllables in such verses.

60 Reading *aṭṭhasahassāni* with Ce Be Se for text’s *aṭṭhavāsahassāni*.

61 *Tevīsati*; Se *tevīsuttara*.

62 Presumably, as at MA i 2, by the Ancients (*Porāṇā*).

63 Reading *niddise* with Ce Be Se for text’s *niddese*.

64 *Padān(i)*; Ce Be Se *pādān(i)*. Cp n 59 above.

65 *Nidānaṃ*; cp the long article by Childers.

66 Vin ii 284-293.

67 Reading *yo* with Ce Be Se for text’s *ye*.

68 DA 2-25.

69 Reading *tattha* with Be Se for text’s Ce *tattha tattha*.

CHAPTER ONE: ENLIGHTENMENT

§1. Enlightenment (1)

[6] Now¹, in this connection, *evam* (so) is, within this source of “So was there heard by me” and so on, a term consisting of a particle, *me* (by me) and so forth being terms consisting of substantives. *Was staying at Uruvelā (Uruvelāyaṃ viharati)*: in this connection, *vi* is a term consisting of a prefix, *harati* a term consisting of a (finite) verb²—it being via this same method that the classification of terms³ is, under all circumstances, to be understood. As to such terms’ sense, however, the term *evam* is, firstly, one that admits of division into countless senses, such as comparison, imparting, approval, reproach, acceptance of a statement, mode, pointing out, emphatic affirmation, a question, the meaning of the word “this” and measure⁴ and so on. For instance, it has been handed down:

(a) with respect to comparison, as in “(Just as)...so (*evam*) by the mortal, once he has been born, ought abundant skilled (deeds) to be performed” (Dhp 53⁵) and so forth;

(b) with respect to imparting, as in “So (*evam*) ought you to set out, so (*evam*) ought you to return⁶” (M i 460) and so on;

(c) with respect to approval⁷, as in “This is so (*evam*), Lord; this is so (*evam*), O Sugata” (A i 192) and so forth;

(d) with respect to reproach, as in “Ever so (*evam eva*⁸) does this outcaste, whether in this place or that, proclaim the praise of that bald-headed recluse” (S i 160) and so on;

(e) with respect to acceptance of⁹ a statement, as in “Those monks gave their consent to the Lord saying ‘So be it (*evam*), Lord’ ” (M i 1) and so forth;

(f) with respect to mode, as in “Precisely so (*evam*), Lord, do I understand Dhamma taught by the Lord” (Vin ii 26; M i 258) and so on;

(g) with respect to pointing out, as in “You, brahmin youth, should go and approach the recluse Ānanda and, once you have approached, should ask in my name whether the recluse Ānanda be one free of affliction, free of impediment, one with lightness of body, strong, one moving about in comfort¹⁰, saying ‘The brahmin youth, Subha Todeyyaputta, enquires of the good Ānanda as to his freedom from affliction, freedom from impediment, lightness of body, strength, and his moving about in comfort’; and so (*evam*) (also) ought you to speak: ‘It is said that it were well were you, out of pity, to approach the dwelling of the brahmin youth, Subha Todeyyaputta’ ” (D i 204) and so forth;

(h) [7] with respect to emphatic affirmation¹¹, as in “‘What do you think about this, Kālāmas ? Are these things skilled or unskilled ?’—‘Unskilled, Lord’—‘Blameworthy or blameless ?’—‘Blameworthy, Lord’—‘Things for which one would be reproached by the intelligent or applauded by the intelligent ?’—‘Things for which one would be reproached by the intelligent, Lord’—‘When effected and undertaken, do they, or do they not, conduce to detriment, to dukkha ? How does it seem to you¹² in this connection ?’—‘When effected and undertaken, Lord, they conduce to detriment, to dukkha. So indeed (*evam*) does it seem to us in this connection’ ” (A i 190) and so on;

(i) with¹³ respect to a question, as in “So (*evam*) did these¹⁴, well-bathed, nicely anointed, with hair and beard trimmed, with garlands and ornaments bedecked... ?” (D i 104) and so forth;

(j) in the sense of the meaning of the word “this” (*idam*), as in “(Or whatever other) multiple crafts there be of such a variety as this (*evamgatāni*)” (D i 51) and “Of such a sort as this (*evamvidho*), of such a type¹⁵ as this (*evamākāro*)” (16) and so on, for the word *gata*¹⁷ (variety) is a synonym for *pakāra* (kind), as are the words *vidha* (sort) and *ākāra* (type), the mundane, for instance, uttering the words °*vidha*, °*yutta* and °*gata*¹⁸ in the sense of *pakāra* (kind); (and)

(k) with respect to measure, as in “So (*evam*) quick to change” (A i 10) and “Of a lifespan of so (*evam*) long a term” (D i 13) and so forth.

Yet surely the word *evam* has, in this connection, viz. “*Evam vitakkitam no tumhehi*” (19) (and) “Of a lifespan of so (*evam*) long a term” (D i 13), that same (previous) sense of mode (*ākāra*), on account of the fact that it was the mode of questioning and the mode of measuring²⁰ that were expressed by means of the word *evam*? Not (so), on account of its being in reality a specific (mode)²¹. For the implication, in this connection, is that the word *evam*²², when it has the sense of mode, is one expressing mere mode (*ākāramattavācako*), whereas in “Precisely so (*evam*)” and so on²³ it is one expressing a specific mode²⁴ (*ākāravisesavācako*) [sic²⁵]; whilst these²⁶ are instances of the word *evam* when it expresses a specific mode (*ākāravisesavācino*), on account of the fact that it is the mode of questioning and the mode of measuring that they express²⁷. And it is on the assumption that this be so that points to be illustrated and their comparisons²⁸, such as “So (*evam*) by the mortal, once he has been born” and so on, are construed²⁹. For herein, viz.

“Just as one might make abundant clusters of garlands from a heap of flowers, so (*evam*) by the mortal, once he has been born, ought abundant skilled (deeds) to be performed” (Dhp 53)

[8] the heap of flowers and the cluster of garlands provide, in this connection, the comparison in the sense of spurring one on³⁰, in that, on account of its link with the special qualities of splendour and fragrance and so on, the abundant performance of meritorious deeds that ought to be performed by the {being³¹} who is mortal—since it is his own nature to die³²—is similar to the cluster of garlands³³; (just as it is) the collective that forms the root-cause of the performance of meritorious deeds of almsgiving and so forth—viz. arising as a human, the potential for becoming a sappurisa³⁴, hearing True Dhamma, paying methodical attention and the successful attainment of

possessions and so on³⁵—that is represented by the heap of flowers³⁶. Their mode of comparison is spoken of (firstly) in a non-restrictive manner³⁷ by way of the word *yathā* (just as); it is next spoken of in a restrictive manner by way of the word *evam* (so), “It has been handed down with respect to comparison” (Ud-a 6) having been said³⁸, moreover, since, upon being so restricted, the mode of comparison becomes, as to its sense, that comparison itself³⁹. Similarly, “With respect to imparting, as in ‘So (*evam*) ought you to set out, so (*evam*) ought you to return’ and so on” was said since, when the successful attainment of demeanour that constitutes good form where the recluse is concerned is being imparted by way of “So (*evam*), in this mode, ought you to set out” and so on, whatever mode of imparting there be therein is, as to its sense, that imparting itself. The approval causing exaltation⁴⁰ effected by way of “This is so (*evam*), Lord; this is so (*evam*), O Sugata” by those unequivocally understanding some matter just as it had been spoken of by the Lord—that is to say, the praise, in one way or another, of the special qualities found to exist⁴¹ therein⁴²—is, in this connection, to be construed after the manner already stated, viz. as the mode of approval therein. “Ever so (*evam eva*) does this (outcaste)” is, in this connection, to be construed after the manner already stated, viz. as the mode of reproach; and that mode of reproach may be discerned to be made manifest in the present case by the word *evam*, on account of the proximity of such words of mockery⁴³ as “outcaste” and so forth. And, as here, so is it to be understood that it is the modes of comparison and so on that are also (similarly) expressed (by *evam* in “(Just as)...so (*evam*) by the mortal” and so forth), on account of the proximity of such words⁴⁴ as “heap of flowers” and so on uttered by way of comparison. The⁴⁵ mode of speaking, in “And so (*evam*) (also) ought you to speak”, is said⁴⁶ to have the sense of pointing to, since that which needs to be said at that time is pointed to by means of the word *evam*, viz. “Just as I speak, so (*evam*) (also) ought you to speak to the recluse Ānanda”. “So indeed (*evam*) (does it seem) to us”—in this connection, too, it is the conviction concerning a mode that is disclosed⁴⁷ by means of the word

evam, on account of the fact that “So indeed (*evam*) does it seem to us in this connection” was said when the question “(Do they,) or do they not, (conduce to detriment, to dukkha ?) How does it seem to you in this connection ?” was put⁴⁸, by way of securing (their) assent, with the aim of generating a conviction on the part (of the Kālāmas) through the fact that⁴⁹ the aforementioned things bring detriment, dukkha. But since the mode in which those things conduce to detriment, to dukkha, becomes, upon being restricted, one having the sense of emphatic affirmation, there was said “With respect to emphatic affirmation, as in ‘...So indeed (*evam*) does it seem to us in this connection’ and so on”. Although these *evam* words, which express, by means of *evam*, a specific mode, [9] are said to have the sense of comparison and so on, on account of the fact that they occur with the specific sense of comparison and so forth⁵⁰, the word *evam* nonetheless has, in “So be it (*evam*), Lord”, the sense of the acceptance of a statement, on account of the fact that it was said by monks who had been incited to hear, and pay attention to, Dhamma unerringly when speaking, by way of agreement, of their establishment therein; “It is good, Lord, it is well, Lord” is therefore what is meant by “So be it (*evam*), Lord”⁵¹.

(However) this same (word *evam*) is, in the present case⁵², to be regarded as having the senses of (a) mode; (b) pointing to; and (c) emphatic affirmation. Herein:

(a) This is the point that he⁵³ elucidates with the word *evam* in the sense of mode⁵⁴—“Who is there capable of ascertaining in all its ways the Word⁵⁵ of the Lord, that is recondite on account of its various methods⁵⁶, that has its origination in countless dispositions, that is possessed of meaning and formulation⁵⁷, that is one of divers miracles, that is one whose Dhamma, meaning, teaching and piercing are profound⁵⁸, when it reaches the ear-channel of all beings in a manner suited to their own individual mode of speech (*bhāsā*)⁵⁹ ? Nonetheless (do I say), giving birth with all my stamina to a desire to hear (on the part of other beings⁶⁰), so was there heard by me (*evam me sutam*) too, by me too was there heard via one (such) mode⁶¹”. And⁶² it is to be understood⁶³, in this connection, that the “various

methods” are those methods of various sorts, by way of division into topic for discussion⁶⁴ and so on, enumerated as unity (*ekatta*), variety (*nānatta*), non-occupation (*abyāpāra*⁶⁵) and of the nature of being so (*evamdharmatā*)⁶⁶ and/or⁶⁷ enumerated as the Conversion of Relishing (*nandiyāvatta*), the Trefoil (*tipukkhalā*), the Play-of-Lions (*sīhavikkīlita*), the Plotting of Directions (*disālocana*), and the Hook (*aṅkusa*)⁶⁸; or alternatively (such) methods (*nayā*)⁶⁹ are the courses taken by the (canonical) Pālī⁷⁰—and these⁷¹ are “various methods” since they are of various types by way of regulations and supplementary regulations⁷² and so on, by way of that partaking of the corruptions and so forth, of that which is mundane and so on and of that which is a mixture and so forth of both of these, by way of that which is skilled and so on, by way of the khandhas and so forth, by way of recensions and so on⁷³, by way of temporary liberation⁷⁴ and so forth, by way of suspensions⁷⁵ and so on, by way of the roots of skilfulness and so forth and by way of the Tikapaṭṭhāna⁷⁶ and so on, (such Word of the Lord) being “recondite on account of its various methods” since it is recondite, abstruse, subtle, on account of these. A disposition⁷⁷ is simply a bias; and such (biases) are of countless sorts by way of their division into eternalism and so on⁷⁸ and by way of their division into the quality of having little dust in one’s eyes⁷⁹ and so forth— or alternatively “countless dispositions” (*anekajjhāsayo*=*aneko ajjhāsayo*; resolution of compound) are simply those of one’s own disposition⁸⁰ and so on⁸¹—(such Word of the Lord) being one that has its origination in countless dispositions (of either type⁸²), since these are its origination, the root-cause of its arising. On account of its successful attainment (*sampattiya*) as regards meaning⁸³ where morality and so on⁸⁴ are concerned, on account of its successful attainment (*sampattiya*) as regards formulation where the explanation thereof is concerned⁸⁵, (such Word of the Lord) is, on account of the fact that it is endowed⁸⁶ with the six meaning-words by way of Explaining (*saṅkāsaṇa*), Displaying (*pakāsaṇa*), Divulging (*vivaraṇa*), Analysing⁸⁷ (*vibhajana*), Exhibiting (*uttānīkaraṇa*) and Describing (*paññatti*), and the six formulation-words by way of

Letter (*akkhara*), Word (*pada*⁸⁸), Formulation (*byañjana*), Language (*nirutti*), Mode (*ākāra*), and Demonstration (*niddesa*)⁸⁹, one “that is possessed (*sampannam*) of meaning and formulation”. [10] Since it possesses miracles (*paṭihāriyam*) that are diverse by way of their division into potency, mind-reading and instruction⁹⁰, and by way of the division of each one of these into scope⁹¹ and so on—or alternatively (since it possesses miracles (*paṭihāriyam*)) that are of many sorts—it is “one of divers miracles”⁹². When it be a case of the meaning of *pāṭihāriya*⁹³ herein coming about on account of its being opponents (*paṭipakkha*) that it expels (*haraṇato*), on account of its removing the defilements of lust and so on⁹⁴, then (since) there are for the Lord no such opponents as lust and so forth which⁹⁵ are in need of being expelled, (and since) the varieties of potency can occur even⁹⁶ in the heart of puthujjanas when (that heart), being one whose impediments have departed, being one endowed with (all) the eight qualities⁹⁷, has (also) become one whose opponents have been slain⁹⁸, it is therefore—and on account of the designation that occurs therein—not⁹⁹ possible in such cases to speak¹⁰⁰ of a “miracle”. But if¹⁰¹ these opponents of the Lord, of the One of Great Compassion, are the defilements and these are in (the hearts of those) capable of being guided by the Lord, and *pāṭihāriya* (“miracle”) is said on account of his expelling these (*haraṇato*), then when such be so, this is quite fitting. Or alternatively, it is those belonging to other sects that are the opponents (*paṭipakkhā*) of the Lord and the Teaching, it being a *pāṭihāriya* on account of its expelling (*haraṇato*) these. For these are expelled (*haritā*), removed, by means of potency, mind-reading and instruction, by way of the expulsion of that (wrong) view (of theirs) and on account of (their) incapability of making that view manifest. Or else this word *paṭi* evokes¹⁰² its sense of *pacchā* (afterwards, back, etc.), as in “When he had subsequently (*paṭi*-) entered¹⁰³, another brahmin came along” (Sn 979) and so on. Therefore, *paṭihāriya*¹⁰⁴ is that which is subsequently (*pacchā*¹⁰⁵) to be carried out (*haritabba*), to be caused to occur, when the concentrated heart is one with its impediments departed¹⁰⁶, by one whose duties

have been performed; or alternatively, *paṭihāriya* is the subsequent carrying out¹⁰⁷ (*pacchā haraṇa*) when one's own impediments have been expelled¹⁰⁸ (*haritesu*) by means of the fourth jhāna and the path¹⁰⁹. Potency, mind-reading and instruction are to be caused to occur once more, by one whose duties have been performed who is one whose impediments have departed, for the sake of the well-being of beings; and when one's own impediments have been expelled¹¹⁰, (such potency, mind-reading and instruction) become *paṭihāriyā*s since they are expellers of the impediments for other beings¹¹¹. *Pāṭihāriya* is the same as *paṭihāriya*; or else each individual instance amidst the *paṭihāriya*, amidst the collective of potency, mind-reading and instruction, is called a *pāṭihāriya*. Or alternatively, *pāṭihāriya* is the fourth jhāna and the path, on account of their expelling opponents (*paṭipakkhaharanato*), (in which case) the meaning is to be understood that it is *pāṭihāriya* since it is born therein, or else since it subsequently appears within that attributable thereto¹¹². Moreover¹¹³, since its Dhamma, meaning, teaching and piercing—which compound is either) to be reckoned as “the texts, their meaning, their teaching, and the penetration (*abhisamaya*)¹¹⁴ of the mode of speech¹¹⁵ of these”¹¹⁶, or alternatively to be reckoned as “root-cause, the fruition of root-cause¹¹⁷, and the description and piercing (*paṭivedha*) of both of these¹¹⁸”—are profound, are things in which a firm footing is unattainable, as is the Great Ocean by hares and so on, by those who have not heaped up the ingredients of that which is skilled¹¹⁹, and unfathomable¹²⁰, therefore, in that it is furnished with these four profundities, the Word of the Lord is “one whose Dhamma, meaning, teaching and piercing are profound”. It “reaches the ear-channel of all beings in a manner suited to their own individual mode of speech (*bhāsā*)”, since one sole bellow of Dhamma-teaching on the part of the Lord, occurring within a single moment, simultaneously¹²¹ [11] reaches the grasp¹²² of beings of divers modes of speech by way of each one's own mode of speech—for unthinkable is the Buddha-majesty of the Buddhas¹²³.

(b) With¹²⁴ its sense of pointing to, he points to the entire sutta now about to be uttered, saying “So was there heard by me (*evam me sutaṃ*), by me too was there so¹²⁵ heard”, absolving himself (with the implication that) “I am not a Self-Evolved One; it was not by me that this was realised”.

(c) With “So was there heard by me”—which is to be regarded as being without any subtractions or additions, either as to its meaning or as to its formulation, being just so, not otherwise—in its sense of emphatic affirmation, he gives birth to a desire to hear on the part of (other) beings, indicating his power of retention to be in conformity with the state for which he was applauded by the Lord saying “This one is chief, monks, of my *sāvaka* monks who have heard much, that is to say, Ānanda. (This one is chief, monks, of my *sāvaka* monks) who possess (retentive) memory¹²⁶, that is to say, Ānanda. (This one is chief, monks, of my *sāvaka* monks) who possess acumen, that is to say, Ānanda. (This one is chief, monks, of my *sāvaka* monks) who possess resolve, that is to say, Ānanda. (This one is chief, monks, of my *sāvaka* monks) who are attendants, that is to say, Ānanda” (A i 24f) and (for which he was similarly applauded) by the Captain of the Dhamma saying “The venerable Ānanda is one skilled in meaning, one skilled in Dhamma, one skilled in formulation, one skilled in language, one skilled in what comes beforehand and afterwards¹²⁷” (A iii 201). It is “not otherwise¹²⁸” since it is not otherwise than that mode in which it was heard face to face with the Lord, rather than that mode in which it was taught by the Lord; for the Lord’s teaching is of unthinkable majesty, which same point was expressed by its being quite impossible to ascertain (the Word of the Lord¹²⁹) in all its modes¹³⁰. For consistency with the mode in which (something) has been heard¹³¹ itself constitutes the power of retention.

The¹³² word *me* is seen in three senses. For instance, it has the sense of *mayā* (instrumental singular), in¹³³ “What has been enchanted with verses¹³⁴ ought not to be consumed by me (*me*)” (S i 167; Sn 81) and so on, the sense of *mayhaṃ* (dative singular) in “It were well, Lord, were the Lord to teach Dhamma to me (*me*) in brief” (S iv 63) and so forth, and the sense of *mama*

(genitive singular) in “You, monks, must become heirs to this Dhamma of mine (*me*¹³⁵)” (Mi 12) and so on. But in the present case it is construed in the pair of senses *mayā sutam* (was there heard by me) and *mama sutam* (was there for me this hearing). And¹³⁶, in this connection, it should be regarded that the word *me*, which is threefold in its occurrence with reference to one’s own continuity¹³⁷ reckoned as that which is internally within one’s own¹³⁸—which (continuity) ought to be spoken of thus, viz. “That which is not other is self”¹³⁹—is spoken of in terms of “The word *me* is seen in three senses”, since although it is seen¹⁴⁰ in but one sense alone, there is still nonetheless recognised this (threefold) division of that (one) sense in which it is reckoned distinctly instrumental, (distinctly) dative, and so on¹⁴¹.

*Heard*¹⁴² (*sutam*): this word *suta*, both accompanied by a prefix and lacking a prefix, admits of division into countless senses, such as motion (*gamana*), that of being heard far and wide¹⁴³, that of being corrupt¹⁴⁴, that of being heaped up, that of being intent upon, that of being cognisable by the ear, and that of being cognised by way of the ear-door and so on. [12] For¹⁴⁵ although a prefix modifies a verb, inclusion of the word *suta* accompanied by a prefix is nonetheless, on account of its illuminating nature, not inconsistent, even though there be this synopsis of the sense of same when it lacks (such) a prefix to the effect that the word *suta* simpliciter expresses this and that sense¹⁴⁶. Herein¹⁴⁷: in “Onslaught (*pasuto*) of/by an army¹⁴⁸” () and so on the meaning is that of “going” (*gacchanto*¹⁴⁹); in “For the one...whose Dhamma has been heard (*sutadhammassa*), who beholds”¹⁵⁰ (Vin i 3 = Ud 10) and so forth the meaning is that of “for the one whose Dhamma has been heard far and wide”¹⁵¹; in “(Whatever nun), herself horny (*avassutā*)¹⁵²... (a male individual similarly) horny (*avassutassa*)” (Vin iv 213) and so on the meaning is that of “(whatever nun), herself corrupt (through defilement)... (a male individual similarly) corrupt through defilement”¹⁵³; in “And not trifling the merit pursued (*pasutam*) by you” (Khp-a vii 13 = Pv I 5 12) and so forth the meaning is that of “being heaped up”; in “Whoever are resolute, being given to *jhāna* (*jhānapasutā*)”

(Dhp 181) and so on the meaning is that of “being intent upon *jhāna*”; in “Seen, heard (*sutam*), sensed” (A ii 23; Sn 1086) and so forth the meaning is that of “being cognisable by the ear”¹⁵⁴; (whilst) in “One who bears in mind what he has heard (*sutadharo*), one who has accumulated what he has heard (*sutasannicayo*)” (A ii 23) and so on the meaning is that of “one who bears in mind that cognised by way of the ear-door”. But in the present case the meaning is either that of being considered, or else that of considering, by way of the ear-door¹⁵⁵. For when the meaning of the word *meis mayā* (instrumental singular), it is construed as “So was there heard (*sutam*), was there considered by way of the ear-door, by me (*mayā*)”; (whereas) when the meaning is *mama* (genitive singular), it is construed as “So was there for me (*mama*) this hearing (*sutam*), was there this considering by way of the ear-door”.

So as to these three words¹⁵⁶, since the word *evam*, being utilised in proximity to the word *suta*¹⁵⁷, has to be taken as illuminating the act of hearing, therefore *evam* points out the function of the mind-door consciousnesses arising immediately after the ear-door consciousnesses¹⁵⁸ of ear-consciousness and receiving and so on¹⁵⁹; (whilst) *me* points out the individual in possession of the consciousnesses referred to. For all these statements (involving *suta*) are themselves connected in meaning with the particle *eva*¹⁶⁰, on account of their having as their fruit¹⁶¹ emphatic affirmation. *Sutam* points out, on account of its being the opposite of the state of non-hearing¹⁶², apprehension¹⁶³ that is without any subtractions, without any additions, and unequivocal. For just as *sutam* (that which is heard) merits being spoken of in terms of *sutam eva*¹⁶⁴ (that which is heard exactly), so is that¹⁶⁵ which is *sammā sutam* (heard properly) apprehension that is without subtractions, apprehension that is without additions¹⁶⁶, and apprehension that is unequivocal. Or alternatively, since, in the case of a word¹⁶⁷ expressing its sense by way of negating the senses¹⁶⁸ of any words different to it, [13] this be the sense stated for *sutam*, viz. that it is not not-*sutam*, therefore *sutam* points out apprehension that is without subtractions, without additions,

and unequivocal, on account of its being the opposite of the state of non-hearing. This is what is said: *so was there heard by me* (*evam me sutam*), this was not seen by me, not realised by self-evolved knowledge, nor otherwise discovered; and moreover, it was heard exactly, and quite properly at that. Or else¹⁶⁹ this is the construing of the meaning (of *sutam*) when the word *evam* has the sense of emphatic affirmation¹⁷⁰: since it is a restricted sense¹⁷¹ of the word *suta*, qualified by that (emphatic affirmatory sense of *evam*)¹⁷², that applies¹⁷³, it is the opposition, on the part of that word *suta*, thereby qualified, to the state of non-hearing¹⁷⁴, and the fact of its pointing out an apprehension that is without subtractions, without additions, and unequivocal, that are to be understood¹⁷⁵. Hence the construing of the meaning of the word *suta* is to be regarded as having been performed by way of hearing as root-cause, (the individual hearing it) and the specific nature of that hearing¹⁷⁶.

Similarly¹⁷⁷, *evam* is the manifestation of the fact that the process of (mind-door) consciousness that occurred (for Ānanda when face to face with the Lord)¹⁷⁸ by way of the ear-door with respect to its object in various ways through apprehension of (that Dhamma's) various meanings and formulations (actually) occurred¹⁷⁹, assuming that the word *evam* has the sense of mode; *me* is the manifestation of (Ānanda) himself; (whilst) *sutam* is that manifestation of Dhamma, on account of the fact that the object of the aforementioned process of consciousness was that of the Dhamma of the texts. For this is, in this connection, (the meaning) in brief, viz. that, save for that process of consciousness that occurred with respect to its object in various ways, nothing else was done by me as agent, yet this *was* done, viz. this Dhamma was heard.

Similarly, *evam* is the manifestation of that which is to be spelled out¹⁸⁰ (*niddisitabba*¹⁸¹), assuming that the word *evam* has the sense of pointing out (*nidassana*), on account of the fact that that which is to be pointed out (*nidassetabba*) needs to be spelled out¹⁸² (*niddisitabba*). Therefore it is to be understood that the entire sutta is referred back to¹⁸³ by the word *evam*. *Me* is the manifestation of the individual, *sutam* the manifestation of the

function of the individual. For¹⁸⁴ the act of hearing, being encountered (*labbhamānā*) through the word *sutam*, is subject to (there being) a continual (stream of dhammas involving) hearing-consciousnesses¹⁸⁵; and it is to such (continual stream) that the description "individual" applies (*labbhati*), whilst no act of hearing obtains (*labbhati*) when the continual (stream) of dhammas is one devoid of the description "individual". This is its meaning in brief, viz. "By me was there so heard that sutta which I am about to spell out".

Similarly, *evam* is a specification¹⁸⁶ of the various modes of that continuity of consciousness for which there is an apprehension of the various meanings and formulations associated with the occurrence of its various objects¹⁸⁷, assuming that the word *evam* has the sense of mode alone. For this, viz. *evam*, is a description (*paññatti*) of mode, on account of the fact of its own nature¹⁸⁸ being one to be made known (*paññāpetabba*) through reference to this and that mode of occurrence of dhammas. *Me* is a specification of the agent¹⁸⁹, *sutam* a specification of objective field; for an audible dhamma [14] becomes, by way of the act of hearing, the place of occurrence for the individual who is the agent in the act of hearing. To this extent is there indicated, by way of the continuity of consciousness that occurs in various ways, the conviction, on the part of the agent possessed thereof¹⁹⁰, as regards apprehension as to the objective field. Or alternatively, *evam* is a specification of the function of the individual; for, by means of the word *evam*—whose own nature is that of making manifest the mode in which things heard were apprehended, or that of pointing out (such things) or that of the emphatic affirmation (of same)—there is specified, for that which retains¹⁹¹ that mode thereof and so on, that known as the "function of the individual", on account of the constant occupation¹⁹² of those dhammas which provides the reference for the customary appellation of "the individual". *Sutam* is a specification of the function of consciousness; for there is, moreover, even for the Puggalavādins, no act of hearing irrespective of consciousness. *Me* is a specification of the individual linking both functions, for it is therein, viz. *me*, alone

that the occurrence of sound, which exclusively constitutes the scope by means of which beings are differentiated¹⁹³, and the function of consciousness, are to be combined. This is, moreover, (the meaning) in brief in this connection: by me (*me*), by the individual possessed of consciousness whose function is that of hearing, (and) who has acquired the designation of "the function of hearing" by way of that consciousness, was there heard (*sutam*).

Similarly¹⁹⁴, *evam* and *me* are, in the real sense, in the highest sense¹⁹⁵, non-referential concepts¹⁹⁶. For¹⁹⁷ on account of the fact that the whole sense, attainable from any word¹⁹⁸, has to be entered upon solely through the medium of a concept—and all concepts are subsumed under the six (types of) concepts, such as those which are referential and so on¹⁹⁹—therefore whatever (word) is not one having a sense of not having (really) taken place (*abhūtattho*), as with an illusion or a mirage and so forth, or a non-ultimate sense (*anuttamattho*²⁰⁰), as with that which is to be acquired through hearsay and so on²⁰¹, is, like "form" (*rūpa*) and "sound" (*sadda*) and so on²⁰² and "deforming" (*nuppana*) and "experiencing" (*anubhavana*) and so forth, one having in the highest sense an own nature, is found in the real sense, in the highest sense—whereas whatever (word) has the sense of mode, expressed by way of *evam* and *me*, that (word), being one not having in the highest sense an own nature²⁰³, is known, upon failing to be discovered in the real sense, in the highest sense, as a non-referential concept. For what is there, therefore, in this connection, in the highest sense that might acquire specification by way of *evam* or *me*? *Sutam* is a referential concept, for whatever is, in this connection, discovered by the ear, is in its highest sense referential.

Similarly, *evam* is a derivative concept²⁰⁴, on account of its being one to be spoken of derivatively of those dhammas that reached the ear-channel, by way of referring back to the mode and so on in which these were considered, (as is) *me* (a derivative concept, on account of its being one to be spoken of) derivatively of those khandhas belonging to one's own continuity [15] (and) distinguished by way of such distinctions as instrumentality²⁰⁵

and so on; (whereas) *sutam* (was heard) is a concept based on contrast²⁰⁶, on account of its being one to be spoken of in contrast to that which was seen and so on. (For) the conventional designation of *sutam* (the heard), although occurring with respect to the sound-base which is devoid of those things having an own nature in the form of the seen and so on, is to be spoken of in contrast to the seen and so forth, on account of the fact that it is possible to (re)cognise that which is heard (*sutam*) by having regard to that which is seen, sensed and cognised²⁰⁷, as is that which is first and so on²⁰⁸ ((re)cognised by having regard to) that which is second and third and so forth; for this is the meaning manifested by *sutam*, viz. that it is not non-hearing (*asutam*).

And, in this connection, he elucidates, by means of his utterance of *evam*, non-confusion. For, in the present case, it is those particular ways of hearing (*sutassa*), pierced by him himself, that are referred back to by way of (the word) *evam* by the venerable Ānanda, it being thereby that his non-confusion is elucidated. For one who is confused is not capable of piercing (the present sutta's) diverse nature (*nānappakāra*)²⁰⁹, that which is elucidated (here) being the (fact that) the sutta is, as a result of (its dealing with) the (twelve-membered) mode of conditions, one of a diverse nature, and one difficult to pierce²¹⁰. He elucidates, by means of his utterance of *sutam*, non-forgetfulness of that heard²¹¹, on account of the fact that it is the mode of what was heard that is (now) being definitively indicated. For the one for whom what was (once) heard has (since) become forgotten²¹² does not claim, after an interval of time, that (such) was heard by him (*mayā sutam*). Hence, there is, through that non-confusion, proof of his insight; or else there is, through the insight generated, due to an absence of confusion, at the time of hearing²¹³, proof of insight at a time subsequent thereto—likewise, through non-forgetfulness, proof of mindfulness. Herein, the capability of emphatically affirming the formulation (of what was heard) stems from mindfulness preceded by insight, for since the mode of those formulations that is to be pierced is not excessively profound, (and) since (all) that needs

to be performed therein is simply the retaining (in mind of same) in accordance with the way in which it was heard, it is the occupation of mindfulness that is primary²¹⁴, insight being subordinate²¹⁵ thereto, assuming (such mindfulness) was preceded by insight²¹⁶. The capability of piercing the meaning (of what was heard) stems from insight preceded by mindfulness, for since the mode of that meaning that is to be pierced is profound, it is the occupation of insight that is primary, mindfulness being subordinate thereto, assuming (such insight) was preceded by mindfulness²¹⁷. The proof of (his entitlement to) the office of Treasurer of the Dhamma stems from his capability of preserving the Dhamma-Treasury that is possessed of meaning and formulation, due (in turn) to his link with both such capabilities.

A further method—he elucidates, by means of his utterance of *evam*, methodical attention; and there is thereby unequivocal proof that its senses of mode, pointing to and emphatic affirmation²¹⁸ currently under discussion do illuminate the piercing in various ways that will be discussed later, on account of the fact that (that word *evam*) has the Dhamma as its scope²¹⁹. For [16] piercing in various ways is not possible when one does not pay methodical attention²²⁰. He elucidates, by means of his utterance of *sutam*, non-distraction; (for) the hearing of the sutta he is on the point of uttering, whose scene has already been set²²¹ by way of such questions as “The First Bodhisutta—where was it proclaimed?” and so on²²², would not have been possible had he not been concentrating²²³, on account of the absence of hearing on the part of one whose mind is distracted. For instance, the individual whose mind is distracted, even upon being spoken to when all other (conditions) have been satisfied²²⁴, states “(Such) was not heard by me, please state it again”. And, in this connection, it is through paying methodical attention that one brings to successful conclusion²²⁵ proper direction of self and the previous²²⁶ performance of merit, on account of the absence thereof on the part of one whose self has not been directed properly or on the part of one by whom merit has not been previously performed; (whilst) it is through non-

distraction that one brings to successful conclusion hearing True Dhamma and living in association²²⁷ with sappurisas²²⁸, on account of the absence thereof on the part of one not possessing such hearing and on the part of one in whom living in association with sappurisas is wanting. For one who {se mind²²⁹} is distracted is not able to hear {that True Dhamma²³⁰}, whilst there is no hearing on the part of one not living in association with sappurisas.

A further method—since it was said that (*evam*)²³¹ is a specification of the various modes of that continuity of consciousness for which there is an apprehension of the various meanings²³² and formulations associated with its occurrence in various ways, and since such auspicious mode, which consists of effecting the complete fulfilment of the well-being of others without remainder, by plunging into the successful attainment of the entire Teaching, by way of determining the divisions in the meanings and formulations of the Word of the Lord, is not for one whose self has not been directed properly²³³ or one who has not previously performed merit, therefore he elucidates, with this (word) *evam*, his own successful attainment of the latter²³⁴ pair of wheels by way of that auspicious mode; (whilst he elucidates, with this word) *sutam*, his own successful attainment of the former²³⁵ pair of wheels by way of his link with (such) hearing, for there is no hearing on the part of one dwelling in unbefitting places and on the part of one in whom living in association with sappurisas is wanting. Hence, through this success on his part in the latter pair of wheels, purity of aim is successfully accomplished—(for) the one whose self has been directed properly²³⁶ and the one by whom merit has previously been performed becomes one whose aim has been purified, on account of the defilements, that are the root-cause²³⁷ of the lack of purity²³⁸ thereof, being distant²³⁹. For instance, there is said: “The mind that has been directed properly could do far better than this” (Dhp 43); and “You, Ānanda, are one by whom merit has been performed²⁴⁰; be intent on effort and you will become²⁴¹, forthwith, without āsavas” (D ii 144). It is through success in the former pair of wheels [17] that there is purity of

means. For it is by dwelling²⁴² in befitting places and by living in association with sappurisas that one becomes, through emulation of the example²⁴³ of good people²⁴⁴, one whose means are completely pure. And there is, through this purity of aim, success in proficiency with respect to attainment²⁴⁵, on account of the fact of the corruptions of craving and (wrong) view having already been previously cleansed²⁴⁶; (whilst there is,) through purity of means, success in proficiency with respect to the tradition²⁴⁷, for²⁴⁸ the one whose means, consisting of body and speech, is completely pure²⁴⁹—who is, on account of an absence of remorse, one whose mind is not distracted—becomes one confident in the texts. Hence, since the utterance (*vacanam*) of the one whose means and aim are pure, of the one who is possessed of the tradition and attainment, deserves to become the forerunner of the Word (*vacanam*) of the Lord—like the rising of the dawn that of the rise of the sun or paying methodical attention that of a skilled deed—he said *evam me sutam* (so was there heard by me) and so on, (thereby) establishing the source (of the first sutta) in its (proper) place²⁵⁰.

A further method—by means of this utterance of *evam* elucidating his piercing of its various ways in the very same manner stated previously, he elucidates the reality²⁵¹ of his own successful attainment of discrimination as to meaning and (discrimination) as to inspiration²⁵²; (whilst) by means of this (utterance of) *sutam* elucidating, either on account of its proximity²⁵³ to the word *evam*, or else out of regard to that which he is on the point of uttering, his piercing of the divisions of that which is to be heard²⁵⁴, he elucidates the reality of his own successful attainment of discrimination as to Dhamma and (discrimination) as to language. And in proclaiming this utterance of *evam*, elucidating the paying of methodical attention in the manner already stated, he elucidates the fact that such things had been carefully considered by him in his mind, that they had been well pierced by (right) view²⁵⁵. For the Dhamma of the texts, when carefully considered in the mind²⁵⁶ after the manner of “In this case it is morality that is talked of, in this case concentration, in this case insight—to such extent are there

sequential teachings here” and so on, when pierced by thoroughly investigating—after the manner of “Such is form; to such extent is there form” (cp DA 462 on D ii 35) and so forth—things formed and formless, spoken of in this place and that, by way of (right) view either consisting of reflection upon, and approval of, Dhamma accompanied by²⁵⁷ hearsay and the consideration of reasons, or else reckoned as full understanding as the known²⁵⁸, is one bringing happiness and well-being to oneself and others. In proclaiming this utterance *sutam*, elucidating his link with hearing, he elucidates “Abundant are the things heard by me, learned by heart, verbally familiarised²⁵⁹” (cp M i 213 etc.). For hearing, retaining, and familiarisation with, the Dhamma of the texts are (all) subject to²⁶⁰ the application of the ear²⁶¹. In elucidating, by means of both of these (words *evam* and *sutam*), the complete fulfilment of the meaning and formulation of the Dhamma as a result of its being well proclaimed, he generates regard concerning its hearing. For it is after generating regard (concerning same), by saying that the one not hearing, with due regard, Dhamma with its meaning and formulation completely fulfilled²⁶² becomes one completely excluded from its great benefit²⁶³, that Dhamma is to be heard with due care.

[18] Moreover, by means of this whole utterance of *evam me sutam*, the venerable Ānanda, in failing to appropriate as his own the Dhamma made known²⁶⁴ by the Tathāgata, transcends the plane of the non-sappurisa²⁶⁵ (and,) in claiming *sāvaka*-status, alights upon the plane of the sappurisa. Similarly, he rouses his consciousness out of that which is not True Dhamma²⁶⁶ (and) establishes his consciousness in that which is True Dhamma. In elucidating the fact that all this, which was merely heard by him, was rather the Word of the Lord himself, he absolves himself, cites (as its source) the Teacher, exhibits the Word of the Conqueror, establishes Dhamma (itself) as the guide²⁶⁷. And moreover, in disclaiming, by way of *evam me sutam*, this to be something given rise to by himself, in disclosing this to be something heard earlier, he destroys lack of faith, on the part of all devas and men, in this Dhamma²⁶⁸, gives rise to excellence of faith (therein), saying “This was received by me

face to face with the Lord, the one confident by way of the four confidences, the bearer of the ten powers²⁶⁹, the occupier of the position of chief bull²⁷⁰, the roarer of the lion's roar, the utmost of all beings, the Dhamma-ruler²⁷¹, the Dhamma-king²⁷², the Dhamma-sovereign, the One who has Dhamma as his Island²⁷³, the One who has Dhamma as his Refuge, the Wheel-turner of the most excellent True Dhamma, the Perfectly Self-Enlightened One, (so) no doubt²⁷⁴ nor scepticism need be exercised, in this connection, where meaning or doctrine²⁷⁵ or word or formulation are concerned", for which reason there is said this:

"Speaking thus, viz. *Evam me sutam*, Gotama's sāvaka destroys lack of faith, increases faith in the Teaching".

*One*²⁷⁶ (*ekaṃ*) is a specification of delimitation by way of enumeration²⁷⁷. For this word *eka* is seen with respect to another, to that which is best, to a lack of companion²⁷⁸, and to reckoning and so on. For instance, this²⁷⁹ is seen with respect to another²⁸⁰, as in "Thus do some²⁸¹ (*eke*) declare—that the self and the world are eternal and that this alone is true, all else being futile" (M ii 233²⁸²) and so on; with respect to that which is best²⁸³, as in "Exalted state (*ekodibhāvaṃ*²⁸⁴) of mind" (D i 37) and so forth; with respect to a lack of companion, as in "Alone (*eko*), aloof" (Si 140) and so on; (and) with respect to reckoning, as in "There is but one (*eko*) moment and occasion, monks, for living the Brahmacariya" (A iv 227) and so forth—here, too, it is to be regarded simply with respect to reckoning, for which reason "*One* (*ekaṃ*) is a specification of delimitation by way of enumeration" was said.

Samayaṃ (occasion) is a specification of that which is (thereby) delimited, *ekaṃ samayaṃ* (on one occasion) being a complete elucidation of indefiniteness (as regards that occasion)²⁸⁵. Herein, the word *samaya*²⁸⁶:

[19] "Is seen with respect to conjunction, moment, time, collection, root-cause, view, acquisition, abandoning and piercing".

For instance, it has the sense of conjunction²⁸⁷, as in the following, viz. “Maybe we might approach tomorrow, though, given the time and the occasion²⁸⁸ (*samayaṃ*)” (D i 205) and so on, the implication here²⁸⁹ being if we get sufficient time and a harmony of conditions—therefore it is to be understood as a conjunction of conditions; that of moment, as in “There is but one moment (*khaṇo*) and occasion (*samayo*), monks, for living the Brahmacariya” (A iv 227) and so forth, meaning opportunity—for the opportunity for the Brahmacariya consisting of the path commences with the arising²⁹⁰ of a Tathāgata, on account of its being the root-cause for the acquisition of the conditions therefor—and²⁹¹ (that) moment (*khaṇo*) alone is the occasion (*samayo*) (therefor), the meaning being that whatever²⁹² is spoken of here as a moment (*khaṇo*) and²⁹³ as an occasion (*samayo*) is one and the same; that of time, as in “An occasion (*samayo*) of heat, an occasion (*samayo*) of fever” (Vin iv 117) and so on; that of a collection, as in “A grand occasion (*mahāsamayo*) in the forest²⁹⁴” (D ii 254) and so forth, *mahāsamayo* here meaning a great congregation of monks and devatās; that of root-cause, as in “The occasion (*samayo*) was indeed not pierced by you, Bhaddāli²⁹⁵, viz. that the Lord is staying at Sāvatti and that the Lord will know of you that the monk named Bhaddāli is not one to have completely fulfilled the training associated with the Teacher’s Teaching; and this occasion (*samayo*), too, was indeed not pierced by you, Bhaddāli” (M i 438) and so on, for it is the reason (*kāraṇaṃ*) for the item of the training that is, in the present case, implied²⁹⁶ by *samayo*; that of view, as in “And, on that occasion, the wanderer Uggāhamāna, Samaṇamaṇḍikā’s son, was residing in Mallikā’s tūḍuka-ringed²⁹⁷, single-halled, Resort that was used for debating opinions (*samaya*)” (M ii 22) and so forth, for that wanderers’ resort was spoken of as one “used for debating opinions (*samaya*)”, since those belonging to other sects would, when seated therein, debate their own several opinions (*samaya*), their views so called; that of acquisition, as in: “Whatever welfare there be belonging to these seen conditions and whatever welfare there be belonging to the next world, the one resolute through

occasioning such welfare (*atthābhisamayā*) is the one declared 'wise' " (S i 87 = A iii 49) and so on, *atthābhisamayā* (through occasioning such welfare) here meaning through attainment of that welfare (*atthassa*²⁹⁸ *adhigamā*); that of abandoning, as in "Through the proper super-calming of conceit²⁹⁹ (*mānābhisamayā*), he made an end of dukkha" (S iv 205; A i 134) and so forth, *abhisamayo* (super-calming) being abandoning, in that it is the superintendent (*adhikaraṇam*) calming (*samayaṃ*), allayment, departure, (thereof)³⁰⁰; (and) that of piercing, as in "Dukkha's sense of oppressing, its sense of being formed, its sense of torment, its sense of change, are its penetration-sense (*abhisamayaṭṭho*)" (Vism 494³⁰¹) and so on. [20] For piercing (*paṭivedho*) is penetration (*abhisamayo*) since it involves something in need of being penetrated³⁰² (*abhisametabbato*), "oppressing" and so on being spoken of by way of taking them as a single whole on account of the fact that they are (all) in need of being penetrated, since (the compound) "penetration-sense" (*abhisamayaṭṭho*) (is to be resolved into) the sense that is itself penetration; or alternatively, these same are similarly spoken of collectively³⁰³ as "penetration-sense" (*abhisamayaṭṭho*), (since that compound is to be resolved into) the sense that constitutes the scope of (such) penetration, of (such) piercing. Herein, "oppressing" is the harming, the effecting of a state of non-expansion³⁰⁴, on the part of the truth of dukkha³⁰⁵, for the one provided therewith, "torment" the tormenting, the complete burning³⁰⁶, by way of intrinsic dukkha and so on.

And, in this connection, *samaya* is conjunction (*samavāyo*) since the co-operative activity (of this and that cause), when juxtaposed³⁰⁷, is occasioned³⁰⁸ (*sameti*), is conjoined (*samaveti*); *samaya* is moment since it is here that the Brahmācariya consisting of the path is occasioned (*sameti*), is met with (*samāgacchati*), by way of those individuals who are the containers³⁰⁹ thereof; *samaya* is time (*kālo*), since it is herein that a being, or a thing having an own nature, is occasioned (*sameti*), or thereby runs in parallel (*samāgacchati*³¹⁰) with (the sub-moments of) arising (and so on) or with co-nascent and so forth³¹¹—for although non-real (*abhūto*), in the sense that there is (really) merely the

occurrence of dhammas, time is depicted, through conformity with that established by a mere thought-construct³¹², as the locus of that occurrence of dhammas, and as though it were the activity associated with them³¹³; *samaya* is collection (*samūho*), since it is the course (*ayanam*), occurrence, persistence³¹⁴, either equally (*samam*) or jointly (*saha*)³¹⁵, of constituent parts, as with a collective (*samudāyo*), for the joint persistence of constituent parts³¹⁶ is itself a collection (*samūho*); *samaya* is root-cause (*hetu*) since, when there is a meeting of remaining conditions, fruition comes—arises, occurs, on account of this³¹⁷—as with origination (*samudayo*); *samaya* is (wrong) view (*diṭṭhi*), since there is occasioned (*sameti*), (since,) due to the existence of (such) fetter (*saṃyojanabhāvato*), connection (*sambandho*)³¹⁸ comes (*eti*)³¹⁹, occurs with respect to its own objective field, or alternatively since, on account of the firmness of its grip, it is thereby that beings who are fettered (*saṃyuttā*) course (*ayanti*)³²⁰, proceed, in accordance with their (own particular) adherence³²¹, for it is on account of the fetter of (wrong) view that beings become bound in the extreme; *samaya* is acquisition (*paṭilābho*), since it is a coming together (*samit*)³²², a union, a collocation; *samaya* is abandoning (*pahānam*), since it is calming (*samayanaṃ*)³²³, pacification (*upasamayanaṃ*)³²⁴, departure, being, moreover, when of superlative degree (*adhiko*)³²⁵, *samayo*³²⁶, on account of the presence of abandoning in the form of extirpation, super-calming (*abhisamayo*), as with (the term) “Abhidhamma”³²⁷; (whilst *samaya* is, finally,) penetration (*abhisamayo*), since it involves something in need of being penetrated (*abhisametabbo*), since it involves something that has, with one’s knowledge turned towards it (*abhimukham*), to be properly (*sammā*)³²⁸ approached (*etabbo*)³²⁹, (that is to say,) the unequivocal own nature of dhammas, (just as it is also) penetration (*abhisamayo*), since it is with (its face) turned towards it (*abhimukhabhāvena*)³³⁰ that it properly (*sammā*) approaches (*eti*)³³¹, goes (*gacchati*), awakens³³², (that is to say,) the awareness as to the own nature, as it really is, of dhammas. So is the occurrence of the word *samaya* in this sense and that to be understood; (whilst) the reason for the inclusion³³³ of the

word *abhisamaya* within this synopsis of the meaning³³⁴ of the word *samaya* is to be understood in the same manner already stated³³⁵.

[21] In the present case, however, its³³⁶ sense is that of time, on account of the inapplicability of (the other senses of) conjunction and so on, for, as with the region, teacher and assembly, (so) is it time alone that is required in the context of a teaching's source. Moreover, since it is time that is, in this connection, implied by (the word) *samaya* (occasion), therefore he elucidates (same) by way of *ekam samayaṃ* (on one occasion) from amongst those occasions that constitute the divisions of time, viz. year, season, month, half-month, night, day, morning, midday, evening, first watch, second watch, third watch, second³³⁷ and so on. Lest it be asked "But why, in this connection, was the time specified merely by way of that which is indefinite (*aniyamita*), rather than specified by fixing (*niyametvā*) same by way of the season or year and so on³³⁸?", (it may be said that) although, as regards³³⁹ these occasions such as year and so forth, all this—viz. which several sutta was uttered in which year, season, month, fortnight, night-time, or daytime—was well known to the elder, having been thoroughly investigated by means of insight, nonetheless, since it would not have been possible, had "So was there heard by me at such and such a daytime or³⁴⁰ at such and such a night-time, in such and such a fortnight, in such and such a month, in such and such a season, in such and such a year" been said, to remember, indicate or have (others) indicate (this) with ease—and since this would (have resulted in there being) a lot that had to be said—he therefore said *ekam samayaṃ* (on one occasion) summing up this (whole) matter³⁴¹ with one single phrase.

Or alternatively, with *ekam samayaṃ* (on one occasion), he elucidates that, out of those occasions which were occasions, involving the Lord's exceptional³⁴² public exhibitions³⁴³ amidst devas and men, admitting of quite countless division by way of time, such as the following³⁴⁴, viz. the occasion of his descent into the womb, the occasion of his birth³⁴⁵, the occasion of his being shocked³⁴⁶, the occasion of his renunciation, the occasion

during which he was one practising austerity, the occasion of his conquering Māra, the occasion of his enlightenment, the occasion of his abiding in that bliss belonging to these seen conditions³⁴⁷, the occasion involving a teaching, and the occasion of his Parinibbāna, and so on, it was one reckoned as an occasion involving a teaching. And he said *ekam samayaṃ* (on one occasion) with reference to some particular occasion out of these (various groups of) occasions, viz. that out of those occasions involving duties³⁴⁸ utilising knowledge and compassion, it was an occasion involving duty utilising compassion, that out of those occasions involving practice with respect to his own well-being and the well-being of others, it was an occasion involving practice with respect to the well-being of others, that out of those occasions involving the pair that has to be performed by those who have congregated together³⁴⁹, it was an occasion involving a Dhamma-talk (and,) that out of those occasions involving teaching and practice, it was an occasion involving teaching.

But why, in this connection, is the specification effected by way of the accusative case in the sense of a continuous period of time³⁵⁰, viz. *ekam samayaṃ* (on one occasion), rather than by way of the locative case, as in the Abhidhamma, viz. "On such occasion (*yasmiṃ samaye*) as a skilled thought associated with the sphere of sense-desires has arisen..." (Dhs 1) and in suttapassages other than this, viz. "On such occasion (*yasmiṃ samaye*), monks, as a monk, aloof from sense-desires, aloof from unskilled states..." (A ii 214), [22] or by way of the instrumental case, (as in) the Vinaya, viz. "On this occasion (*tena samayena*) the Lord Buddha..." (Vin i 1) ? Since the manner in which the meaning is applicable³⁵¹ in the present case is different to the manner (in which it is applicable) therein³⁵². For³⁵³ therein, in the Abhidhamma, and in suttantas other than this, it is the sense of locus³⁵⁴, reckoned as the scope of the container³⁵⁵, and the sense of the qualification of (one) verb by (another) verb³⁵⁶, reckoned as³⁵⁷ the qualification of (one) action by another action, that is applicable. For (therein) *samaya* (occasion), which has the sense of time (*kālattho*) and the sense of a

collection (*samūhattho*), is the locus (*adhikaraṇaṃ*) of the dhammas, commencing with contact, therein spoken of (Dhs 1ff); likewise, time (*kālo*), although not being found to exist in the highest sense, on account of the fact that there is (really) merely the occurrence of dhammas having their own nature³⁵⁸, is known through its being a container (for same)³⁵⁹, on account of the non-existence of those (dhammas) occurring at the present moment previous and subsequent thereto, just as it is³⁶⁰ in "That born in the morning goes in the evening"³⁶¹ and so on; whilst the collection (*samūho*), too, although not being found to exist in the highest sense, when (considered) apart from its constituent parts, is made known through its being a container for those constituent parts having a form (the same as that) established by a mere thought-construct, just as it is in "The branch(es) originated on the tree, the barley on the barley-heap"³⁶² and so forth. For this is the meaning therein (Dhs 1ff)—at such time and³⁶³ on such pile of dhammas that a skilled thought associated with the sphere of sense-desires has arisen, at that same time and³⁶⁴ on that same pile of dhammas³⁶⁵ do contact and so on come about. Similarly, the activity (*bhāvo*) of those dhammas, commencing with contact, spoken of therein³⁶⁶ (Dhs 1ff) is qualified by the activity (*bhāvena*) of the *samaya* (occasion) reckoned as moment (*khaṇa*), conjunction (*samavāya*) and root-cause (*hetu*). For just as, in this connection, the activity (*kiriya*) of going is qualified by the activity (*kiriya*) of milking the cows, viz. "The one that went when the cows were being milked, came when they had been milked"³⁶⁷, so too, in the present case, is the activity (*kiriya*) of the arising of a thought and the activity (*kiriya*) of coming about (*bhavana*) on the part of contact and so on qualified by the activity (*kiriya*) consisting of the existence (*sattā*)³⁶⁸ of the *samaya* (occasion) (itself), in that, when "On such occasion" (*yasmim samaye*)³⁶⁹ is said, this sense of *sati* (on there being) is itself discerned, on account of the absence of any lack of being extant (*sattā*) on the part of the entity denoted³⁷⁰. Similarly, on such occasion (*yasmim samaye*), on such ninth moment (*khaṇe*)³⁷¹—on there being a root-cause consisting of the methodical paying of attention and so on or else a conjunction (*samavāye*) of conditions—as a skilled thought

associated with the sphere of sense-desires has arisen, on that very same occasion, moment, root-cause, and conjunction of conditions do contact and so forth also come about. Therefore, it is with the aim of illuminating this sense of it that the specification is effected by way of the locative case.

And, in the Vinaya, [23] it is the sense of root-cause, like that in "He stays due to food, he stays due to study³⁷²" and so on, and the sense of instrumentality³⁷³, like that in "He cuts with an axe, he digs with a spade³⁷⁴" and so forth, that is applicable. For, (since) the occasion (necessitating) a declaration of the items of the training was one difficult even for those such as the Captain of the Dhamma to discern³⁷⁵, {the Lord³⁷⁶}, after coming to hear of some transgression, would, when declaring the items of the training (obviated) through that occasion which constituted (that transgression's) root-cause and³⁷⁷ which constituted (that transgression's) instrument, have the order of monks congregate, question, and then scold, the individual whose case had been raised, and then, without exceeding the time, reckoned as the occasion during which this and that case had been raised, would, as in the case of the third Pārājika and so on (Vin iii 68ff), stay on here and there³⁷⁸ making reference to the root-cause of that declaration of such items of the training. Therefore, it is with the aim of illuminating this sense of it that the specification is effected, in the Vinaya, by way of the instrumental case.

But in the present case, and in others of such a kind, it is the sense of a continuous period of time that is applicable. For on such occasion (*yasmim*³⁷⁹ *samaye*) as this Udāna arose together with the root-cause for its origination, the Lord abided quite continuously throughout that occasion (*taṃ samayaṃ*) reviewing Dhamma preceded by an ariyavihāra³⁸⁰. Therefore, it is with the aim of illuminating this sense of the accusative that the specification is, in the present case, effected by way of the accusative case, as in "He worries for a month (*māsaṃ*)" and so on, for which reason there is said:

"Elsewhere, *samaya* (occasion) is expressed, out of regard for this and that meaning, by the locative and by the instrumental;

(but) in the present case it (is expressed) by the accusative”
();

The Ancients³⁸¹, however, comment that this specification *samaya* (occasion), which admits of division into either *yasmim*³⁸² *samaye* (locative), *tena samayena* (instrumental) or *ekaṃ samayaṃ* (accusative) due to mere (variation in) expression, has throughout solely the meaning of the locative. Therefore the meaning is to be understood to be *ekasmim samaye*³⁸³ (locative), even when *ekaṃ samayaṃ* (accusative) is said.

*The Lord*³⁸⁴ (*Bhagavā*): the Guru³⁸⁵; for in this world they speak of the guru as *bhagavā*. And this one³⁸⁶ is, on account of the fact that he is distinguished in all special qualities, the guru for all beings—therefore he is to be understood as the *Bhagavā* (the Lord). By the Ancients, too, there is said:

[24] “ ‘Bhagavā’ is the utterance that is best, ‘Bhagavā’ is the utterance that is utmost; the Guru, one linked with guruhood³⁸⁷, is he, for which reason he is called ‘Bhagavā’ ”.

Herein: the utterance (*vacanaṃ*) expressing (*vācaka*) that which is best³⁸⁸ is (itself) spoken of as “best”, on account of conduct accompanied by the best of special qualities; or alternatively the meaning is that it is an “utterance” (*vacanaṃ*) because it is uttered (*vuccati*). “*Bhagavā*” is the utterance that is best (*Bhagavā ti vacanaṃ setṭham*) means that whatever meaning is to be expressed by this utterance of “Bhagavā” is best. “*Bhagavā*” is the utterance that is utmost (*Bhagavā ti vacanaṃ uttamam*): the meaning is to be understood, in this connection too, in exactly the same manner already stated. *One linked with guruhood* (*gāravayutto*): one linked (*yutto*) with the state of the guru (*garubhāva*³⁸⁹), on account of his link (*yogato*) with the special qualities of the guru; or alternatively³⁹⁰ *one fit for reverence* (*gāravayutto*), on account of his being worthy of being paid especial reverence³⁹¹ (*garukaraṇam*). Thus this utterance “Bhagavā” is to be understood as a synonym for reverence for the Guru, the utmost of beings³⁹² distinguished by his special qualities³⁹³. Moreover,

the meaning³⁹⁴ of the word “Bhagavā” is to be understood after the manner handed down in the Niddesa³⁹⁵, viz.

“He is the fortunate one³⁹⁶, the divider³⁹⁷, the partaker³⁹⁸, the possessor of what has been analysed—hence is this one possessing that which is fortunate (Bhāgyavā³⁹⁹) the guru, since he effected the breaking⁴⁰⁰; with the self well developed via abundant methods, one gone to the end of becoming (*bhavantago*), this one is called ‘Bhagavā’ ” (Nd 142);

and⁴⁰¹ by means of this verse, viz.

“One possessing that which is fortunate, one possessed of the breaking, one furnished with (various) fortunes and the possessor of what has been analysed, one who has been a frequenter⁴⁰², one by whom going where the (three) becomings are concerned has been vomited⁴⁰³—as a result of (all) this he is the ‘Bhagavā’ ”.

This same matter is, however, spoken of in all its modes in the Visuddhimagga (Vism 209ff); therefore it is to be divulged in the very same manner stated therein⁴⁰⁴.

And⁴⁰⁵, moreover, he is the Bhagavā since it was at (various items of) fortune (*bhage*⁴⁰⁶) that he aimed (*vani*), or else since it was (various items of) fortune (*bhage*) that he vomited (*vami*). For the Tathāgata aimed at, resorted to⁴⁰⁷, pursued, made abundant, such states as the perfection of charity and that of morality and so on⁴⁰⁸, such super-human states as the jhānas and releases⁴⁰⁹ and so on—therefore he is the Bhagavā. Or else he is the Bhagavā since he aimed at, begged, wished for⁴¹⁰ these same thinking “How might these arise within the continuities of beings⁴¹¹ capable of being guided?”. Or alternatively, he is the Bhagavā since it was that authority and renown⁴¹² reckoned as fortune (*bhaga*) that he vomited (*vami*), spat out, cast aside without any regard as he might a ball of spittle. For instance, the Tathāgata, having abandoned the lustre of the cakkavatti, the authority over the four continents similar to sovereignty over the devaloka, that he held in (the palm of) his hand, and the

fame, blazing forth with the seven jewels, that is dependent on the excellence associated with the cakkavatti, disregarding (same) without even deeming it straw⁴¹³, performed his renunciation and became awoken to Perfect Self-Enlightenment—therefore, hence too⁴¹⁴ is he the Bhagavā, since he vomited (*vamī*) (these items of) fortune (*bhage*) such as lustre and so on. Or else *bhānī*⁴¹⁵ (planets) is a name for the constellations; [25] they are fortunes (*bhagā*) since they go (*gacchantī*), occur, in parallel with these⁴¹⁶, being the splendours inherent in the inanimate world of (Mount) Sineru, the Yugandharas, Uttarakuru and the Himālaya and so on⁴¹⁷, on account of the fact that they endure for the kalpa; these, too, the Bhagavā⁴¹⁸ vomited, or else abandoned, on account of his passing completely beyond⁴¹⁹ the abodes of those beings who are the inhabitants thereof⁴²⁰, by way of abandoning the yearning and lust on that are subject thereto; so, too, is he the Bhagavā, since it is fortunes (*bhage*) that he vomited (*vamī*). It is after the method that commences in this way, too, that the meaning of the word “Bhagavā” is to be understood.

And⁴²¹, to this extent, in proclaiming, in this connection, by way of rehearsal⁴²², the Dhamma as accorded with the way in which it had been heard (by him) by means of the utterance⁴²³ *evam me sutam*, he sets at first hand the Dhamma-body of the Lord—in this way he encourages those folk fed up on account of not seeing the Teacher, saying “This is no Word of a Teacher who has passed on; this is (itself) your Teacher” (cp D ii 154). For this was said by the Lord: “Whatever Dhamma and Vinaya has been taught, made known, by me to you, Ānanda, will, with my passing, be your Teacher” (D ii 154). In indicating, by means of the utterance “On one occasion (*ekam samayam*) the Lord”, the fact that the Lord was, on that (subsequent) occasion (*tasmim samaye*), no longer found to exist, he confirms⁴²⁴ the parinibbāna of his physical body—in this way he shocks folk intoxicated with vanity as regards life⁴²⁵, gives birth to endeavour in them, saying “The teacher⁴²⁶ of Dhamma⁴²⁷ of such a sort, the one who was a bearer of the ten powers, the one whose body was similar to a cluster of diamonds—even that Lord is now

parinibbuta; so what hope could be generated as regards life by anyone else?”. And in proclaiming (it to be) *evam* (so), he spells out successful attainment of the teaching, on account of *evam* pointing to the entire sutta that he is on the point of uttering; (in proclaiming it to be) *me sutam* (was there heard by me) he spells out successful attainment of *sāvaka* (-status) and successful attainment of hearing, on account of (*me sutam*) elucidating the fact that it had been heard by the Treasurer of the Dhamma, by one who had attained the discriminations⁴²⁸, by one who had been accorded chief place by the Lord with respect to five places, and on account of its elucidating this point, viz. “And this was heard by me myself⁴²⁹—it is not hearsay⁴³⁰, it has not been procured from a succession of gurus⁴³¹”; (in proclaiming it to be) *ekam samayam* (on one occasion) he spells out successful attainment of the time⁴³², on account of (*ekam samayam*) elucidating the fact that (that occasion was one) adorned by the arising of the Buddha through its being the occasion upon which the Lord was staying at Uruvelā, for time’s blessing is highest at the arising of a Buddha; whilst (in proclaiming him to be the) *Bhagavā* (the Lord) he spells out successful attainment of the Teacher, on account of (*Bhagavā*) elucidating the fact that he was the Guru, the utmost of beings distinguished by his special qualities⁴³³.

[26] At Uruvelā (*Uruvelāyam*)⁴³⁴: at the great coast, meaning on the great heap of sand. Or alternatively, *urū* (soil) denotes the sand, *velā* (embankment) the shore, *Uruvelā* being the soil (*urū*) brought for the sake of extending the embankment (*velā*)—so, too, is the meaning to be regarded in this connection. It is said that in the past, when the Buddha had yet to arise, ten thousand ascetics, who were staying at that spot, made a pact (between them) saying “Acts of body and acts of speech are publicly visible to others, but acts of mind are not so public; therefore whoever thinks a wrong thought, should reprove himself of his own accord, bring sand in a basket of leaves and then scatter same at this place—this will be his punishment”, onwards from which whoever thought such a thought there brought sand in a basket of leaves and scattered same. So it was

that there in due course arose there a great heap of sand, which later folk thereafter turned into the site for a cetiya after encircling (same), with reference to which there was said that (the meaning) is to be regarded as “At Uruvelā (*Uruvelāyaṃ*): at the great coast, meaning on the great heap of sand”⁴³⁵. Was staying (*viharati*)⁴³⁶ is a complete elucidation⁴³⁷ of the general fact of his being possessed⁴³⁸ of one or another abiding (*vihāra*) out of the (four) bodily posture (type) abidings, the heavenly abidings, the Brahmavihāras and the ariyavihāras⁴³⁹. But in the present case it is to be understood as a complete elucidation of his assumption⁴⁴⁰ of that bodily posture reckoned as being seated (*āsana*) out of those bodily postures that admit of division into standing, sitting (*nisajjā*), walking and lying⁴⁴¹, and a complete elucidation of the fact of his being possessed of the ariyavihāras. Herein, since it is by cutting off (*vicchinditvā*) the discomfort of one bodily posture with another bodily posture that one carries (*harati*)⁴⁴² one’s existence without its falling, keeps same going, the meaning of the word *viharati* (was staying) is therefore to be understood, in this connection, by way of a bodily posture (type) abiding (*vihāra*); but since it is a diversely-natured (*vividham*) well-being for beings that the Lord brings (*harati*)⁴⁴³, offers, presents, gives rise to, by way of the heavenly abidings and so on, the meaning is therefore (also) to be understood as follows, viz. that it is a diversely-natured (*vividham*) (well-being) that he brings (*harati*) by way of these too. Of the river (*najjā*): since it roars (*nadati*), flows, it is a river (*nadī*)—of that river (*najjā*), meaning of that river (*nadiyā*, synonym), of that one that goes to the hollows⁴⁴⁴. *Nerañjarā* (*Nerañjarāya*): *Nerañjarāya* is said—when *Nelañjalāya*⁴⁴⁵ ought to be said—after transforming the syllable *la* into the syllable *ra*, since drivel-free⁴⁴⁶ (*nela*) is its water (*jalam*), meaning one whose water (*salilāya*) is devoid of such faults as mud, duckweed and green scum and so on. Some [27] say that *Nerañjarāya* is said, when *Nilajalāya*⁴⁴⁷ ought to be said. Or else this⁴⁴⁸ is to be understood merely as the name of that river. “At the root of the Bodhi Tree” is said so as to indicate whereabouts it was that the Lord stayed on the bank of that river. Herein: “*Bodhi* denotes

the knowledge associated with the four paths" (Nd¹ 456)—in this connection, it is the knowledge associated with the paths that is spoken of as *bodhi*; "It is the one with the most excellent and immense intelligence who reaches *bodhi*" (D iii 159)—in this connection, omniscience. Since it was here that the Lord reached both of these *bodhis*, the tree also gained this same name of "the Bodhi Tree". Or alternatively, since he awoke (*bujhi*) to the limbs of enlightenment, it is the Lord that is meant by *bodhi*⁴⁴⁹, that tree also⁴⁵⁰ gaining the name of "the Bodhi Tree" on account of the dependence (thereon) by him whilst in the process of awakening (*bujjhantena*⁴⁵¹)—of that Bodhi Tree. *At the root (mūle)*: in the vicinity. For this word *mūla* is seen with respect to roots *per se*, as in "He might pull up the roots, even down to those as small as usīra⁴⁵² fibres" (S ii 88; A ii 199) and so on; with respect to a specific root-cause, as in "Greed is the root of that which is unskilled" (Mi 47; Ai 201) and so forth; with respect to vicinity, as in "To such extent as shade spreads at the time of midday, as leaves fall in the absence of wind—to that extent is there the root of a tree" () and so on; in the present case, too, it is (this sense) having respect to vicinity that is implied—therefore the meaning is to be regarded, in this connection, as follows, viz. "At the root, in the vicinity, of the Bodhi Tree". *When first awoken (paṭhamābhisambuddho)*: as one first awoken, meaning very first of all⁴⁵³. To this extent are there made manifest by the Treasurer of the Dhamma, in establishing the source of the teaching of the Udāna, indications as to time, region, and teacher⁴⁵⁴, together with particulars. Lest it should be said in this connection⁴⁵⁵ "But why, when the recension of the Dhamma and Vinaya was being formed, was a statement concerning the source given, for surely there was to be formed a recension only of those utterances proclaimed⁴⁵⁶ by the Lord?", there is said: "With the aim of bringing to a successful conclusion the long-lasting⁴⁵⁷ nature, memorability and believability of the teaching". For a teaching, when established by anchoring it by way of time, region⁴⁵⁸, teacher and grounds⁴⁵⁹ (for same) and so on becomes long-lasting, memorable and believable⁴⁶⁰, as does an interpretation of usage

anchored⁴⁶¹ by way of region, time, author, motive and aim⁴⁶². And it was for this same reason that the source of the Udāna was proclaimed by the Treasurer of the Dhamma by way of *evam me sutam* when giving reply after the question as to region and so on⁴⁶³ had been put by the venerable Mahākassapa by way of “Firstly, friend Ānanda, where was the Udāna proclaimed?” and so forth. And, moreover, the statement concerning the source has the aim of making manifest successful attainment of the Teacher. For proof of the Tathāgata’s state of Self-Enlightenment⁴⁶⁴ stems from the absence (of any need) on the part of the Lord [28] for prior compositions, inference, tradition or logic⁴⁶⁵, for a Perfectly Self-Enlightened One has no need of prior compositions and so on⁴⁶⁶, on account of the fact that (there is for him) only one authority where things knowable are concerned—that of the exercise, under all circumstances, of his own unobstructed knowledge⁴⁶⁷. Likewise, proof of his being one in whom the āsavas have been destroyed stems from the absence (in him) of any master’s fist, selfishness where the Dhamma is concerned⁴⁶⁸ or favouritism for his sāvakas⁴⁶⁹ in the Teaching. For since there is no generation anywhere at all of a master’s fist and so on on the part of one in whom the āsavas have been completely destroyed, there is, on the part of one who is quite purified⁴⁷⁰, (only) the occurrence of help for others⁴⁷¹. Hence, since his statement concerning the source elucidates (the fact that his) Dhamma-teaching stems from inspiration that arises on the spot in conformity with the dispositions of the company assembled at this place and that⁴⁷², there are made manifest, (by means of that statement), the Lord’s endowment with the four confidences and (the fact that) his practice is one devoted to⁴⁷³ the well-being of self and the well-being of others—for there is proof of (his being endowed with) the former pair of confidences by way of the fact that he is a Self-Enlightened One⁴⁷⁴ and the fact that he is one quite purified, which (facts) are indicative of an absolute⁴⁷⁵ absence of ignorance and craving, those flaws in the successful attainment⁴⁷⁶ of right view and morality, that constitute corruptions⁴⁷⁷ in a teacher, and which (same facts) exhibit⁴⁷⁸ the excellence of his knowledge

and the excellence of his abandoning⁴⁷⁹; whilst, as result of this, there is (also) proof of (his being endowed with) the latter pair of confidences, this being demonstrated by his absence of confusion where those things causing obstacles and those providing an exit are concerned. But in the case (of the present sutta that statement concerning the source) is to be construed by way of a manifestation of his experiencing the bliss of liberation⁴⁸⁰ and his paying attention to dependent co-arising, for which reason there was said "The statement concerning the source has the aim of making manifest successful attainment of the Teacher". Similarly, the statement concerning the source has the aim of making manifest successful attainment of the Teaching. For there is no useless practice on the the part of the Lord, whose whole activity is occupied with knowledge and compassion, nor⁴⁸¹ any concerned with his own well-being. Therefore, it is the totality of deeds, by way of body, speech and mind, on the part of the Perfectly Self-Enlightened One, whose whole activity occurs solely for the sake of others, now being spoken of just as it occurs, that forms the Teaching (*sāsanam*), in the sense of its instructing beings (*sattānaṃ anusāsanam*), as is warranted, by way of that which pertains to these seen conditions or by way of that which pertains to the next world or by way of that which pertains to the ultimate goal⁴⁸²—it is no poetical composition⁴⁸³. This same conduct of the Teacher⁴⁸⁴ is made manifest, as is warranted, by means of the statement concerning the source in this (sutta) and that, together with indications as to time, region, teacher, and company and so on⁴⁸⁵; but in the present (sutta) it is to be construed by way of his full enlightenment, his experiencing the bliss of liberation and his paying attention⁴⁸⁶ to dependent co-arising, for which reason there was said "The statement concerning the source has the aim of making manifest successful attainment of the Teaching". And, moreover, the statement concerning the source has the aim of indicating, by way of making manifest the authoritative status of the Teacher, the authoritative status of the Teaching. And the [29] fact of its indicating its⁴⁸⁷ authoritative status is to be understood as a corollary of the manner (of explanation)

spoken of above. For this matter becomes manifest, in all respects, by way of this (word) *Bhagavā* (the Lord), which is one elucidating the Tathāgata's abandonment of all defilements and stains, such as lust, hatred⁴⁸⁸ and delusion and so on, and offaults, such as misconduct⁴⁸⁹ and so forth, one elucidating the fact that he is the utmost of all beings and one completely elucidating his special link with the good qualities of knowledge and compassion and so on that are not shared by others⁴⁹⁰—given which, this is, in this connection, merely an introductory indication as to the business of the statement concerning the source.

Moreover, (the whole of) that which, commencing with this same *evam me sutam*, extends up until "Gave rise to this Udāna" is to be understood as the source of this Udāna. For, in this way, the statement proclaimed at the time of the Rehearsal by those performing the Rehearsal has the aim of making manifest the Lord's bodily and mental practice right from the beginning when he, so practising, gave rise to that Udāna.

Yet surely "That being, this comes to be" (Ud 1⁴⁹¹) and so on ought to be a statement from the Lord himself, for there is no one apart from the Teacher who is capable of teaching dependent co-arising? This is true—but the conclusion to be reached, in this connection, is that the aforementioned statement was a statement solely on the part of those performing the Rehearsal, since it was the great elders, the Dhamma-recensionists of this Udāna proclaimed by the Lord, who, having taken, as a matter arising, the paying of attention to dependent co-arising—just as the Lord (himself once) paid attention to dependent co-arising by way of reviewing the own nature of dhammas at the root of the Bodhi Tree—then rehearsed this source by way of imitating that taught (by the Lord on such matters), and the mode in which such statements were taught, in those suttas consisting of lion-roars connected with dependent co-arising and so on, (which suttas were taught by the Lord) with the aim of awakening those who had been his own kinsmen, in that they had been capable of being led to enlightenment⁴⁹². This same is the method in Suttantas other than this too⁴⁹³.

And⁴⁹⁴, in this connection, four (types of) sutta-deliveries are to be understood, viz. (that stemming from) one's own disposition, (that stemming from) others' dispositions, that which is question-determinate (and) that which is matter-arising-dependent. For just as even those suttas admitting of countless hundreds, of countless thousands, of divisions do not exceed their sixteen-fold nature⁴⁹⁵ (of classification) by way of the Paṭṭhāna-method (in terms) of those dealing with the corruptions and so on⁴⁹⁶, so neither do any of these exceed their fourfold nature (of classification) by way of sutta-delivery (in terms) of (that stemming from) one's own disposition and so on. And, in this connection, (whilst) it be granted that division by way of grouping⁴⁹⁷ might be possible for a (sutta-delivery stemming from) one's own disposition and for one that is matter-arising-dependent, accompanied by a (sutta-delivery stemming from) others' dispositions and one that is question-determinate, on account of the possibility of (their involving) a teaching sequential upon a present mental disposition and a teaching sequential upon a question⁴⁹⁸, (nonetheless) since there is no (such) grouping, one with another, of a (sutta-delivery stemming from) one's own disposition and one that is matter-arising-dependent, the Paṭṭhāna-method⁴⁹⁹ [30] is, without exception, not possible. Or alternatively, "four (types of) sutta-deliveries" is said by way of root-delivery, on account of the fact that the excepted deliveries⁵⁰⁰ are possible, since they are tacitly contained within (those four).

This is the meaning of the (various) terms in the present case: "delivery" (*nikkhepo*) is delivering (*nikkhepanam*), a "sutta-delivery" (*suttanikkhepo*) being the delivery of a sutta (*suttassa nikkhepo*), meaning the teaching of a sutta⁵⁰¹. Or alternatively⁵⁰², it is a "delivery" (*nikkhepo*) since it is delivered (*nikkhiṭṭiyati*), a "sutta-delivery" (*suttanikkhepo*) being a delivery that is itself a sutta (*suttam eva nikkhepo*). "One's own disposition" (*attajjhāsayo*) is a disposition that is one's own (*attano ajjhāsayo*), its being (a sutta-delivery stemming from) "one's own disposition" (*attajjhāsayo*) since it is this (latter) that provides the motive for it (*so assa atthi kāraṇabhūto*); or alternatively, it is (a sutta-delivery

stemming from) “one’s own disposition” (*attajjhāsayo*) since it contains one’s own disposition (*attano ajjhāsayo etassa*). This same is the method also where “others’ dispositions” is concerned⁵⁰³. “Question-determination” (*pucchāvaso*) is determination by way of a question (*pucchāya vaso*), (a sutta-delivery) being “question-determinate” (*pucchāvasiko*) since it contains this. “A matter arising” (*atthuppatṭi*) is the arising of some matter⁵⁰⁴ (*atthassa uppatṭi*) that forms the basis for the teaching of a sutta⁵⁰⁵, (a sutta-delivery) being one that is “matter-arising-dependent” (*atthuppatṭiko*) since contains this—or else (a sutta-delivery) that is “matter-arising-dependent” (*atthuppatṭi(ko)*) is simply “a matter arising” (*atthuppatṭi*)⁵⁰⁶. Or alternatively, it is a “delivery” (*nikkhepo*) since a sutta is delivered (*nikkhipīyati suttam*) thereby—viz. “one’s own disposition” (*attajjhāsayo*) and so on. But in the case of this alternative meaning, the meaning is, in this connection, to be understood as follows: “one’s own disposition” (*attajjhāsayo*) is a disposition that is one’s own (*attano ajjhāsayo*⁵⁰⁷), “others’ dispositions” (*parajjhāsayo*) a disposition of others (*paressam ajjhāsayo*⁵⁰⁸), it being a question (*pucchā*) since it is asked (*pucchīyati*), meaning it is something that is to be asked about (*pucchitabbo*); whilst “question-determination” (*pucchāvasam*) is an utterance (spoken) to recipients of Dhamma that occurs by way of questioning⁵⁰⁹, this same being spoken of by way of the masculine, viz. *pucchāvasiko*, out of regard for the word *nikkhepa* (delivery), with (a sutta-delivery) that is “matter-arising-dependent” (*atthuppatṭiko*) being similarly simply “a matter arising” (*atthuppatṭi*)⁵¹⁰.

And⁵¹¹ the existence of a separate (class of) sutta-delivery for that (stemming from) one’s own disposition is fitting⁵¹², since there is, in such cases, no concern as regards bringing others’ faculties to maturity and so on, on account of the fact that the teaching (involved) occurs wholly⁵¹³ for the sake of establishing a Dhamma-text solely as a result of one’s own disposition. (It may be objected:) “But how come there is no subsumation⁵¹⁴, within the matter arising (class), of those (sutta-deliveries stemming from) others’ dispositions and those (sutta-

deliveries) that are question-determinate, in that they occur through the arising of dispositions and questions on the part of others and in that (those dispositions and questions) constitute the root-cause of the occurrence of a teaching; or how come there is no subsumation within the (class of) those (sutta-deliveries stemming from) others' dispositions of those (sutta-deliveries) that are question-determinate and those that are preceded by a matter arising, (both of which) occur in compliance with others' dispositions ?" This (sort of) objection ought not to be raised. For⁵¹⁵ there is separate inclusion of those (sutta-deliveries stemming from) others' dispositions and those (sutta-deliveries) that are question-determinate, on account of the fact that, due to the presence of a matter arising, there is included the arising of a motive for the teaching of a *suttanta* that is quite separate from the aspiration⁵¹⁶ and interrogation and so on and interpretation and so forth⁵¹⁷ on the part of others. For instance, the arising of praise and dispraise, and of material things, and so on, which signalled, (respectively, the need for) the teaching of the *Brahmajālasutta* (D i 1ff) and the *Dhammadāyādasutta* (M i 12ff) and so forth, are said to be a matters arising, (whereas) that which is taught in the absence of a question on the part of others, assuming that that which signals (the need for) it is itself a disposition, is (a *sutta-delivery* stemming from) others' dispositions, (just as) that which is taught by way of a question is (a *sutta-delivery* that is) question-determinate [31]—this fact is obvious. Herein: the delivery of these *Udānas*⁵¹⁸, viz. the first three *Bodhisuttas* (I.1, I.2, I.3), the *Mucalindasutta* (II.1), the *Āyusaṅkhārossajanasutta* (VI.1), the *Paccavekkhaṇasutta* (VI.3), (and) the *Papañcasaññāsutta* (VII.7) (stems from the Lord's) own disposition; the delivery of these *Udānas*, viz. the *Huṇṇakasutta* (I.4), the *Brāhmaṇajātikasutta* (I.5) (and) the *Bāhiyasutta* (I.10) is question-determinate; the delivery of these *Udānas*, viz. the *Rājasutta* (II.2), the *Sakkārasutta* (II.4), the *Ucchādanasutta*⁵¹⁹ (?), the *Piṇḍapātikasutta* (III.8), the *Sippasutta* (III.9), the *Gopālakasutta* (IV.3), the *Sundarikāsutta* (IV.8), the *Mātusutta* (V.2), the *Saṅghabhedasutta* (V.8), the *Udapānasutta* (VII.9), the *Tathāgatuppādasutta* (VII.10), the *Moneyyasutta* (? IV.7),

the Pāṭaligāmasutta (VIII.6), as well as the two Dabbasuttas (VIII.9, VIII.10), is matter-arising-dependent; (whilst) the delivery of these Udānas, viz. the Pārileyysutta (IV.5), the Piyasutta (V.1), the Nāgasamālasutta (VIII.7), and the Visākhāsutta (II.9 or VIII.8) (stems from the Lord's) own disposition and (from) others' dispositions; (whilst) the delivery of the remaining fifty-one suttas (stems from) others' dispositions. So is the distinction in terms of delivery of these Udānas, by way of those (that stem from the Lord's) own disposition and so on, to be understood.

And, in this connection, it is (also) to be understood that those Udānas which were proclaimed by the Lord face to face with the monks were verbally familiarised by them as suttas, just as they had been proclaimed, carefully considered by them in their minds, and then related to the Treasurer of the Dhamma; whilst those⁵²⁰ which were not proclaimed by the Lord face to face with the monks, were also, at a later stage, proclaimed once more by the Lord to the Treasurer of the Dhamma—so it was that the venerable Ānanda, bearing all of these in mind, after having combined them into a single whole, and causing them to be repeated to the monks, at a later stage compiled them, at the time of the First Great Rehearsal, into the recension known as this same “Udāna”.

And as regards “On that occasion” and so on, *tena samayena* (on that occasion) is the instrumental case in the sense of the locative, *kho pana* (untranslated) a particle, the meaning being *tasmim samaye* (on that occasion (locative)). But on what occasion?—on that occasion upon which occasion the Lord was staying, when first awoken, at Uruvelā, at the root of the Bodhi Tree on the bank of the river⁵²¹ Nerañjarā. *For seven days : sattāhaṃ=satta ahāni*⁵²² (resolution of compound⁵²³), this being the accusative case in the sense of a continuous period of time. Since the Lord stayed quite continuously, on account of the fact that it was without interruption, for seven days in the bliss associated with fruition-attainment, *sattāhaṃ*⁵²⁴ (for seven days) is therefore said to be the accusative case by way of a continuous period of time. *In a single cross-legged position (ekapallāṅkena): in*

one and the same cross-legged position with (his legs remaining) folded just as they were without rising even once onwards from the time at which he had seated himself by way of an invincible cross-legged position⁵²⁵ on the Diamond Throne when the sun had yet to set on (the night of) the full moon in (the month) of Visākhā. [32] *Experiencing the bliss of liberation* (*vimuttisukhapaṭisaṃvedī*) means was seated experiencing (*paṭisaṃvediyamāno*) the bliss of liberation, the bliss associated with fruition-attainment. Herein⁵²⁶: there are five liberations, viz. liberation through the limb therefor⁵²⁷, liberation through suppression, liberation through extirpation, liberation through tranquillization and liberation through escaping⁵²⁸. As to these,

(1) that which⁵²⁹ is abandoning, being liberated, by way of being liberated, through this and that limb⁵³⁰ of the good qualities, such as generosity where merit-offerings are concerned and so on, and through (this and that) limb of vipassanā, such as the delimitation of name-and-form and so forth, from those things that are opposed to these, is, so long as there occurs no regression thereof⁵³¹, known as “liberation⁵³² through the limb therefor” (*tadaṅgavimutti*)—that is to say, being liberated through giving from selfishness and greed and so on, through morality from destroying living beings and so forth, through investigating name-and-form from (wrong) view of body reified, through grasping conditions from the (wrong) views of non-causality and random causality⁵³³—(and,) at a later stage⁵³⁴ in same, through crossing over doubt from the state of indulging in inquisitive talk⁵³⁵—through comprehending groups⁵³⁶ from the grip of “I” (and) “mine”⁵³⁷, through investigating that which is the path and that which is not the path from the perception of a path in that which is not the path⁵³⁸, through vision of rise from the (wrong) view of annihilation, through vision of fall from the (wrong) view of eternalism⁵³⁹, through vision of fear⁵⁴⁰ from the perception of safety in that which is fearful⁵⁴¹, through vision of the peril (therein)⁵⁴² from the perception of sweet taste (of sense-pleasures), through contemplation of aversion⁵⁴³ from the perception of delight, through knowledge of the

desire to be delivered⁵⁴⁴ from the desire not to be delivered, through knowledge of equanimity from an absence of equanimity, through adaptation⁵⁴⁵ (*anuloma*) from the state of antipathy (*paṭiloma*) where the relationship of dhammas⁵⁴⁶ and nibbāna are concerned, through change-of-lineage⁵⁴⁷ from the state⁵⁴⁸ in which there is sign of formations⁵⁴⁹ (externally); whereas:

(2) that which is, through concentration that admits of division into access and absorption, being liberated from, perceived as the non-arising of⁵⁵⁰, states contrary thereto⁵⁵¹ such as the hindrances of yearning for sense-pleasures and so on plus applied thought and so forth, is, so long as there occurs no regression thereof⁵⁵², known as “liberation through suppression” (*vikkhambhanavimutti*); (whilst:)

(3) that which⁵⁵³, on account of (one or another of) the four ariyan paths having been brought into being, is being liberated by way of abandoning in the form of extirpation—(that is to say,) the state in which there is the perpetual non-occurrence, as is warranted⁵⁵⁴, in the continuity of the ariyan in possession of this or that path, of the troop of defilements pertaining to the origination-faction⁵⁵⁵, (which troop) is spoken of in the following manner, viz. “For the sake of abandoning (wrong) views resorted to”⁵⁵⁶ (Dhs 277; Vibh 106) and so on—is known as “liberation through extirpation” (*samucchedavimutti*); whereas:

(4) that which is the tranquillized state of the defilements at the moment of fruition is known as “liberation through tranquillization” (*patippassaddhivimutti*); [33] whilst:

(5) it⁵⁵⁷ is nibbāna, (which consists of) being liberated from all formations on account of the fact that it is the escape from all that is formed, that is known as “liberation through escaping” (*nissaraṇavimutti*).

But in the present case it is the Lord’s liberation in terms of fruition that has nibbāna as its object that is implied, for which reason “Experiencing the bliss of liberation (*vimuttisukhapaṭisaṃvedī*) means was seated experiencing the bliss of liberation, the bliss associated with fruition-attainment” was said⁵⁵⁸. And “liberation” (*vimutti*) is the state in which consciousness (*cittassa*) is liberated

from the corruptions by way of tranquillization, or alternatively it is consciousness (*cittam*) itself that is to be understood as liberated in that way, the bliss (*sukham*) born as a result of, or else associated with, that liberation (*vimutti*) being the "bliss of liberation" (*vimuttisukham*). And, on account of the statement "That which is equanimity, sir, is spoken of by the Lord in terms of peace (*sante*), in terms of bliss" (559), "equanimity" (*upekkhā*) is, in this connection, also to be understood as this same "bliss" (*sukham*). And, similarly, in the Sammohavinodan⁵⁶⁰, there is stated: "Whilst equanimity, on account of its being a state of peace, is proclaimed to be this same 'bliss' " (Vibh-a 180; quoted Vism 568). For the attainment that the Lord had attained was that of arahantship, which is associated with the fourth jhāna; it was not one of the other (attainments). Or alternatively, just as the pacification (*upasamo*) of that dukkha associated with the formations is spoken of as "bliss" (*sukho*), as in "Their subsiding (*vūpasamo*) is bliss (*sukho*)" (D ii 157; S i 158, ii 193) and so on, so is "liberation through tranquillization" (*paṭippassaddhivimutti*), upon being acquired during the topmost fruition, itself to be understood, in the present case, as "bliss" (*sukham*), on account of its being the pacification of the entire dukkha associated with the defilements.

This⁵⁶¹ same bliss of liberation turns out, in the classification of the occurrence of fruition-consciousness⁵⁶², to be twofold, viz. (that which occurs) within the route taken by the path (and that which occurs) after an interval of time. For⁵⁶³ for each of the ariyan paths there arise, without interval, either three or two⁵⁶⁴ fruition-consciousnesses, having nibbāna as their object, which constitute the ripening of those same (paths), on account of the fact that there is ripening without interval⁵⁶⁵ for that (consciousness) which is both supermundane and skilled. For in whatever series of the impulsions the ariyan path arises, whenever⁵⁶⁶ there be therein two adaptations, there is at such time change-of-lineage on the third (impulsion), with the fourth being path-consciousness, after which there are three fruition-consciousnesses; whereas whenever there be three adaptations, the fourth (impulsion) is at such time change-of-

lineage, with the fifth path-consciousness, after which there are two fruition-consciousnesses⁵⁶⁷. So it is the fourth (or) fifth that occurs by way of absorption, (and) no later than that, on account of the closeness of bhavaṅga⁵⁶⁸. Some say, however, that consciousness⁵⁶⁹ can become absorbed even on the sixth (impulsion), but this is rejected in the Commentaries. So is fruition (as it occurs) within the route taken by the path to be understood. Fruition (which occurs) after an interval of time, on the other hand, occurs by way of fruition-attainment, and its arising, as one emerges from cessation, [34] is included by this same (attainment); (whilst) this same fruition-attainment is, moreover, to be regarded, as to meaning, as absorption which, having nibbāna as its object, constitutes the ripening of that which is both supermundane and skilled. Who⁵⁷⁰ attain this? Who do not attain this? All who are puthujjanas do not attain it (*samāpajjanti*), on account of the fact that (the paths and their fruitions which provide access to fruition-attainment⁵⁷¹) are not attained (by them). Similarly, lower ariyans simply do not attain that which is higher, nor higher ariyans that which is lower, on account of (the latter) having been tranquillized by way of going up to the state of the next (type of ariya-)puggala⁵⁷². It is solely their own fruition that this and that ariyan attains.

But some say that sotāpannas and once-returners do not attain fruition-attainment⁵⁷³, that only the two higher (types of ariyapuggala) attain it, on account of the fact that it is they (alone) who have brought things to fulfilment where concentration is concerned⁵⁷⁴. This is unreasonable—since even the puthujjana attains the mundane concentration he has himself acquired. Or else what is the point of thinking of a reason⁵⁷⁵ in this connection, for this is said in the Paṭisambhidā: “What ten (types of) equanimity where formations are concerned arise by way of vipassanā? What ten states involving change-of-lineage arise by way of vipassanā?” (Pṭi i 64, 68), in answer to which questions the attaining of fruition-attainment even on the part of these ariyans⁵⁷⁶ is spoken of, viz. “For the sake of that fruition-attainment associated with sotāpatti...for the sake of that fruition-attainment associated with once-returning”.

Therefore, the conclusion has to be reached, in this connection, that all ariyans attain their own respective fruition.

But why do these attain (same) ? With the aim of abiding in that bliss belonging to these seen conditions. For just as a king experiences royal bliss⁵⁷⁷, the devatā heavenly bliss, so do ariyans attain fruition-attainment at the moment of their choice⁵⁷⁸ after (first) setting the limit for the period (proposed) thinking "I will experience supermundane bliss".

And how is there attaining thereof, how sustaining, how emerging ?

(1) There is, first of all, attaining thereof in two (separate) modes: through not paying attention to any object other than nibbāna, and through paying attention to nibbāna, in accordance with which there is said: "There are, friend, two conditions for the attainment of liberation of heart that is signless—not paying attention to any sign (whatsoever) [35] and paying attention to the signless element" (M i 296). This is, moreover, the procedure⁵⁷⁹ for attaining (same) in this connection: formations are to be penetrated with vipassanā⁵⁸⁰ by way of rise and fall and so on by the ariyasāvaka having fruition-attainment as his goal who has gone into hiding, who is in seclusion; as this same one penetrates such⁵⁸¹ occurrences during the progressive (stages of) vipassanā⁵⁸², his consciousness, (changes) immediately after knowledge of change-of-lineage from one having those formations as its object⁵⁸³, (and) becomes absorbed in cessation by way of fruition-attainment—and, due to his being bent on fruition-attainment, it is fruition alone⁵⁸⁴ that arises even for the sekha, not the path. But those who say that the sotāpanna, by augmenting vipassanā thinking he will attain his own⁵⁸⁵ fruition-attainment, becomes a once-returner, and the once-returner a non-returner, are to be told that, if this were so, then it would follow that the non-returner would become an arahant, an arahant a Paccekabuddha and a Paccekabuddha a Self-Enlightened One⁵⁸⁶; therefore, since vipassanā accomplishes its goal in accordance with one's (own particular) adherence, in accordance with one's dispositions, it is fruition alone that arises even for the sekha, not the path. If the path attained by this one

be that associated with the first jhāna, then the fruition that arises for him⁵⁸⁷ will also be solely that associated with the first jhāna; (whilst) if (the path attained be) that associated with some other jhāna, out of those commencing with the second (jhāna), (then the fruition that arises for him will also be) solely that associated with that other jhāna, out of those (same) commencing with the second jhāna. But why, in this connection, is change-of-lineage-knowledge not one having nibbāna as its object, unlike that forming the precursor of path-knowledge?⁵⁸⁸ On account of the fact that the fruition-knowledges do not provide exiting; for it is only the ariyan-path dhammas that provide exiting. For this is said: "Which are those dhammas that provide exiting? The four ariyan paths unincluded (in the triple world)" (cp Dhs § 583, 992ff; Pts i 84; Asl 50). Therefore, since the (change-of-lineage) knowledge which constitutes the immediate condition for the state providing exiting⁵⁸⁹, (which state) occurs by way of emergence⁵⁹⁰ in both ways⁵⁹¹, must have already emerged from the sign, it is absolutely fitting that (that knowledge) has nibbāna as its object⁵⁹²; whereas, the (change-of-lineage) knowledge that forms the precursor of the fruition-knowledges never has nibbāna as its object, on account of the incompatibility as to mode in either case—for (such fruition-knowledges), which occur as the ripening of an ariyan path, since such has already been brought into being, do not have emerging as their own nature, on account of the fact that, through their failure to extirpate the defilements, they do not provide exiting. For it is on the route taken by the ariyan-paths that the adaptation-knowledges, having reached maximum perfection by way of mundane knowledge cleaving, par excellence, the mass of greed and so on, extremely colossal⁵⁹³, not previously pierced⁵⁹⁴, arise (in a state) favourable to the path-knowledges; whereas, on the route taken by fruition-attainment, [36] there is no generation of emergence from anywhere on the part of these (adaptation-knowledges)—as a result of which emergence the knowledge that had the formations as its sign might, upon the culmination of those (adaptation-knowledges), have become one having nibbāna as its object—

since, on account of the fact of these and those defilements having been extirpated by means of this and that path, the various (adaptation-knowledges as arise) arise indifferent thereto, arising solely and merely as preliminaries to the state in which one becomes possessed of the bliss associated with fruition-attainment of the ariyans. And, given this be so, it is fruition alone, not the path, that arises, by way of the progression of knowledges associated with vipassanā, for the sekha when comprehending the formations by way of rise and fall and so on with the aim of himself making use of fruition-attainment—and this fact is valid⁵⁹⁵. So, firstly, is the attaining of fruition-attainment to be understood.

(2) Then there is sustaining thereof in three (separate) modes, on account of the statement “There are, friend, three conditions for the sustaining of liberation of heart that is signless—not paying attention to any sign (whatsoever), paying attention to the signless element, and previous preparation” (M i 297). Herein, *and previous preparation (pubbe ca abhisaṅkhāro)* is (setting) the time limit prior to attainment. For, on account of the fact of such limit having been set, thinking “I will emerge at such a time”, there is, so long as that time fails to come, no emerging.

(3) There is, moreover, emerging therefrom in two (separate) modes, on account of the statement: “There are, friend, two conditions for emerging⁵⁹⁶ from liberation of heart that is signless—paying attention to all signs, and not paying attention to the signless element” (M i 297). Herein: *to all signs (sabbanimittānaṃ)* is to that sign that is form, and to those signs that are sensations, perceptions, formations and (items of) consciousness. And, whilst it be granted that he does not pay attention to all of these in one go, this is nonetheless spoken of in an all-inclusive manner. Therefore, emerging therefrom is to be understood as follows: that emergence from fruition-attainment comes about through paying attention to whatever forms the object for bhavaṅga. This same attaining and emergence⁵⁹⁷ in this way constitutes, in the present case, fruition of arahantship, viz.

“That wherein stress in tranquillized, which has the Deathless as its object, lovely, wherein all appetite for the world⁵⁹⁸ is vomited, calm, is the utmost fruition of recluseship” (Vism 701)

Hence it is said that he experienced the bliss of liberation that is extremely sweet even where things sweet are concerned⁵⁹⁹, (and) for which reason “*Experiencing the bliss of liberation (vimuttisukhapaṭisaṃvedī)* means was seated experiencing the bliss of liberation, the bliss associated with fruition-attainment” was said⁶⁰⁰.

Then (atha) is a particle in the sense of introducing a (new) topic⁶⁰¹, *kho* (untranslated) one for padding out the words. As to these, [37] he indicates, by means of this *atha* with the sense of introducing a (new) topic, a topic other than that of experiencing the bliss of liberation. But what is this? Paying attention to dependent co-arising. Or alternatively, *atha* is a particle in the sole sense of *pacchā* (afterwards), by means of which he illuminates the matter he is just on the point of uttering, viz. “With the passing of those seven days”. *Of those seven days (tassa sattāhassa)*: of seven days in a crossed-legged position. *With the passing (accayena)*: with the departure. *From that concentration (tamhā samādhimhā)*: from that concentration associated with the fruition of arahantship. Some, moreover, halt here and detail these seven (lots of) seven days, in the belief that they ought to be indicated in a consecutive fashion. But we will comment upon these at a later point, on account of this opening (section) not exhibiting any conflict between this⁶⁰² canonical Udāna and the reading of the Khandhaka⁶⁰³. *Of the night (rattiyā)* is the genitive case with respect to connection of constituent parts⁶⁰⁴. *Throughout the first (paṭhamam)* is the accusative case in the sense of a continuous period of time, for the Lord had been engaged upon that same paying of attention throughout the entire first watch of that night. *Dependent co-arising (paṭṭicasamuppādam)*⁶⁰⁵ is a thing that forms a condition; for it is things that form conditions, such as ignorance and so on, that are (to be understood by) “dependent co-arising”. Lest (it should be asked) how this is to be known, (one should answer)

by way of the Word of the Lord. For root-causes, such as ignorance and so on, are spoken of by the Lord as follows: "Therefore, this same, Ānanda, is, in this connection, the root-cause, this the source, this the origination, this the condition, of old age and dying, that is to say, birth...of the formations, that is to say, ignorance" (D ii 57-63⁶⁰⁶). Just as there are twelve conditions, (so are there) twelve dependent co-arising⁶⁰⁷. This is the meaning⁶⁰⁸ of the expression in the present case—it is "dependent co-arising" (*paṭiccasamuppāda*) since it is in mutual dependence (*paṭicca*), taking them as opposites (*paṭimukham*), without rejecting (*apaṭikkhipitvā*) the conjunction (*samavāyam*) of reasons, that it, to things associated (*sahite*), gives rise (*uppādeti*)⁶⁰⁹. Or alternatively, it is "dependent co-arising" (*paṭiccasamuppāda*) since it is by going back to (*paṭigantvā*) that which, in dependent fashion (*paṭicca*), is to be gone back to (*paccetabbam*), to that condition (*paccaya*) capable of being a condition (*paccayārahata*), that there is, in the non-absence thereof, the connection's (*sambandhassa*) arising (*uppādo*)⁶¹⁰. And, in this connection, *paṭiccasamuppāda* (dependent co-arising) is to be seen as an expression for the proximate cause of co-arising⁶¹¹ (*samuppāda*), the root-cause furnished with the capability of giving rise (*uppādana*) to fruition; it is not mere co-arising (*samuppati*) dependent (*paṭicca*) on a condition (*paccaya*)⁶¹² that is to be understood. Or alternatively, it is *paṭicca* (something that ought to be resorted to) since it is the wise who are capable of resorting (*paccetum*) thereto⁶¹³, *samuppādo* (co-arising) since it is properly (*sammā*), or else of simply its own accord (*sayam eva*)⁶¹⁴, that it gives rise (*uppādeti*), that which is both *paṭicca* and *samuppāda* being *paṭiccasamuppāda*. So is the meaning, in this connection, to be regarded. In direct order (*anulomaṃ*)⁶¹⁵: the (twelve-membered) mode of conditions, commencing with ignorance and so on, that was spoken of after the manner of "Through the condition that is ignorance, (there are generated) the formations", is, due to its performing the function it itself⁶¹⁶ has to perform⁶¹⁷, [38] spoken of as "in direct order" (*anuloma*). Or alternatively, (something) is in direct order (*anulomo*), on account of its being spoken of by way of

causing it to reach the end after commencing right at the very beginning, or else on account of the direct order (*anulomanato*) of its occurrence—in that direct order. *Unerringly paid attention* (*sādhukam manasākāsi*): duly paid attention (*manasi akāsi*, resolution of compound), meaning laboured in his mind (*citte akāsi*) by way of reviewing all this unequivocally, without omission, without remainder, viz. whatever⁶¹⁸ thing forms a condition accordantly becomes a condition⁶¹⁹, by way of being a condition in the form of root-condition and so on⁶²⁰, for whatever⁶²¹ thing has arisen as a result of a condition. Moreover, it was so as to indicate, first of all in brief, the manner in which the Lord paid attention to dependent co-arising in direct order, that “Hence, that being, this comes to be; through the arising of that, this arises” (Ud 1⁶²²) was said. Herein:

Hence (iti): so, meaning in this way⁶²³. *That being, this comes to be (imasmim sati idam hoti)*: that condition, such as ignorance and so on, being, this fruition, such as the formations and so forth, comes to be; *through the arising of that, this arises (imass’ uppādā idam uppajjati)* through the arising of that condition of ignorance and so on, this fruition, such as the formations and so forth, arises—this is the meaning. By way of the statement in the second and third suttas, viz. “That not being, this comes not to be; through the cessation of that, this ceases”, (signifying) the absence of the formations and so on when there is an absence of ignorance and so forth, and the cessation of the formations and so on when there is a cessation of ignorance and so forth, certainty⁶²⁴ is indicated as regards this earlier⁶²⁵ characteristic of condition(ality), viz. that it is “Only with that being, not (with that) not being; only through the arising of that, not through (its) non-arising; only through (their) non-cessation, not through (their) cessation”. In this way is this characteristic of dependent co-arising, whose certainty is, in the present case, (only) tacit, to be regarded as having been (explicitly) stated. And “cessation” (*nirodho*) is the non-arising, the non-occurrence, in future, via the attaining of fading away, of ignorance and so on—there being said, for instance, “Through the cessation, without remainder⁶²⁶, via fading away, of this same ignorance, there is

cessation of the formations" (Ud 2) and so on. And possession of cessation through cessation is spoken of by way of that state in which there is possession of cessation of arising, viz. "Through the cessation of that, this ceases" (Ud 2). In this way, this is indicated—non-cessation (*anirodho*) is that which is known as "arising" (*uppādo*); and, in this context, it is also spoken of as "existence" (*atthibhāvo*). For this same former characteristic, viz. "That being, this comes to be", is (later) qualified through his subsequently stating (same) in a different way, viz. "Through the arising of that, this arises". Therefore, there is ascertained that "That being" is said not merely with reference to actual current subsistence, but also (with reference to the fact of) its not having ceased⁶²⁷ as a result of the path. And since, in his (subsequent) spelling out of the characteristic (hitherto) indicated to be twofold, viz. "That not being, this comes not to be; through the cessation of that, this ceases", [39] cessation alone is mentioned in that commencing "Through the cessation, without remainder, via fading away, of this same ignorance, there is cessation of the formations" and so on, there is therefore indicated the fact that, since non-existence is also that same cessation, existence, which is the contrary of non-existence, is non-cessation. In this way, he qualifies "arising" by way of existence reckoned as non-cessation. Hence, the meaning explained is this—that the meaning implied in the present case is not one in which arising is merely existence⁶²⁸, but also one in which existence is reckoned as non-cessation. Such is the way in which this statement concerning this pair of characteristics is to be understood to gain meaning through the mutual nature of that which qualifies and that which is to be qualified.

But what is this that is known as non-cessation, and which he declares to be existence, arising⁶²⁹? The state of not having been abandoned, and the capacity of giving rise to fruition on account of (such) fruition not yet having come into being and on account of the capacity (to do so) not having been abandoned⁶³⁰. For⁶³¹ the fact is that (in such cases) such unskilled states as are in need of abandonment have not been completely rooted out by means of the ariyan path whilst, for

those in whom the āsavas have not been destroyed, there is no complete destruction of the fetters associated with skilled and neutral states⁶³² which (states) are (themselves) not in need of abandonment. For dependent co-arising is the occurrence of the khandhas together with (such) fetters, which (fetters) are latent (within those khandhas) on account of their not having been completely rooted out⁶³³. And similarly there is said: "That ignorance, hindered by which, monks, this body comes to pass for the fool, and that craving to which he is conjoined—that same ignorance is not abandoned for that fool, nor that craving completely destroyed. What is the reason for this? That fool, monks, did not lead the Brahmachariya for the sake of the proper destruction of dukkha (belonging to the cycle⁶³⁴). Therefore, that fool, following the breaking up of the body, is one going on to (another) body; he, being one going on to (another) body, is not completely freed from birth, old age and dying" (S ii 24) and so on; whereas annihilation of the cycle will become made known to those in whom the fetters have been destroyed, since, due to the absence of ignorance, there will be no (further) generation of the formations, due to the absence of craving, (no further generation of) grasping⁶³⁵, due to the absence of grasping, (no further generation of) becoming⁶³⁶. For this same reason, he said "Through the cessation, without remainder, via fading away, of these same six bases of contact, Phagguṇa, is there cessation of contact, through the cessation of contact, cessation of sensation" (S ii 14) and so forth. For it is not (a question of) the non-occurrence of the six bases and so on onwards from attainment of the topmost path up until parinibbāna; rather "cessation" is mentioned since it is a state in which (something) does not exist, the state in which the fetters have been destroyed, that is to be expressed by the word "cessation". Moreover, even a deed long since done, is known as one still extant, as one still capable of fruition, on account of its fruition not yet having come into being and on account of its capacity (to do so) not having been abandoned—but not one whose fruition has already come into being, [40] nor one whose nutriment has been abandoned. It is the state of being capable

of fruition, in the same aforementioned manner, on the part of ignorance and the formations and so on, the conditions for the arising of fruition, that is to be understood as “non-cessation”. For a⁶⁹⁷ cause—in the absence of which fruition is not possible—is spoken of, even when (it be one belonging to the) past, by means of the statement “This being”, on account of the fact that it has not ceased; whilst, due to same, the arising, for one by whom the Brahmacariya has not been lived, of conditions that have not (already) entered upon a state of non-occurrence, is spoken of, irrespective of division by way of time, as “Through the arising of that”, solely on account of their perseverance⁶⁹⁸. Or alternatively, that which is spoken of (by way of the phrase) “Through the arising of that” is being directed, when the conjunction of remaining conditions (obtains), towards the arising of (some) fruition which, though not actually existing, (is depicted) as though it did actually exist—so how much more so (in the case of some cause that) does actually exist. For, since a cause, at the stage upon which it reaches the time at which fruition arises (*upparajati*) from it—(and) not when it has yet to reach that stage, even though it be (a cause) that does actually exist—is said to have emerged, to have arisen (*uppatitam*), on account of its nature being that of giving rise (*uppadana*) to fruition, “arising” (*uppadō*) is to be understood as the reaching of that stage. Herein:

Being (sati): in stating that (something) is a condition by way of this (statement which) merely (asserts) that (that thing) actually exists, he indicates the non-occupational nature⁶⁹⁹ of dependent co-arising. *Through the arising (uppadā)*: in elucidating its nature to be that of arising and that its being directed towards the arising of (some particular) fruition is not (something) brought into being for all time, he indicates the impermanence of dependent co-arising. Moreover, by means of these locative and ablative expressions with a causal sense, viz. “Being, not not being” (*sati, na asati*, locatives) (and) “Through the arising, not through the cessation” (*uppadā, na nirodhā*, ablatives), he indicates the efficacious nature of dependent co-arising, that its nature is that of source, origination (*samudaya*), birth and

production (*pabhava*). And, in this connection, the causal sense with respect to a locative expression is to be understood via its occurrence in that activity⁶⁴⁰ with reference to which the activity of the fruition essentially dependent thereon⁶⁴¹ is characterised, as it is in "Wealth not being bestowed upon those lacking wealth, poverty became widespread" (D iii 65) and "The crops being accomplished, ease where almsfood is concerned was born" (); (just as) the causal sense of an ablative expression, too, is (to be understood) through its occurrence within that (responsible for) producing (*pabhava*) the fruition (in question) and within that substance (from which that fruit) originates (*pakatiyaṃ*⁶⁴²), as it is in "Through⁶⁴³ the *kalala*⁶⁴⁴, there is the *abbuda*; through the *abbuda* the *peṣī* is born" (S i 206) and "Through the Himālaya, the Gaṅgās are produced⁶⁴⁵; through the horn⁶⁴⁶, sound is born" (⁶⁴⁷). And (since ignorance and so on) is the producer and originator of (the formations and so forth), since the activity of the formations and so on is characterised by the activity of ignorance and so forth upon which (those formations and so on) are essentially dependent, and since it is through ignorance and so on that the formations and so forth are produced and originate, it is therefore with the aim of elucidating this fact that locative and ablative descriptions with a causal sense⁶⁴⁸ are used, viz. "That being" (*imasmim sati*, locative) (and) "Through the arising of that" (*imassa uppādā*, ablative). [41] And since, in this connection, the spelling out of dependent co-arising, that was briefly indicated by way of "That being, this comes to be; through the arising of that, this arises", commences with "Through the condition that is ignorance, (there are generated) the formations" and so on, it is therefore to be discerned that the aforementioned existence and arising form the condition for this and that dhamma arisen as a result of a condition. For since there is nothing else known to form a condition apart from existence, reckoned as the state of not having ceased, and arising, reckoned either as that whose own nature is that of having persevered⁶⁴⁹ or as that which is at the stage of rising⁶⁵⁰, (both of which) are denoted⁶⁵¹ by statements with the tacit certainty to the effect that "Being alone, not not being; through the arising alone, not through the cessation", it

is therefore the aforementioned existence and arising that are to be understood to form the condition. The (whole of the) twenty-four conditions handed down in the Paṭṭhāna, commencing with that of root(-condition) and so on, are to be understood as distinctions of this same (quality of) forming the condition (of something). Hence, "That is to say, through the condition that is ignorance, (there are generated) the formations" and so on is said so as to indicate how he paid attention, in detail⁶⁵², to dependent co-arising in direct order. Herein:

That is to say (yadidaṃ) is a particle, meaning "of which there is this". As regards⁶⁵³ "Through the condition that is ignorance and so on", it is ignorance (*avijjā*) since it finds (*vindati*) misconduct of body that ought not to be found (*avindiyam*); it is ignorance (*avijjā*) since it does not find (*na vindati*) good conduct of body and so forth that ought to be found (*vindiyam*); it is ignorance (*avijjā*) since it causes the unequivocal own nature of things not to be known (*aviditaṃ*); it is ignorance (*avijjā*) since it causes beings to dart (*javāpeti*) amongst becomings and so on within saṃsāra that is without end (*antavirahite*)⁶⁵⁴; it is ignorance (*avijjā*) since it darts amongst those things that do not actually exist⁶⁵⁵ (*avijjamānesu javati*), since it does not dart amongst those things that do actually exist⁶⁵⁶; (and) it is ignorance (*avijjā*) since it is the opposite of knowledge (*viññāya*). It is to be understood to be fourfold by way of "Lack of knowledge (*aññāṇaṃ*) as regards dukkha" (M i 54) and so on. It is a "condition" (*paccayo*) since it is dependent thereon (*paṭicca*)⁶⁵⁷, not in the absence (thereof), that fruition comes (*eti*), that (it) both arises and occurs—or alternatively, it is a condition in the sense of being of service—that which is both ignorance and a condition being "the condition that is ignorance" (*avijjāpaccayo*); therefore "Through the condition that is ignorance". They are "formations" (*saṅkhārā*) since they form (*saṅkharonti*), being mundane intentions skilled and unskilled; they are to be understood to be threefold by way of the accumulations (*abhisāṅkhāra*) of merit, of demerit, and of that which is non-wavering⁶⁵⁸. It is "consciousness" (*viññāṇaṃ*)

since it cognises (*viñānāti*)⁶⁵⁹, this being thirty-twofold by way of those consciousnesses that are mundane ripenings⁶⁶⁰. It is "name" (*nāmaṃ*) since it inclines (*namati*), the khandha-triad of sensations and so on⁶⁶¹. It is "(material) form" (*rūpa*) since it is deformed (*ruppati*)⁶⁶², the (material) form consisting of the (four great) elements, and derived materiality such as the eye and so on. It is a "base" (*āyatanam*) since it extends (*āyatati*)⁶⁶³ and since it is to the outstretched⁶⁶⁴ (*āyatam*) dukkha of saṃsāra that it leads (*nayati*). [42] It is "contact" (*phasso*) since it contacts (*phusati*)⁶⁶⁵, "sensation" (*vedanā*) since it senses (*vedayati*)⁶⁶⁶, this pair being, moreover, sixfold by way of the (sense-) doors, thirty-twofold⁶⁶⁷ as regards grouping by way of ripening. It is "craving" (*taṇhā*) since it thirsts (*paritassati*); in brief it is threefold by way of craving after sense-desires and so on, in detail one-hundred-and-eightfold⁶⁶⁸. It is "grasping" (*upādānam*) since it grasps (*upādiyati*)⁶⁶⁹; this⁶⁷⁰ is fourfold by way of grasping after sense-desires and so on⁶⁷¹. It is "becoming" (*bhavo*) since it becomes (*bhavati*) and/or⁶⁷² since it causes to become⁶⁷³ (*bhāvayati*); it is twofold through division into that of karma-process becoming and rebirth-process becoming⁶⁷⁴. It is "birth" (*jāti*) since it gives birth (*jananam*). It is "old age" (*jarā*) since it is ageing (*jīraṇam*). It is "dying" (*maranam*) since it is by means of this that they die (*maranti*). It is "grief" (*soko*) since it is grieving (*socanam*). It is "lamentation" (*paridevo*) since it is lamenting (*paridevanam*). It is "dukkha" (*dukkham*) since it experiences dukkha (*dukkhayati*)⁶⁷⁵; {or alternatively⁶⁷⁶} it is "dukkha" (*dukkham*) since it is into two (*dvedhā*) that it cleaves (*khaṇati*) (each mental state) by way of arising and remaining⁶⁷⁷. It is "dejection" (*domanassam*) since it is the state of one who is dejected (*dummanassa bhāvo*). It is "despair" (*upāyāso*) since it is an intense, great pain. *Are generated* (*sambhavanti*): come into being. And the construing of the word *sambhavanti*⁶⁷⁸ (are generated) is to be effected with all the words, not just with those commencing with "grief" and so on. For in this way there is indicated investigation of the condition⁶⁷⁹ and that arisen as a result of a condition, viz. "Through the condition that is ignorance, the formations are generated". This is the method throughout.

Herein, ignorance (*avijjā*) has, as its characteristic, not knowing (*aññāṇa*), as its function, confusion, as its manifestation, concealing, as its proximate cause, the āsavas. The formations (*saṅkhārā*) have, as their characteristic, preparing (*abhisāṅkharāṇa*), as their function, accumulating (*āyūhana*), as their manifestation, arranging⁶⁸⁰, as their proximate cause, ignorance. Consciousness (*viññāṇam*) has, as its characteristic, cognising (*viñānana*), as its function, paving the way, as its manifestation, relinking, as its proximate cause, the formations⁶⁸¹. Name (*nāmaṃ*) has, as its characteristic, inclining (*namana*), as its function, association, as its manifestation, lack of separability⁶⁸², as its proximate cause, consciousness. Form (*rūpaṃ*) has, as its characteristic, being deformed (*ruppana*), as its function, alteration⁶⁸³, as its manifestation, indestructibility⁶⁸⁴, as its proximate cause, consciousness. The six bases (*saḷāyatanaṃ*) have, as their characteristic, extending⁶⁸⁵ (*āyatana*), as their function, seeing and so on, as their manifestation, being both basis (*vatthu*) and door, as their proximate cause, name-and-form. Contact has, as its characteristic, contacting (*phusana*), as its function, impact, as its manifestation, union, as its proximate cause, the six bases. [43] Sensation has, as its characteristic, experiencing, as its function (*rasa*), enjoying the flavour (*rasa*) of that which forms its objective field, as its manifestation, happiness and dukkha, as its proximate cause, contact. Craving has, as its characteristic, being a root-cause⁶⁸⁶, as its function, rejoicing, as its manifestation, insatiability, as its proximate cause, sensation. Grasping has, as its characteristic, seizing hold of (*gahana*), as its function, not letting go, as its manifestation, firmness of craving and (wrong) view⁶⁸⁷, as its proximate cause, craving. Becoming has, as its characteristic, karma and the fruition of karma, as its function, the bringing into being of a (future) realm (of existence)⁶⁸⁸, as its manifestation, that which is skilled, unskilled and neutral, as its proximate cause, grasping. Birth⁶⁸⁹ has, as its characteristic, coming into being anew in a becoming in this place or that, as its function, handing over, as its manifestation, arising in the present (existence) from a past becoming, or else has, as its manifestation, dukkha's vivid

nature⁶⁹⁰. Old age has, as its characteristic, the ripening of the khandhas, as its function, conducting one on to dying, as its manifestation, the ruination of youth. Dying has, as its characteristic, falling, as its function, disconnection⁶⁹¹, as its manifestation, exile from (the present) destiny⁶⁹². Grief has, as its characteristic, aching inside⁶⁹³, as its function, heartache⁶⁹⁴, as its manifestation, mourning. Lamentation has, as its characteristic, wailing out loud, as its function, broadcasting good qualities and faults, as its manifestation, frustration⁶⁹⁵. Dukkha has, as its characteristic, oppressing the body, as its function, causing dejection for those of poor insight, as its manifestation, physical affliction. Dejection has, as its characteristic, oppressing the mind, as its function, mental frustration, as its manifestation, mental disease. Despair has, as its characteristic, completely burning the mind⁶⁹⁶, as its function, moaning, as its manifestation, depression. So is this ignorance and so on to be understood as to characteristic and so forth. This is, in this connection, a brief (account); but a detailed (account) can be acquired, by the one requiring an interpretation complete as to all modes, from the Sammohavinodanī, the Commentary on the Vibhaṅga⁶⁹⁷. *So*⁶⁹⁸ (*evam*) points to what has (just) been spelled out; in this way he indicates that it is due to such reasons as that same ignorance and so on, not due to conjurings and so forth on the part of an Īśvara⁶⁹⁹. *Of this* (*etassa*): of the aforementioned. *Sheer* (*kevalassa*): simply⁷⁰⁰, or alternatively entirely. *Mass that is dukkha* (*dukkhakkhandhassa*): collection that is dukkha; (that is) not a living being, nor even a soul⁷⁰¹, nor even beauty and happiness and so on⁷⁰². *Is there the origination* (*samudayo hoti*): is there generated the coming into being.

[44] *Fathoming this matter* (*etam atthaṃ viditvā*): fathoming in all its modes this matter which was spoken of as being the origination, by way of ignorance and so on, of the mass, consisting of the formations and so forth, that is dukkha. *At that time* (*tāyaṃ velāyaṃ*⁷⁰³): at the time that that matter was fathomed. *Gave rise to this Udāna* (*imaṃ udānaṃ udānesi*): gave rise, when that⁷⁰⁴ matter was fathomed, to this Udāna, commencing "When, for

sure, things appear", that was caused to rise up through knowledge connected with euphoria, and that was one completely elucidating the majesty of his discerning of the root-cause and that the thing had arisen through that root-cause—sounded forth an expression of his heart's delight being what is said.

This is its meaning—*When (yadā)*: at the time at which. *For sure (have)*: for certain⁷⁰⁵, its being a particle in this sense, although some state the meaning of *have* to be "in the battle (*āhave*), in the war⁷⁰⁶", the implication being for them, on account of the utterance "One should fight Māra with the weapon of insight" (Dhp 40), that it was on the occasion of his fighting with the Defilement-Māra⁷⁰⁷. *Appear (pātubhavanti)*: arise; *things (dhammā)*: things in the form of the constituents of enlightenment effective in piercing the (twelve-membered) mode of conditions in direct order. Or alternatively, *appear (pātubhavanti)*: are made manifest, become evident⁷⁰⁸, obvious, by way of penetration; *things (dhammā)*: things in the form of the four ariyan truths, its being energy in the sense of burning up the defilements⁷⁰⁹ that is spoken of as "ardour" (*ātāpo*). *To the ardent (ātāpino)*: to the one possessing energy in the form of the (four) right efforts. *Meditating (jhāyato)*: meditating (*jhāyantassa*, alternative grammatical form) on account of meditating on an object and on account of meditating on a characteristic⁷¹⁰. *Brahmin (brāhmaṇassa)*: one in whom evil has been ousted, one in whom the āsavas have been destroyed. *Then do all doubts on his part vanish (ath' assa kaṅkhā vapayanti sabbā)*: then do all those doubts on his part, on the part of him to whom things have so appeared—viz. those doubts with respect to the (twelve-membered) mode of conditions, that were spoken of after the method of " 'Who is it, Lord, that contacts ?' —'The question is not one that is proper' said the Lord" (S ii 13) and so on, (and) after the manner of " 'What, Lord, is old age and dying ? And for whom, moreover, is there this old age and dying ?' —'The question is not one that is proper' said the Lord" (S ii 60) and so forth; and, on account of that same (twelve-membered) mode of conditions not having been pierced, those⁷¹¹ sixteen

doubts⁷¹² that are handed down by way of “Did I exist, I wonder, at some period in the past ?” (M i 8; S ii 26)—vanish, depart, cease. Why ? *Because he discerns the thing to have root-cause (yato pajānāti sahetudhammaṃ)*: since he discerns, has understood, has pierced⁷¹³, this thing, this mass consisting of the formations and so forth, that is sheer dukkha, to have root-cause by way of the root-cause of ignorance and so on. But when do there appear, arise, to him things in the form of the constituents of enlightenment, or alternatively (when do there appear,) are there made manifest, (to him) things in the form of the four ariyan truths ? [45] In the vipassanā- and path-knowledges. Herein, mindfulness and so on, that are associated with the vipassanā-knowledges, and vipassanā-knowledge, arise separately by way of contemplation of body and so on, abandoning⁷¹⁴, as is warranted, perceptions of loveliness and so on⁷¹⁵ within their own objective fields by way of abandoning through the limb therefor⁷¹⁶; whereas these⁷¹⁷ (same), upon taking nibbāna as their object at the moment of the path, arise once only by way of effecting non-confused piercing with respect to all four ariyan truths, abandoning that opposed (thereto) by way of extirpation. So, firstly, in this connection, is appearance to be understood in the sense of the arising of the constituents of enlightenment; whereas appearance is (secondly) to be understood in the sense of the manifestation of things in the form of the ariyan truths, on account of their becoming evident (i) by way of making those (truths) which are mundane⁷¹⁸ the object of vipassanā at the moment of vipassanā; (ii) by way of becoming resolved upon those (truths) which are supermundane⁷¹⁹ (in the preliminary phase of the practice, and) by way of penetration as object of the truth of cessation⁷²⁰ at the moment of the path; (and) (iii) by way of penetration by way of function⁷²¹ of all (four truths). Hence, although knowledge of all dhammas in all their modes had become evident to him, on account of his having arrived at a (correct) interpretation (of things)⁷²² by way of vipassanā under the heading of dependent co-arising, since the (twelve-membered) mode of conditions is recondite and profound and very hard to

see, the Lord, as one in whom powerful euphoria had arisen⁷²³ after reviewing same, gave rise to this Udāna solely elucidating in this connection the majesty of his own penetration thereof⁷²⁴, along with an explanation of his extirpation of that opposed (thereto).

In some of these same books this (canonical) Pali is seen, viz. "This, too, is an Udāna uttered by the Lord. Thus was there heard by me"⁷²⁵. Herein: *this, too* (*ayam pi*): the word *pi*⁷²⁶ (too) has the sense of a conjunction, as it does in "This choice jewel, too, is in the Buddha" (Khp VI 12) and "This, too, is (an offence involving) Defeat" (⁷²⁷) and so on; in this way it conjoins what follows⁷²⁸. *Uttered*⁷²⁹ (*vutto*): this word *vutta* (uttered) is seen with respect to hair-removal, sowing⁷³⁰, levelling⁷³¹ a sowing, lifestyle, being set free, that which occurs as sacred word (*pāvācana*)⁷³², studying/reading⁷³³ and talking and so on. For instance, this is handed down with respect to hair-removal, as in "The brahmin youth Kāpaṭika⁷³⁴, a child, his head shaved (*vuttasiro*)" (M ii 168) and so on; with respect to sowing, as in:

"The cows propagate for him, that sown (*vuttam*) in the field sprouts⁷³⁵; he who does not plot against his friends consumes the fruit of what has been sown (*vuttānam*)⁷³⁶" (J vi 14)

and so forth; [46] with respect to levelling a sowing with eight-toothed rakes and so on, as in "I have not finalised the sowing⁷³⁷ (*paṭivuttam*)" (Vin iii 131) and so forth; with respect to lifestyle, as in⁷³⁸ "I dwell⁷³⁹ unruffled, living off that given by others (*paradattavutto*)⁷⁴⁰, with a heart⁷⁴¹ like a deer's" (Vin ii 184; cp Ud 19) and so on; with respect to being set free from a bond, as in "Withered foliage, issued (*pavutto*)⁷⁴² from its bond, is incapable of (further) greenness" (Vin i 96, iii 47) and so forth; with respect to that which occurred as sacred word⁷⁴³ (*pāvācana*), as in "Sung, repeated (*pavuttam*), composed" (Di 104; Vin i 245; A iii 224) and so on; with respect to studying/reading⁷⁴⁴, as in "The whole text was recited (*vutto*)"⁷⁴⁵ () and so forth; (and) with respect to talking, as in "This, moreover, was spoken (*vuttam*) by the Lord, viz. 'You, monks, must become heirs to

this Dhamma of mine, not heirs to things material (of mine)' " (cp M i 12⁷⁴⁶) and so on. In the present case, too, it is to be regarded simply with respect to talking, meaning therefore "This, too, is an Udāna proclaimed". Thus (*iti*): so (*evam*). Was there heard by me (*me sutam*): the sense of this pair of words is the same as that stated, in all its modes, in the exposition of the source⁷⁴⁷. For the point already spoken of previously by way of the (sutta's) source, viz. "So was there heard by me", is spoken of once more by way of the (sutta's) conclusion, viz. "Thus was there heard by me". For the repetition of a point already spoken of (can act as) a conclusion. Given its similarity in meaning with the word *evam*, and since the construing of the meaning (of *iti me sutam*) has, as with *evam me sutam* here, already been made manifest⁷⁴⁸ by us in the Exposition of the Itivuttaka⁷⁴⁹, the synopsis of the meaning⁷⁵⁰ of the word *iti*⁷⁵¹ (thus) is to be understood in exactly the same manner as stated therein.

The exposition of the first, Bodhi, sutta, in the complete exposition of the Udāna in the Commentary on the Khuddakanikāya, the Elucidation of the Intrinsic Meaning, is concluded.

§2. Enlightenment (2)

In the second: in reverse order (*paṭilomaṃ*): that same⁷⁵² (twelve-membered) mode of conditions, commencing with ignorance and so on, that was spoken of after the manner of "Through the cessation of ignorance, (there is) cessation of the formations" is, upon ceasing by way of cessation in the form of non-arising, spoken of as being "in reverse order" (*paṭiloma*), due to its not performing the function it itself⁷⁵³ has to perform. Or⁷⁵⁴ alternatively, (something) is "in reverse order" (*paṭiloma*) on account of the counter-order (*vilomanato*) of its occurrence; [47] the fact of its being in reverse order cannot be construed⁷⁵⁵, in this connection, in any sense other than this, on account of the fact that it is not spoken of⁷⁵⁶ by way of causing it to reach the beginning after commencing from the end or from the middle. And *paṭilomaṃ* (in reverse order) is a neuter (adverbial) designation, as is (*visamaṃ*, unevenly) in "The sun and moon

orbit unevenly" (A ii 74f) and so on. *That not being, this comes not to be (imasmim asati idam na hoti)*: that condition, such as ignorance and so on, not being, when it is abandoned via the path, this fruition, such as the formations and so forth, comes not to be, does not occur. *Through the cessation of that, this ceases (imassa nirodhā idam nirujjhati)*: through the cessation of that condition of ignorance and so on, through the fact of its having been caused, via the path, to enter upon that state in which there is no arising, this fruition, such as the formations and so forth, ceases, meaning does not occur. In the present case, too, it is to be understood⁷⁵⁷ that just as, with "That being, this comes to be; through the arising of that, this arises", there is indicated, in that connection, the tacit certainty to the effect that "Only with that being, not (with its) not being; only through the arising of that, not through (its) cessation", so⁷⁵⁸ is there indicated, (in this connection), this characteristic of tacit certainty, viz. "Only with that not being, not (with its) being; only through the cessation of that, not through (its) arising". The rest of what ought to be said in this connection is to be understood as a corollary of the manner (of explanation) spoken of in the exposition of the first Bodhisutta. So, having briefly indicated the manner in which the Lord paid attention to dependent co-arising in reverse order, there is next said "Through the cessation of ignorance, (there is) cessation of the formations" and so on so as to indicate this in detail. Herein:

Through the cessation of ignorance (avijjānirodhā): through the cessation, without remainder, of ignorance via the ariyan path, meaning through the absolute uprooting of ignorance via the topmost path by way of abandoning latent tendencies. Even if, as it is being abandoned via the lower paths, ignorance is already abandoned by way of absolute uprooting, it is nevertheless not abandoned without remainder. For it is ignorance that is conducive to the states of loss that is abandoned via the first path. Similarly, it is that ignorance that forms the condition of arising once only (again) in this world, and on the non-ariyan plane throughout (the triple world), that is abandoned, respectively⁷⁵⁹, via the second and third paths; not the other

(type of ignorance). For it is via the arahant-path alone that this⁷⁶⁰ is abandoned without remainder. *Cessation of the formations* (*saṅkhāranirodho*): there is cessation in the form of the non-arising of the formations. So, after saying "Through the cessation of the formations, (there is) cessation of consciousness⁷⁶¹" and so on, "So is there the cessation of this mass that is sheer dukkha" is said so as to indicate that through the cessation of the formations, when these have ceased, consciousness has ceased, and through the cessation of consciousness and so on, name-and-form and so forth have ceased. Herein, that which ought to be said is of the same manner as that already stated above. In this connection, moreover, although the cessation, without remainder, of this mass that is sheer dukkha is to this extent spoken of, viz. "Through the cessation of ignorance, (there is) cessation of the formations⁷⁶²; through the cessation of the formations, cessation of consciousness", [48] nevertheless, just as, in the case of (dependent co-arising in) direct order, "Through the condition that is ignorance, (there are generated) the formations...the origination (of this mass that is sheer dukkha)" was said with the aim of indicating the fact that this and that thing that has arisen as a result of a condition does not cease⁷⁶³, still occurs, on account of the (continued) existence of this and that thing that forms its condition, so, in the present case, as the opposite thereof, "Through the cessation of ignorance, (there is) cessation of the formations; through the cessation of the formations, cessation of consciousness...is there the cessation of this mass that is sheer dukkha" is said with the aim of indicating that, in the absence of this and that thing that forms its condition⁷⁶⁴, this and that thing (that would have) arisen as a result of that condition ceases, does not occur, rather than, as with (dependent co-arising) in direct order, with the aim of indicating the cessation of the mass that is dukkha belonging to the time-triad. This distinction, too⁷⁶⁵, is to be understood—that cessation, as a result of bringing the ariyan path into being, is recognised (as being the cessation) of that mass that is dukkha that would have still been capable of arising in the future, had there been no bringing into being of that ariyan path.

Fathoming this matter (etam atthaṃ veditvā): fathoming, in all its modes, this matter which was that spoken of in terms of there being, by way of the cessation of ignorance and so on, the cessation of the mass, consisting of the formations and so forth, that is dukkha. *Gave rise to this Udāna (imaṃ udānaṃ udānesi)* means gave rise, when this matter had been fathomed, to this Udāna that was one elucidating the majesty of his awareness of the destruction of the conditions of ignorance and so on thus made manifest by way of (the statement) "Through the cessation of ignorance, (there is) cessation of the formations".

This is, in the present case, the meaning in brief—since *he has fathomed*, has understood, has pierced, *the destruction of conditions*⁷⁶⁶, such as ignorance and so on, reckoned as cessation in the form of non-arising, therefore do *things* in the form of the constituents of enlightenment of the type stated *appear*, arise—or alternatively are *things* in the form of the four ariyan truths made manifest—to this *brahmin* who is one *ardent, meditating*, in the manner stated. Moreover, all those *doubts*, admitting of the previously stated divisions⁷⁶⁷, which⁷⁶⁸ might have arisen on account of his not having properly fathomed the cessation of conditions, *vanish*, cease. The rest is of the same manner as that already stated above.

The exposition of the second Bodhisutta is concluded.

§3. Enlightenment (3)

[49] In the third: *in direct order and reverse order : anulomapaṭilomaṃ=anulomaṇ ca paṭilomaṇ ca* (resolution of compound), meaning by way not only of the aforementioned direct order but also by way of reverse order. Yet surely⁷⁶⁹ the occurrence of his paying attention to dependent co-arising by way of direct order and by way of reverse order was spoken of previously in the (preceding) pair of suttas, so why is the occurrence⁷⁷⁰ of his paying attention by way of both of these spoken of yet again in the present case? On account of the fact that his paying attention thereto occurred on the third time around by way of both of these. But how did his paying attention by way of both of these occur, for (surely) it is not possible to

cause payment of attention to dependent co-arising to occur simultaneously in direct order and reverse order ? This ought not to be regarded such that he paid attention to both of these as a single whole, but rather (that he did so) in turn. For the Lord, having firstly paid attention to dependent co-arising by way of direct order, gave rise to the first Udāna conforming therewith, (just as,) having secondly paid attention thereto by way of reverse order, he gave rise to the Udāna conforming solely⁷⁷¹ with that; but, on the third time around, he paid attention in direct order and in reverse order by way of paying attention at one time in direct order, at the other time in reverse order, for which reason “*In direct order and reverse order : anulomapaṭilomaṃ=anulomaṃ ca paṭilomaṃ ca*”⁷⁷² (resolution of compound), (meaning) by way not only of the aforementioned direct order but also by way of reverse order” was said⁷⁷³. In this way⁷⁷⁴ there is made manifest the competence and strength of his payment of attention and his mastery⁷⁷⁵ (thereof); and, in this connection, the classification of these is to be understood by way of previous adverting⁷⁷⁶ that occurred as follows, viz. “I will pay attention in direct order, I will pay attention in reverse order, I will pay attention in direct order and in reverse order”⁷⁷⁷. Herein:

Of this same ignorance: avijjāya tveva=avijjāya tu eva (resolution of compound). *Through the cessation, without remainder, via fading away (asesavirāgaṇirodhā)*: through the cessation, without remainder, via the path reckoned as fading away, meaning through that abandoning, without remainder, in the form of non-arising, via the topmost path. *Cessation of the formations (saṅkhāraṇirodho)*: cessation, without remainder, in the form of the non-arising of all formations. For (although) some formations cease via the triad of the lower paths, some do not cease, through the cessation of ignorance being incomplete⁷⁷⁸—but through its⁷⁷⁹ cessation, without remainder, via the topmost path, there are no formations that do not cease.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming, in all its modes, this matter, which was spoken of in terms of there being the origination, by way of ignorance and so on, of the

mass, consisting of the formations and so forth, that is dukkha, and its cessation, through the origination and cessation (respectively) of (such) ignorance and so on. *Gave rise to this Udāna (imaṃ udānaṃ udānesi) [50]* means gave rise⁷⁸⁰ to the Udāna of the type stated that was one elucidating the majesty of that ariyan path by means of which ariyan path this matter, which is reckoned as the origination and cessation of the mass that is dukkha, was fathomed by way of function and by way of (that path) making it its object⁷⁸¹.

This is, in the present case, the meaning in brief—*when, for sure, things appear to the ardent, meditating brahmin*, at that time that brahmin *remains dispersing Māra's army*, remains dispersing (*vidhūpayanto*⁷⁸², alternative grammatical form), scattering, shattering, Māra's army of the type stated after the method of "Sense-desires are your first army" (Sn 436) and so on, either by means of those things in the form of the constituents of enlightenment that have arisen or else by means of that ariyan path for which ariyan path things in the form of the four truths have appeared. How? (*Like the sun when still lighting up the sky (suriyo va obhāsayaṃ antaḷikkhaṃ)*: just as the risen sun, when still lighting up the sky with its own radiance, remains scattering the dimness, so too⁷⁸³ does the brahmin in whom the āsavas have been destroyed, when still piercing the truths, either by means of those things (in the form of the constituents of enlightenment) or by means of the {ariyan} path⁷⁸⁴, remain dispersing Māra's army.

So these three Udānas were proclaimed by the Lord during the three watches making manifest the majesty, firstly, of his discerning of the (twelve-membered) mode of conditions, secondly, of his attaining the destruction⁷⁸⁵ of those conditions and, thirdly, of the ariyan path. On which night? On the seventh night following his enlightenment. For, on the night of the full moon in (the month) of Visākhā, the Lord, having, in the first watch, recollected his former dwelling⁷⁸⁶, in the middle watch cleansed his heavenly eye, (and) in the last watch inclined his knowledge to dependent co-arising, (and) having (finally) comprehended the formations belonging to the triple world in

diverse ways, reached perfect, self-enlightenment, thinking "Now dawn will come up". And immediately following his reaching of omniscience, the dawn⁷⁸⁷ came up. Spending thereafter⁷⁸⁸ seven days in that same cross-legged position at the root of the Bodhi Tree, he paid attention, on the seventh night⁷⁸⁹, to dependent co-arising during the three watches in the manner stated, and then gave rise, respectively⁷⁹⁰, to these Udānas.

But on account of the fact that it is handed down in the Khandhaka⁷⁹¹ that he paid attention in direct order and in reverse order to dependent co-arising on (each of) these three occasions, it is stated in the Khandhaka Commentary⁷⁹² that, after having so paid attention during (each of) the three watches, the Lord gave rise to these Udānas as follows, viz. to the first Udāna by way of reviewing the (twelve-membered) mode of conditions, to the second by way of reviewing nibbāna, (and) to the third by way of reviewing the path⁷⁹³; so even here there is no conflict. [51] For, except for the seven days (that he spent) in the Jewelled House⁷⁹⁴, the Lord, after reviewing Dhamma at intervals within the rest of the six⁷⁹⁵ seven-day (periods), for the most part abided experiencing the bliss of liberation; whereas, in the seven days (that he spent) in the Jewelled House, he abided solely by way of familiarisation with the Abhidhamma.

The exposition of the third Bodhisutta is concluded.

§4. Banyan

In the fourth⁷⁹⁶: *at the Ajapāla Banyan (Ajapālanigrodhe)*: it is said that goatherds (*ajapālā*) would repeatedly go⁷⁹⁷ and seat themselves in its shade⁷⁹⁸, for which reason there arose for it that same name of the "Ajapāla Banyan". Some, however, say⁷⁹⁹ that it was since some geriatric brahmins, who were incapable of reciting the Vedas, all dwelled there after they had constructed dwellings furnished with a surrounding fence, that the name "Ajapāla Banyan" therefore came into being, in which case the meaning of the term is this—"non-mumblers" (*ajapā*) are such since they do not mumble (*na japanti*), meaning those remiss in repeating⁸⁰⁰ the mantras, an *ajapāla* (settlement for non-

mumblers) being such since it is here that (such) non-mumblers (*ajapā*) settle down (*āleti*), betake themselves to some abode⁸⁰¹; others, alternatively, (say) that it was since it was goats (*aje*) that had entered within its midst during the midday period that it warded (*pāleti*), that it guarded, with its own shade that its name “Ajapāla” therefore became the convention⁸⁰². In all these cases⁸⁰³ this is the name of that tree—in that one’s⁸⁰⁴ vicinity, for this is the locative case in the sense of vicinity, viz. *Ajapālanigrodhe*. *Experiencing the bliss of liberation (vimuttisukhapaṭisaṃvedī)*: in this case, too, had been seated checking Dhamma and⁸⁰⁵ experiencing the bliss of liberation. This tree was in an easterly⁸⁰⁶ direction from the Bodhi Tree; whilst this seven days was not the seven days immediately following the seven days (spent) in a cross-legged position. For the Lord spent a further three (periods of) seven days, following on from the seven days (spent) in a cross-legged position, still in the vicinity of the Bodhi (Tree), there being, in the present case, this historical talk⁸⁰⁷:

It is said⁸⁰⁸ that whilst the Lord was seated for seven days in a single cross-legged position after reaching perfect self-enlightenment, there arose to some devatās the doubt that: “The Lord fails to emerge; can there be still other⁸⁰⁹ [52] states making for Buddhahood?” Now the Lord, having come to know of the doubt on the part of those devatās upon emerging from that attainment on the eighth day, sprang up into the sky for the sake of scattering that doubt, demonstrated the Twin Miracle, (thereby) causing that doubt of theirs to become scattered, after which he stationed himself in the northern quarter, slightly to the east of (where he had been seated) cross-legged, and then spent seven days surveying, with unblinking eyes, the (place where he had been seated) cross-legged, being the place of attainment of the fruition⁸¹⁰ of perfections heaped up over four incalculable (kalpas) and a hundred thousand kalpas besides⁸¹¹, and the Bodhi Tree, that place (subsequently) coming to be known as the Animisa⁸¹² Shrine. Then he spent seven days walking up and down on a jewelled walkway stretching to the west and to the east between the (place where he had been

seated) cross-legged and the place where he had stationed himself, due to which that {place⁸¹³} (subsequently) came to be known as the Jewelled Walkway Shrine⁸¹⁴. As a result of this⁸¹⁵, the devatās conjured, in the western quarter, the Jewelled House⁸¹⁶, wherein, having seated himself cross-legged, he spent seven days checking the Abhidhammapiṭaka, especially the Anantanayasamantapaṭṭhāna⁸¹⁷, that place (subsequently) coming to be known as the Jewelled House Shrine⁸¹⁸. So it was after he had spent four (periods of) seven days whilst still in the vicinity of the Bodhi Tree that in the fifth (period of) seven days he approached the Ajapāla Banyan from the Bodhi Tree and seated himself cross-legged at its root. *Emerged from that concentration (tamhā samādhimhā vuṭṭhāsi)*: emerged⁸¹⁹, when the time limit was up, from that concentration consisting of the attainment of fruition; and, moreover, when the Lord was so seated there after having (so) emerged, some brahmin went to him⁸²⁰ and asked him a question, for which reason “Then a certain” and so on was said. Herein:

A certain (aññataro): some (brahmin) undistinguished, unspecified, by way of name and gotra. *Of the “Humhuṅka” breed (humhuṅkajātiko⁸²¹)*: it is said that he, being one finding (certain) sights to be auspicious⁸²², being staunch with conceit⁸²³, would, out of conceit and out of anger, roam about horrified by all those of an unclean⁸²⁴ breed he beheld, making (the sound) “Humṃ humṃ”; therefore he is said to be of the “Humhuṅka” breed. *Huhukkajātiko⁸²⁵* is also a reading. *Brahmin (brāhmaṇo)*: brahmin by way of birth. *The Lord (yena Bhagavā)*: in⁸²⁶ which quarter (*yassam disāyam*) the Lord was seated; for this is the instrumental case in the sense of the locative. [53] Or alternatively (he) approached by way of that quarter⁸²⁷ (*tena disābhāgena*), by way of which quarter (*yena disābhāgena*) the Lord is to be approached. Or else *yena* is the instrumental case in the sense of root-cause, meaning (he) approached for that reason (*tena kāraṇena*) on account of which reason (*yena kāraṇena*) the Lord is to be approached by devas and men. And for what reason is the Lord to be approached? The Lord is to be approached for such reasons as asking questions and hearing Dhamma and so

on by devas and men whose hearts are sick on account of their being oppressed by disease in the form of divers defilements for the sake of curing that disease of the defilements as (is) a physician of great majesty (to be approached) by people whose bodies are sick on account of their being overwhelmed by dukkha in the form of ill health of various types for the sake of curing that ill health, it being for this reason that this brahmin also approached (the Lord) desiring to sever his own doubt. *Having approached (upasaṅkamitvā)* is an elucidation of the culmination of his (act of) approaching. Or alternatively the meaning is having gone up to that place constituting the vicinity of the Lord that was even closer than the place he had (previously) approached. *Exchanged mutual greetings (sammodi)*: exchanged mutual (*saṃ*) or proper (*sammā*) greetings (*modi*); became one for whom greetings took place concurrently—the Lord's to him, his also to the Lord⁸²⁸—by way of a welcoming that involved “I trust, friend, that you are bearing up; I trust you are finding sustenance” and so on. *Conducive to mutual greetings (sammodanīyaṃ)*: worthy of mutual greetings, suited to generating mutual greetings. *Talk (kathā)*: conversational talk⁸²⁹. *Memorable (sārāṇīyaṃ)*: fit to be remembered, that is to be set in motion by virtuous folk, or that is to be thought about after an interval of time. *Having let run its course (vītisāretvā)*: having brought to a conclusion. *To one side (ekam antaṃ)*⁸³⁰ is a neuter (adverbial) designation; in one place, meaning at one spot after avoiding the six sitting (positions) involving fault, such as (that of sitting) too close face to face with and so on⁸³¹. *Said this (etad avoca)*: said this statement commencing “Now, how far, friend” that is about to be uttered. Herein⁸³²:

How far (kittāvatā): to what extent. *Now (nu)* is a particle in the sense of doubting, *kho* (untranslated) one for padding out the words⁸³³. *Friend (bho)*⁸³⁴ is the mode of address handed down consequent upon⁸³⁵ birth for brahmins, there being said for instance “He is known as one addressing others as ‘friend’ if he be one possessing holdings⁸³⁶” (Dhp 396 = Sn 620). *Gotama (Gotama)*: he addresses the Lord by way of his gotra. But how is it that this brahmin, met with for the first time, should know the

Lord's gotra ? [54] This one was not one met with for the first time; (for the Bodhisatta) had been previously seen as well as previously conversed with by that brahmin not only when wandering⁸³⁷ together with the Group of Five when these were attending him during the time of his putting forth effort for six years, but also at a later stage when, after abandoning that ritual, he had been wandering alone, without a partner, in search of alms, in the market town of Senāni⁸³⁸ in Uruvelā. It was for this reason that, upon recollecting the Lord's gotra as it had been utilised previously by the Group of Five, he addressed the Lord by way of his gotra⁸³⁹, saying "Friend⁸⁴⁰ Gotama". Or⁸⁴¹ alternatively, given that it had been public knowledge, like the sun and like the moon, ever since he had gone forth on the bank of the river Anomā when embarking upon the Great Renunciation, that the Lord was known as "the recluse Gotama", there is no need to seek a reason with respect to his knowing his gotra. *Making one a brahmin (brahmaṇakaraṇā)*: since they make one a brahmin (*brāhmaṇaṃ karonti*⁸⁴²) they are "making one a brahmin" (*brahmaṇakaraṇā*), meaning producing the state of being a brahmin. And, in this connection, by means of this "How far", he asks the extent of those states by means of which states one becomes a brahmin; (whilst) by means of that "And what, moreover", he asks of the form taken by them⁸⁴³.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming this matter that had reached the nub⁸⁴⁴ of the question asked by him. *Gave rise at that time to this Udāna (tāyaṃ velāyaṃ imaṃ udānaṃ udānesi)* but did not teach that brahmin Dhamma. Why? On account of his being unreceptive to Dhamma-teaching—there was, for instance, no penetration of the truths on the part of that brahmin upon hearing this verse. And as with this one, so (too) with the manifestation of the special qualities of Buddhas⁸⁴⁵ to Upaka, the Ājīvaka⁸⁴⁶. For that which was pronounced by the Lord at the stage previous to his setting the Dhamma-wheel in motion, as with his gift of the refuges⁸⁴⁷ to Tapussa⁸⁴⁸ and Bhallika⁸⁴⁹, as well as to others⁸⁵⁰ hearing it, dealt solely with impressions, did not deal with the asekkha, did not not deal with penetration⁸⁵¹. For that is the way things are. Herein:

Whoever be a brahmin (yo brāhmaṇo): whoever, on account of that state in which evil has been ousted, be a brahmin—not he who, as one harnessed to evil states, such as that of making (the sound) “Huṃ huṃ” and the stains and so on, on account of his finding (certain) sights to be auspicious, claims brahminhood solely and merely by way of birth—that brahmin, being no “Huṃ huṃ” type through abandonment of making (the sound) “Huṃ huṃ” on account of the fact of his being one whose state is that in which evil has been ousted, without stains through the absence of the stains of lust and so forth, [55] self-controlled through his heart being harnessed by way of applying itself to cultivation, or else self-controlled through his heart being controlled by way of the restraint⁸⁵² that is morality, Veda-end-gone on account of the fact of his being gone, by means of the Vedas⁸⁵³ reckoned as the knowledges associated with the four paths, to the end, to the culmination, of the formations, to nibbāna, or alternatively to the end⁸⁵⁴ of the (three)⁸⁵⁵ Vedas, being one who has lived the Brahmacariya on account of the fact of the Brahmacariya that is the path having been lived (by him), might⁸⁵⁶ rightly profess the Brahma-creed⁸⁵⁷, might rightly, correctly⁸⁵⁸, profess this creed, viz. “A brahmin am I”, he for whom there are none of these preponderances, viz. the preponderance of lust, the preponderance of hatred, the preponderance of delusion, the preponderance of conceit, and the preponderance of (wrong) view, with respect to anything, even with respect to a single object, amidst the entire cohabitants of this world⁸⁵⁹ even, meaning (he for whom these preponderances) are abandoned⁸⁶⁰ without remainder.

The exposition of the fourth sutta is concluded.

§5. The Elders

In the fifth: *at Sāvatti (Sāvattiyaṃ)*⁸⁶¹: in the city so named. For this is called “Sāvatti” on account of its having been built on the site of the dwelling⁸⁶² of the rishi named Savattha, as with Kākandī Mākandī⁸⁶³. So, firstly, (the explanation of) the grammarians. But the commentarial Ācariyas proclaim:

"It is 'Sāvatti' since whatever there be that is of profit or use to humans, all that is there here (*sabbam ettha atthi*). And (the name) 'Sāvatti' is derived also from the statement 'There is everything' (*sabbam atthi*) when, at an assemblage of the caravans⁸⁶⁴, it is asked 'What goods are there here?'. All commodities are at all times in supply in Sāvatti; therefore 'Sāvatti' is declared to be derived from (the word) *sabbam* (all)"⁸⁶⁵.

At that Sāvatti; and this is the locative case in the sense of vicinity. *In Jeta's Grove (Jetavane)*: (he was called) "Jeta" since he conquered his own adversaries⁸⁶⁶, or alternatively (he was called) "Jeta" since he was born when folk who were adversaries⁸⁶⁷ had been conquered by the king, or else (he was called) "Jeta" since it was out of a desire that it be auspicious that same name was thus created for him. It is a grove (*vanam*) since it attracts (*vanayat*⁸⁶⁸), [56] meaning that through its own excellence it causes, gives rise to, devotion with respect to itself on the part of beings. Or alternatively, it grovels (*vanutē*⁸⁶⁹), hence it is a "grove" (*vanam*), meaning it is as if it begs living beings saying "Come, enjoy me !" addressing⁸⁷⁰ them with the cries of birds such as cuckoos and so on intoxicated by the scent and fragrance of its divers blooms, and (beckoning them) with hands⁸⁷¹ in the form of trees, branches and sprouts as these are made to quiver in the gentle breeze. "Jeta's Grove"⁸⁷² is the grove of Jeta; for (since) this was planted, tended and watched over by the royal prince Jeta, this same⁸⁷³ being its owner, it is therefore called "Jeta's Grove"—in that Jeta's Grove. *In Anāthapiṇḍika's Resort (Anāthapiṇḍikassa ārāme)*: the great wealthy merchant who, by way of the name selected⁸⁷⁴ by his mother and father, was known as "Sudatta"; but (since), due to the successful accomplishment of all his desires, to the departure of the stain of selfishness⁸⁷⁵ and to his being possessed of special qualities such as compassion and so on, he, to the destitute (*anāthānam*) permanently gave almsfood (*piṇḍam*), he therefore came to be called "Anāthapiṇḍika". Since it is here that living beings⁸⁷⁶, especially those gone forth⁸⁷⁷, resort (*āramant*⁸⁷⁸), it is a "resort" (*ārāmo*);

having come (*āgamma*) from here and there, they delight (*ramati*), take delight (*abhiramanti*), meaning dwell⁸⁷⁹ without becoming fed up, on account of the beauty of its⁸⁸⁰ flowers and fruits and so on and on account of the successful attainment (there) of the limbs of lodgings that are fivefold by way of being neither too far nor too close and so forth⁸⁸¹. Or alternatively, it is a “resort” (*ārāmo*) since, through its successful attainment of the aforesaid type, it draws back (*ānetvā*) into its own interior even those gone off here and there, (thereafter) giving them delight (*rameti*). For it was handed over to the Saṅgha with the Buddha at its head through the sacrifice of fifty-four koṭis of gold pieces, viz. after it had been bought by the householder Anāthapiṇḍika from the hand of the royal prince Jeta by covering it with eighteen koṭis of gold-pieces, after he had caused lodgings to be constructed with eighteen koṭis of gold-pieces, and after he had performed the festival of dedication of the vihāra with eighteen koṭis of gold-pieces⁸⁸²; therefore it is called “Anāthapiṇḍika’s Resort”—in that Anāthapiṇḍika’s Resort. And, in this connection, the expression *Jetavane* (in Jeta’s Grove) commemorates the previous owner, *Anāthapiṇḍikassa ārāme* (in Anāthapiṇḍika’s Resort) commemorates its subsequent owner, (such commemoration) by way of a complete elucidation of the extraordinary sacrifice on the part of both these two [57] being for the sake of the emulation, in future, of the present example⁸⁸³ on the part of those desiring merit. For, in this case, the eighteen koṭis of gold-pieces received from the sale of the land used in building the palaces at the (four) porticoes⁸⁸⁴, and the trees costing countless koṭis, constituted Jeta’s sacrifice, the fifty-four koṭis Anāthapiṇḍika’s. Hence, the Treasurer of the Dhamma⁸⁸⁵ incites⁸⁸⁶ others also desiring merit to emulate that present example of theirs by indicating, by way of commemorating those sacrifices⁸⁸⁷ of theirs, the way in which those desiring merit should make merit. Herein⁸⁸⁸ it could be (objected) that if (it has been said) firstly that the Lord was staying at Sāvatti, then “in Jeta’s Grove” ought not to have been said; whilst if he had been staying in Jeta’s Grove, then “at Sāvatti” ought not to

have been said, for it is not possible to stay at both places on one occasion. But this ought not to be so⁸⁸⁹ regarded, for did we⁸⁹⁰ not say "This is the locative case in the sense of vicinity"? Therefore it was whilst he was staying there, that is to say, Jeta's Grove that was in the vicinity of Sāvatti, that "Was staying at Sāvatti, (in Anāthapiṇḍika's Resort) in Jeta's Grove" was said. For the term "Sāvatti" has the aim of pointing out the village forming his (place of) pasture (at that time), the rest of the terms having the aim of indicating that it was a dwelling place befitting those gone forth.

As regards "The venerable Sāriputta and" and so on, *āyasmā* (the venerable) is a term of endearment, the word *ca* (and) having a conjunctive sense. He is "Sāriputta" since it was of the brahmin lady named Rūpasāri that he was the son (*putto*). *Mahāmoggallāna* (*Mahāmoggallāno*) is a term of worship, for he was "Moggallāna the Great" (*Mahāmoggallāno*) since he was that Moggallāna who was great (*mahā*) on account of his distinctions where special qualities are concerned⁸⁹¹. *Revata* (*Revato*): Revata of the Acacia Grove⁸⁹², not Doubting Revata⁸⁹³. For one day the Lord had been seated, surrounded by a large order of monks like a golden sacrificial post encircled by red hemp-cloth, like a golden mountain surrounded by flags of coral⁸⁹⁴, like Dhatarattha, king of swans, surrounded by ninety thousand swans⁸⁹⁵, (and) like a king who is a cakkavatti surrounded by his army with its four divisions⁸⁹⁶ blazing forth with the seven jewels, teaching Dhamma in the midst of the four assemblies as if causing the moon to rise into the midst of the heavens⁸⁹⁷. (And,) on that occasion, these chief sāvakas and great sāvakas⁸⁹⁸ were approaching with the aim of saluting at the Lord's feet. *Addressed the monks* (*bhikkhū āmantesi*): spoke indicating those who were coming to the monks who were seated surrounding him.

For the Lord, his heart gladdened upon beholding those venerable ones approaching, possessed of the special qualities of morality, concentration and insight and so on, endowed with the highest peace, (and) furnished with the highest demeanour, addressed the monks with the aim of commemorating their

distinction where special qualities are concerned, [58] (saying:) "These, monks, are brahmins who are coming; these, monks, are brahmins who are coming". This utterance is repeated by way of gladness⁸⁹⁹, although it is also fitting to say that it is by way of applauding⁹⁰⁰. *With this thus said (evam vutte):* with this thus said, viz. "brahmins", by the Lord to those venerable ones. *A certain (aññataro):* some monk seated in that assembly unspecified by way of name and gotra. *Of the brahmin breed (brāhmaṇajātiko):* born into a brahmin clan, for he was gone forth from a clan of propertied⁹⁰¹ brahmins of lofty possessions⁹⁰². It is said that it so occurred to him that "These ordinary people state that one is a brahmin⁹⁰³ in two ways—as a result of good birth and as a result of accomplishment in the brahmins' training—and not otherwise. Yet the Lord states these venerable ones to be "brahmins". Well now, I should ask the Lord of the marks characteristic of the brahmin⁹⁰⁴". For it was on that very account that the Lord at that time proclaimed those elders to be "brahmins". For one is a brahmin (*brāhmaṇo*) since it is Brahman that he encapsulates in sound (*Brahman aṇantī*⁹⁰⁵), this being the etymological interpretation⁹⁰⁶ for those who are brahmins by birth, whereas ariyans are brahmins on account of evil having been ousted (*bāhitapāpatāya*). For this is said:

"A brahmin, since he is one in whom evil has been ousted, he is called a recluse on account of even⁹⁰⁷ conduct" (Dhp 388),

whilst he is on the point of saying "Having ousted evil states".

Fathoming this matter (etaṃ atthaṃ viditvā): knowing of this matter that had reached the nub⁹⁰⁸ of the word "brahmin" in its highest sense⁹⁰⁹. *Gave rise to this Udāna (imaṃ udānaṃ udānesi):* gave rise to this Udāna that elucidates the state of being a brahmin in its highest sense. Herein:

Having ousted (bāhitvā): having set outside, meaning having driven out of their own continuity, having abandoned by way of abandonment consisting of extirpation⁹¹⁰. *Evil states (pāpake dhamme):* despicable states, meaning all unskilled states divided into their countless divisions by way of division in accordance

with their (manner of) occurrence, viz. the states associated with misconduct that are threefold by way of misconduct (Vibh 363), the thought-arising associated with that which is unskilled that number twelve by way of thought-arising (Vism 684), (and) the courses of action that are unskilled that number ten by way of courses of action⁹¹¹ (Vism 684). *Those who fare mindful at all times (ye caranti sadā satā): those who fare*⁹¹², by way of the bodily postures, *mindful*, having become those possessing mindfulness, by way of the continual abiding⁹¹³ with respect to the six objects of sights and so on *at all times* on account of the fact that they have reached fullness of mindfulness. And, in this connection, by way of this same inclusion of mindfulness, attentiveness is also to be understood as included. *Those in whom the fetter has been destroyed (khīṇasamyojanā): those in whom the fetter has been completely destroyed* on account of the fact that the fetter, that is tenfold⁹¹⁴, has been extirpated by means of all four ariyan paths. *Buddhas (buddhā): buddhas as a result of* awakening⁹¹⁵ to the four truths; and these are, moreover, threefold, viz. sāvakabuddhas⁹¹⁶, paccekabuddhas and Sammāsambuddhas⁹¹⁷; as to these, it is sāvakabuddhas that are, in this case, implied. [59] *These truly in this world are brahmins (te ve lokasmiṃ brāhmaṇā): these in this world of beings are known as brahmins in the highest sense (of the word) in that they are born by way of the ariyan birth into the Dhamma that is reckoned as brahminhood*⁹¹⁸ in its best sense, or alternatively in that they are breast(-born) sons of the Lord who constitutes (such) brahminhood⁹¹⁹, meaning not by way of mere birth and gotra, not by way of merely wearing matted-hair and so on. So in these two suttas it is those states making one a brahmin that caused (the individuals concerned) to reach arahantship that are talked of, whereas, since beings are of divers dispositions, the divers nature of the teaching is to be understood by way of the divers nature of its expression⁹²⁰, this being the teaching's charm⁹²¹.

The exposition of the fifth sutta is concluded.

§6. With Kassapa

In the sixth: *at Rājagaha (Rājagahe)*⁹²²: at the city so named. For this was called “Rājagaha”⁹²³ on account of the fact that it was occupied (*pariggahitattā*) by Mahāmandhātū⁹²⁴ and Mahāgovinda⁹²⁵ and so on. In this connection, they comment in another fashion by way of⁹²⁶ “It was ‘Rājagaha’ since it acted as a trap⁹²⁷ for opposing kings, on account of the fact that it was difficult to be overpowered⁹²⁸” and so on. But what is the point in all this ? This is (simply) the name of that city. And this same becomes a city (only) at the time of a Buddha and at the time of a cakkavatti; for the rest of the time it stands empty, occupied (only) by yakkhas, acting as a dwelling place⁹²⁹ for these. *In the Squirrels’ Feeding Ground in the Bamboo Grove (Veluvane Kalandakanivāpe)*: the “Bamboo Grove” is the name of that vihāra. It is said that this was bounded by a wall eighteen hatthas⁹³⁰ in height, was adorned with a great fragrant hut that was an appropriate dwelling for the Lord Buddha alone⁹³¹ and with other palaces, huts, caves, pavilions, walkways and porticoes and so on (and) was bounded outside by bamboos, (that same vihāra) being of a blue-green⁹³² sheen, pleasing to the mind, for which reason [60] it was called the “Bamboo Grove”. And here they would give food to squirrels⁹³³, as a result of which it was called the “Squirrels’ Feeding Ground”.

It is said that formerly a certain king, who had entered that park with the aim of sporting (therein), having become intoxicated with liquor⁹³⁴, entered upon the day’s rest and fell asleep; whilst his attendants, knowing the king to be asleep, went off in this direction and that that being enticed by the flowers and fruits and so on. Then, on account of the smell of the liquor, a black snake emerged from the hollow of a certain tree and headed towards the king. Upon seeing this, the tree-devatā, thinking “I must save the king’s life”, went in the guise of a squirrel and made a sound at the root of his ear⁹³⁵. The king awoke; the black snake turned back. Upon seeing this, (the king,) realising “My life has been saved by this freckled one⁹³⁶”, there established a feeding ground for the freckled ones, and then had there be proclaimed a proclamation making them a

protected species⁹³⁷. From then onwards it therefore came to be reckoned as the “Squirrels’ Feeding Ground⁹³⁸”. For “squirrels” is a name for the freckled ones—at that Squirrels’ Feeding Ground in the Bamboo Grove. *Mahākassapa*⁹³⁹ (*Mahākassapo*): he was “Mahākassapa” since he was Kassapa the Great on account of the fact that he was endowed with the divisions of morality and so on⁹⁴⁰ that are great; and this great elder was, moreover, called “Mahākassapa” in contrast to the elder Kumārakassapa⁹⁴¹. *At the Pepper Den* (*Pipphaliguhāyaṃ*⁹⁴²): it is said that there was a pepper tree in the vicinity of the door to this den, for which reason it became well known as the “Pepper Den”—at that Pepper Den. *Afflicted* (*ābādhiko*): he was afflicted since there was affliction⁹⁴³ for him, meaning he was diseased⁹⁴⁴. *Subjected to dukkha* (*dukkhito*): subjected to dukkha since bodily-based⁹⁴⁵ dukkha had been produced in him, meaning encountering dukkha. *Severely sick* (*bālḥagilāno*): with an enormous sickness; but as one mindful and attentive he put up with that sickness. Then the Lord, upon coming to know what had happened to him, went there and proclaimed the Limbs of Enlightenment Paritta⁹⁴⁶, as a result of which same that elder’s affliction subsided. For this is said in the Limbs of Enlightenment Saṃyutta:

“And, on that occasion, the venerable Mahākassapa was staying at the Pepper Den, afflicted, subjected to dukkha, severely sick. Then the Lord, having emerged from his seclusion at a particular occasion during the evening, approached the venerable Mahākassapa; and, having approached, he seated himself on the appointed seat. And so seated, the Lord said this⁹⁴⁷ (to the venerable Mahākassapa): ‘I trust that you, Kassapa, are bearing up; I trust you are finding sustenance; I trust that [61] the feelings of dukkha are receding, not getting worse, that it is their receding⁹⁴⁸ that is evident, not their getting worse’. ‘No, Lord, I am not bearing up; I am not finding sustenance; these severe⁹⁴⁹ feelings of dukkha of mine are getting worse, not receding; it is their getting worse that is evident, not their receding⁹⁵⁰’. ‘These seven limbs of enlightenment that have been fully expounded

by me, when cultivated, when frequently practised, conduce to superknowledge, to awakening, to nibbāna. What seven ? The limb of enlightenment that is mindfulness that has been fully expounded by me, when cultivated, when frequently practised, conduces to superknowledge, to awakening, to nibbāna...the limb of enlightenment that is equanimity that has been fully expounded by me, when cultivated, when frequently practised, conduces to superknowledge, to awakening, to nibbāna. These, Kassapa, are the seven limbs of enlightenment⁹⁵¹ that have been fully expounded by me, which when cultivated, when frequently practised, conduce to superknowledge, to awakening, to nibbāna'. 'These certainly are the limbs of enlightenment, Lord; these certainly are the limbs of enlightenment, O Sugata !' This the Lord did say; (and) the venerable Mahākassapa, delighted in heart⁹⁵², rejoiced at that proclaimed by the Lord. And the venerable Mahākassapa emerged from that affliction; and, in that way, that affliction of the venerable Mahākassapa came to be abandoned" (S v 79f).

For this reason, "Then the venerable Mahākassapa, in due course, emerged from that affliction" was said. *This occurred (etad ahoṣi)*: previously, during his days of sickness, he had remained in that same vihāra, eating almsfood presented by co-residents⁹⁵³; then, when he had emerged from that affliction, this reflection occurred to him, viz. "What if I were to enter Rājagaha in search of alms ?". *As many as five hundred devatās (pañcamattāni devatāsātāni)*: five hundred dove-footed nymphs who were attendants of Sakka, King of Devas. *Became eagerly entered upon (ussukkaṃ āpannāni honti)*: having stationed themselves with golden receptacles on the route to be taken by him⁹⁵⁴ after preparing five hundred (portions of) almsfood, thinking "We must give almsfood to the elder", they became intent on that gift of almsfood saying "Please take this almsfood, sir; please act sympathetically towards us", for which reason "Upon acquisition of almsfood for the venerable Mahākassapa" was said. It is said that upon coming to know of the occurrence of this thought to the elder, Sakka, King of Devas, despatched

those nymphs saying “You should go, give almsfood to the worthy elder Mahākassapa, and make him your foundation⁹⁵⁵”. For it had so occurred to him that if all of these went the elder might just accept almsfood from the hand of one of them, which would be to her long-term well-being and happiness. But reject them the elder did. [62] Having said⁹⁵⁶ “Be off with you—you have made merit, you (already) have great enjoyment⁹⁵⁷; I will act sympathetically towards those who are badly off”, as they were saying “Lord, please take my almsfood, please take my almsfood”, and having yet again rejected them as they were saying “Lord, please don’t destroy us, please act sympathetically towards us”, and having said “You do not know your own measure—go away” as they were yet again begging him, reluctant to go away, he then snapped his fingers⁹⁵⁸. And they, feeling threatened upon hearing the elder’s finger-snap, and being unable to stay, then ran off and went straight back to the devaloka. For this reason “Having rejected all those five hundred devatās” was said. *At a particular occasion during the morning: pubbaṇhasamayam=pubbaṇhe ekam samayam* (resolution of compound); at a particular time. *Dressed (nivāsetvā)*: dressed in a firmly (tied) lower garment in exchange for the lower garment (worn in the) vihāra⁹⁵⁹. *Taking bowl and robe (pattaṭṭvaram ādāya)*: covering himself with his robe and then holding his bowl in his hand. *Entered in search of alms (piṇḍāya pāvīsi)*: entered for the sake of almsfood. *The streets of the poor (daliddavisikhā)*: the compound containing the dwellings⁹⁶⁰ of those people who were badly off. *The streets of those suffering great hardship (kapaṇavisikhā)*: the compound of people who were wretched as a result of encountering a loss of possessions. *The streets of the weavers (pesakāraṇavisikhā)*: the weavers’⁹⁶¹ compound. *And the Lord saw (addasā kho Bhagavā)*: how did he see? The Lord, whilst still⁹⁶² seated in the Bamboo Grove, saw with his heavenly eye as he was adverting to (the question) “What is my son Kassapa doing now that he has emerged from his affliction?”.

Fathoming this matter (etam attham viditvā): coming to know of this matter, which was that practice spoken of, on the part of the venerable Mahākassapa, of helping folk suffering great hardship

after rejecting the heavenly almsfood with its countless sauces, with its countless seasonings, presented by the five hundred nymphs. *To this Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating⁹⁶³ the majesty of the constant state⁹⁶⁴ of the one in whom the āsavas have been destroyed⁹⁶⁵, opening with a demonstration of the state of wanting little⁹⁶⁶ in the extreme. Herein:

One not nourishing another (anaññāposiṃ): “one nourishing another” (*aññāposī*) is such since it is another (*aññāṃ*) that he nourishes (*poseti*), one who is not “one nourishing another” (*na aññāposī*) being “one not nourishing another” (*anaññāposī*), one without a partner through the absence of another to be nourished by him, meaning solitary⁹⁶⁷. In this way he indicates the elder’s being easy to support⁹⁶⁸. For the elder dwelled as one wanting little in the extreme, nourishing himself alone with robe for sustaining the body and almsfood for sustaining the belly; he did not nourish any other amongst his relatives and friends and so on, on account of his not being stuck (on anything) anywhere. Or alternatively, *anaññāposī* is “one not nourished by another” on account of the absence of any need to be nourished by any other particular (person). For he for whom the four requisites are subject to a single giver of those requisites is not called “one not nourished by another”, [63] on account of his livelihood being contingent upon a single (person). But the elder, in wandering in search of alms reliant on the power of his own legs, after the manner spoken of in the verse “Just as the bee the flower” (Dhp 49), sustained himself, as one ever a new (comer) amidst the clans, on a mixture of food. For similarly it was him that the Lord extolled on account of his conduct being comparable to the moon (S ii 197ff). *Well known (aññātāṃ)*: distinguished, of widespread fame on account of his genuine qualities; or else⁹⁶⁹ distinguished⁹⁷⁰ on account of his wanting little and his contentment as a result of that same condition of being “one not nourishing another”. Or alternatively *unknown (aññātāṃ)*: not known (*na ñātāṃ*) for making himself known out of a desire for gain, respect and renown, on account of craving having been altogether

abandoned; for it is the one whose wanting is evil⁹⁷¹, who is not free of craving, who, out of fraudulence, makes himself known by giving the implication of (being one worthy of) esteem. *Tamed (dantaṃ)*: tamed through the utmost taming, where the faculties are concerned, by way of the six-limbed equanimity⁹⁷². *Established in the essence (sāre patiṭṭhitam)*: settled in the essence consisting of liberation; or alternatively established in the essence consisting of morality and so on that is the division of morality and so forth applicable to the asekka⁹⁷³. *One in whom the āsavas have been destroyed, with faults expunged (khīṇāsavam vantadosam)*: one in whom the āsavas have been destroyed on account of the fact of the four āsavas of the āsava of sense-desires and so on having been abandoned without remainder, due solely to which he is “with faults expunged” on account of the fact of the faults of lust and so forth having been altogether expunged. *That one do I call a brahmin (tam ahaṃ brūmi brāhmaṇam)*: that one of the aforementioned special qualities, who is a brahmin in the highest sense, do I speak of as a brahmin. The divers nature of the teaching is to be understood, in this case, too, in exactly the same manner as that already stated above.

The exposition of the sixth sutta is concluded.

§7. At Pāvā

In the seventh⁹⁷⁴: *at Pāvā*⁹⁷⁵ (*Pāvāyam*): at the city of the Malla kings so named. *At the Ajakalāpaka Shrine (Ajakalāpake cetiye)*: at the place thought much of⁹⁷⁶ by humans that had acquired the name of “Ajakalāpaka”⁹⁷⁷ on account of the fact that it was occupied by the yakkha named Ajakalāpaka. [64] It is said that that yakkha would accept a food-offering (only if it were) accompanied by a parcel⁹⁷⁸, with goats forming a part of it, after goats (*aje*) had been made into bundles (*kalāpe katvā*)⁹⁷⁹—and not otherwise—as a result of which he became well known as “Ajakalāpaka”. Some, however, say⁹⁸⁰ that he was (called) “Ajakalāpaka” since he would cause beings to bleat (*lāpeti*) as if they were little goats (*ajake*)⁹⁸¹; it is said that when beings presented a food-offering to him, he would become satisfied at such times as they made the sound of a goat as they offered⁹⁸²

that food-offering—as a result of which he came to be called “Ajakalāpaka”. Moreover, that yakkha, possessed of majesty, ferocious, and harsh, had been assigned⁹⁸³ there, as a result of which humans paid homage⁹⁸⁴ to that place, continuously⁹⁸⁵ offered a food-offering, for which reason “At the Ajakalāpaka Shrine” was said. *Within the realm of the yakkha Ajakalāpaka (Ajakalāpakassa yakkhassa bhavane)*: within the vimāna⁹⁸⁶ of that yakkha. It is said that the Teacher, desiring to tame that yakkha, had at that time gone alone, without a partner⁹⁸⁷, at a particular occasion during the evening, taking bowl and robe, to the door to the realm of the yakkha⁹⁸⁸ Ajakalāpaka and (there) begged its door-keeper for entrance into that realm, who said “Ferocious, Lord, is the yakkha Ajakalāpaka; he reveres (no one) as recluse⁹⁸⁹ or as brahmin. Therefore, you yourself should be aware (of this)⁹⁹⁰; but it would be improper on my part were there no announcement to him”, and then straightaway went with the force of the wind into the presence of Ajakalāpaka who was gone to a meeting of the yakkhas. The Teacher entered his realm’s interior⁹⁹¹ and seated himself on the appointed seat⁹⁹² in the seating pavilion. The yakkha’s concubines approached the Teacher, saluted, and then stood to one side, whereupon the Teacher talked Dhamma-talk to them befitting the occasion, for which reason “Was staying at Pāvā, at the Ajakalāpaka Shrine within the realm of the yakkha Ajakalāpaka” was said. On that occasion, Sātāgira and Hemavata, who had been going to the meeting of the yakkhas over the top of Ajakalāpaka’s realm, in adverting to what the reason might be when their progress was not proving successful⁹⁹³, saw the Teacher seated in Ajakalāpaka’s realm; they went there, saluted the Lord, and then begged leave, saying “We are going to the meeting of the yakkhas, Lord”, circumambulated him by the right, and then went on their way. Upon seeing Ajakalāpaka in the yakkha-congregation, they declared their satisfaction saying “It is a gain for you, friend Ajakalāpaka, on whose account the Lord, the chief person in this world, together with its devas, is seated in your realm; [65] you should approach, sit round the Lord paying homage, and hear Dhamma”. Overcome with anger upon hearing this talk of

theirs, thinking “These talk of that⁹⁹⁴ bald-headed recluse being seated in my realm”, he then thought “Today there will be battle⁹⁹⁵ between me and that recluse”, emerged from that yakkha-congregation, cast up his right foot and stepped onto a mountain peak⁹⁹⁶ measuring sixtyyojanas, splitting this into two pieces. The remainder of that which ought to be spoken of in this connection is to be understood in the same manner as that handed down in the Exposition of the Āḷavakasutta (Sn-a 217-240); for Ajakālāpaka’s meeting was exactly similar to Āḷavaka’s meeting, save for⁹⁹⁷ the putting of questions, their being answered, and (the Buddha’s) emergence from, and re-entry into, that realm three times⁹⁹⁸. For Ajakālāpaka, having been unable to bring about even the slightest dislodgement⁹⁹⁹ of the Lord with the nine ‘rains’¹⁰⁰⁰, starting with the whirlwind¹⁰⁰¹, that he had caused to rise up, as he had still been coming, believing “With these alone I’ll put that recluse to flight”, was not only unable¹⁰⁰², subsequent to his having approached the Lord accompanied by the troop of ghosts that he had conjured up, of a form fearful in the extreme, with divers weapons¹⁰⁰³ in their hands, to bring about dislodgement from his sitting position of even so much as the Lord’s hair-tip even though he continued to perform improprieties¹⁰⁰⁴ of divers types the whole night long as he roamed from one end to the other, but moreover flared up by way of anger at the thought that “This recluse has seated himself after entering my realm without begging leave of me”. Then the Lord, upon coming to know this thought-arising of his, thought “Just as one might, indeed, burst a bile(-container) at the nose of a quick-tempered dog, such that it would become all the more quick-tempered¹⁰⁰⁵ (cp Vin ii 188; S ii 242), so will this yakkha poison his own mind with me (continuing to be) seated here; perhaps I should leave for outside”, and then left that realm entirely of his own accord and seated himself in the open air, [66] for which reason “And on that occasion, the Lord was seated in the open air, at night, in the dimness, in the darkness” was said. Herein:

At night, in the dimness, in the darkness (rattandhakāratimisāyam):
at night, in the dimness, in the gloom¹⁰⁰⁶, meaning in the thick

dimness¹⁰⁰⁷ devoid of any arising of eye-consciousness. It is said that the dimness that occurred at that time was one possessed of the four limbs¹⁰⁰⁸. *The (sky-)deva (devo)*: a storm-cloud was causing small (rain-)spots, drops of water, to fall one by one¹⁰⁰⁹. Then the yakkha, thinking "I will put this recluse to flight after terrorising him with this sound", went into the Lord's vicinity and made that frightening (din)¹⁰¹⁰ by way of "Akkula" and so on, for which reason "Then (the yakkha) Ajakalāpaka" and so forth was said. Herein:

Fear (bhayaṃ): terror in the heart. *Stupefaction (chambhitattam)*: a stupefied state of body in the form of paralysis of the thighs. *Horripilation (lomahaṃsam)*: a state in which the hairs bristle with excitement. It is simply the arising of fear that he indicates by means of all¹⁰¹¹ these three words. *Approached (upasaṅkami)*: but¹⁰¹² why did this one, being of such intention, approach? Surely he had previously (already) performed such improprieties¹⁰¹³ he himself was capable of performing? True, he had; but it was in conceiving "Whilst he was stationed in the realm's interior, that represents a place of security, that represents firm ground, I was not able to do anything; but now that he is stationed outside, it should be possible, in so frightening him, to put him to flight" that he approached. For this yakkha conceived his own realm to be "firm ground", and that "It was on account of the fact that he was stationed therein that this recluse had no fear". *Three times performed his akkula-pakkula saying "Akkula-pakkula!" (tikkhattum akkulo pakkulo ti akkulapakkulikam akāsi)*: on three occasions produced a sound (*saddam*) that was, on account of his desire to frighten him, of the form "Akkula-pakkula"; for this is a word (*saddo*) involving imitation¹⁰¹⁴. For at that time that yakkha, thinking "Having frightened this recluse with this, I'll put him to flight", had, with great endeavour, as if he had been raising Sineru or as if he had been causing the Great Earth to rotate¹⁰¹⁵, [67] three times trumpeted his own yakkha-trumpeting which, with its unintelligible syllables, was a great terrifying noise like the howl¹⁰¹⁶ of the great wind cycle that ushers in the end of the kalpa¹⁰¹⁷ rending the hearts of puthujjanas; it was as though it

were, on account its own depth, its explosive nature¹⁰¹⁸ and its fearfulness, one both challenging¹⁰¹⁹, and overpowering, the rest of sounds—viz. the elephant-trumpeting of the elephants supporting the various directions¹⁰²⁰, the lion-roar of maned lions, the yakkhas' exclamation of the syllable *hiṃ*¹⁰²¹, the ghosts' high-pitched laughter¹⁰²², the asuras' handclap-sound, (and) the noise of the strike¹⁰²³ of Indra, King of Devas', lightning—sounding forth in all directions, after having been piled up in a single place, like the sound of a hundred thunder-claps in rapid succession¹⁰²⁴. Through its emanation¹⁰²⁵ mountains let loose landslides, just as the leaves, fruits and flowers on all the trees, creepers and thickets, beginning with the eldest forest-lord, drooped¹⁰²⁶, whilst even the king of mountains, Himālaya¹⁰²⁷, three thousand yojanas in length¹⁰²⁸ and breadth trembled¹⁰²⁹, quaked, shook violently. There was, on that same day, fear, stupefaction and horripilation¹⁰³⁰ even for the majority of the devatās, staring with the terrestrial devatās—so how much more so for humans—whilst for others, (whether) footless, two-footed or four-footed, there was great awe¹⁰³¹, as with the time¹⁰³² of the bursting open of the Great Earth¹⁰³³. A great tumult arose over the entire surface of Jambudīpa. But the Lord remained seated undisturbed, not conceiving that sound to have to do with anything in particular¹⁰³⁴, having resolved that there should be no obstacle thereby to anything¹⁰³⁵ whatsoever. Moreover, since that sound reached the ear-channels of beings in the following mode, viz. "Akkula-pakkula", they therefore¹⁰³⁶ included in that recension (the words) *akkulo pakkulo*¹⁰³⁷ in imitation thereof, (as they did the words) *akkulapakkulikam*¹⁰³⁸ *akāsi* (performed his akkula-pakkula), assuming that there had been a performance of that akkula-pakkula during that yakkha's emanation of the noise¹⁰³⁹. Some, however, say that *akkulo bakkulo* is a vernacular word¹⁰⁴⁰ spoken with a denotation synonymous¹⁰⁴¹ with the pair of words *ākulabyākula* (confused and confounded), as with *ekam ekakam*¹⁰⁴² (? lone alone). Others¹⁰⁴³ are of the view that since, given that that which is born¹⁰⁴⁴ on a single occasion is, on account of its having come into being solely by way of its first arising, *ākulo*

(? of initial/prime descent)—in which the syllable *ā*¹⁰⁴⁵ has the sense of *ādī*¹⁰⁴⁶ (initial/prime) [68] (but) with shortening (thereof) brought about through addition of the syllable *ka*, and in which connection the word *kula* is a synonym for *jāti* (birth), as it is in *kolaṅkolo*¹⁰⁴⁷ and so on—whereas that which is born on two occasions is *bakkulo* (? of extra/greater descent), and given that it is the business of a word to comply with its stated implication¹⁰⁴⁸, it is lions and tigers and so on, that are (all) womb-born, that are spoken of by means of the first word, snakes and black snakes and so forth, that are (all) egg-born, by means of the second, therefore the meaning that the *yakkha* indicates by means of this pair of words is, as with those that are lions and so on and as with those that are snakes and so forth, that of “I am the remover of your life”. Still others, having stated the (canonical) Pali to be *akkhulo bhakkhulo*¹⁰⁴⁹, then state its meaning to be: “It is *akkhulo* since it gets (*ulati*), proceeds¹⁰⁵⁰, to make an end of (*akkhetum*¹⁰⁵¹), to lay to waste, to destroy, (beings), *bhakkulo* since it gets (*ulati*) to feed upon (*bhakkhitum*¹⁰⁵²), to devour, (beings). But who is this ? Whoever in particular, out of *yakkhas*, *rakkhasas*, goblins, lions and tigers and so on, is one bringing to humans that which is to their detriment”. In this case, too, its implication is to be understood as in need of being construed in exactly the same manner as previously stated. *This goblin is for you, recluse (eso te samaṇa piṣāco)*: the *yakkha* speaks with reference to himself saying “Look here, recluse, a flesh-eating (*piṣitāsano*¹⁰⁵³) goblin (*piṣāco*) has presented itself for you” after stationing himself before the Lord in the huge Bhairava-form¹⁰⁵⁴ he has fashioned.

Fathoming this matter (etam atthaṃ viditvā): fathoming in all its modes this impropriety that was being instigated by that *yakkha* in body and speech and that it was the fact of his being without impediments where worldly dhammas¹⁰⁵⁵ are concerned that constituted the root-cause of his not being overpowered by thereby. *At that time (tāyaṃ velāyaṃ)*: at the time of his¹⁰⁵⁶ performing that impropriety. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna, after discounting that impropriety, elucidating the majesty of the Dhamma that constitutes the root-cause of such discounting on his part. Herein:

It is when, with respect to dhammas that are one's own (yadā sakesu dhammesu): it is at the time at which, with respect to dhammas in the form of the five upādānakkhandhas that are reckoned as one's own existence¹⁰⁵⁷. *One be gone to the other shore (pāragū):* one be gone to the other shore (*pāragato*¹⁰⁵⁸) by way of the fulfilment of penetration along with full understanding¹⁰⁵⁹, due solely to which, with respect to uprising that constitutes the root-cause of these¹⁰⁶⁰, with respect to cessation whose characteristic mark is the non-occurrence thereof, one be gone to the other shore by way of the fulfilment of penetration along with abandoning, realising and cultivation through the practice leading to cessation. *That one becomes the brahmin (hoti brāhmaṇo):* that one becomes known as "the brahmin" on account of the fact of his having thus ousted evil in all respects, that one becomes one possessing penetration into the four truths also by way of awareness¹⁰⁶¹ as to his own existence in all respects¹⁰⁶². [69] For this, and so on, is said: "It is in this fathom-long corpse, with its perceptions, with its thoughts, that I declare the world, the uprising of the world, (the cessation of the world, and the practice leading to the cessation of the world) to be" (S i 62 = A ii 48¹⁰⁶³). Or alternatively *with respect to dhammas that are one's own (sakesu dhammesu):* with respect to one's own states (*dhammesu*), the states of morality and so on on the part of the individual desiring that which is beneficial being called "one's own states". For the cleansing-dhammas¹⁰⁶⁴ of morality, concentration, insight and liberation and so on are called a person's "own states" due to their bringing to a successful conclusion that which is exclusively to his well-being and happiness, unlike¹⁰⁶⁵ the corrupting-dhammas bringing that which is to his detriment, {which are not one's own}¹⁰⁶⁶. *One be gone to the other shore (pāragū):* one be gone to the other shore, to the limit, in the fulfilment of that morality and so forth. Herein¹⁰⁶⁷, morality is, firstly, twofold by way of that which is mundane and that which is supermundane. As to these, it is the morality belonging to the stage previous (to path-attainment) that is mundane. This is, in brief, fourfold by way of (that morality consisting of the four purifications such as) the Pātimokkha restraint and so on¹⁰⁶⁸,

but as to its details, it admits of countless divisions¹⁰⁶⁹. That which is supermundane is twofold by way of the paths and their fruitions; as to its sense, it is right speech, right action and right livelihood. And, as with morality, so similarly are concentration and insight twofold by way of that which is mundane and that which is supermundane. Herein, mundane concentration is the eight attainments together with access(-concentration)¹⁰⁷⁰ (that form the basis for vipassanā), supermundane concentration that which belongs to¹⁰⁷¹ the paths. Even insight can be mundane, being that consisting of that which has been heard, that consisting of reasoning, and that consisting of cultivation¹⁰⁷², which are with āsavas, whereas the supermundane is that associated with the paths and that associated with their fruitions. That which is called "liberation" is that liberation consisting of the fruitions and nibbāna; therefore it is solely supermundane. Knowledge and vision of liberation¹⁰⁷³ is solely mundane, this being nineteenfold, on account of its being reviewing knowledge¹⁰⁷⁴. It is when one be thus gone to the other shore, to the limit, in the fulfilment, without remainder, of those states of morality and so on brought into being in his own continuity through the attainment of the fruition of arahantship¹⁰⁷⁵, that *with respect to dhammas that are one's own one be gone to the other shore (sakesu dhammesu pārāgū)* (is said of him). Or alternatively, it is through attainment of the sotāpatti-fruit that one be gone to the other shore where morality is concerned, for this one is said to be "one who brings things to fulfilment where morality is concerned" (cp A ii 136, iv 380ff)—and, in this connection, through this same inclusion of the sotāpanna, the once-returner is also included; it is through attainment of the fruit of non-return that he one be gone to the other shore where concentration is concerned, for this one¹⁰⁷⁶ is said to be "one who brings things to fulfilment where concentration is concerned" (cp A ii 136, iv 380ff); (whilst) it is through attainment of the fruition of arahantship that one be gone to the other shore¹⁰⁷⁷ where the other three¹⁰⁷⁸ are concerned, for the arahant is called one gone to the other shore where insight, liberation and the knowledge and vision of liberation are

concerned¹⁰⁷⁹ through his reviewing knowledge reaching culmination on account of his having attained that unshakeable liberation of heart that constitutes that which is topmost where attainment of fullness of insight is concerned. So it is [70] at this and that time as one be completely gone, with respect to dhammas that are one's own as aforementioned, to the other shore through accomplishment, with respect to the four ariyan truths, of the (four) functions of full understanding and so on that are sixteenfold by way of the four path(-knowledges) *that one becomes the brahmin (hoti brāhmaṇo)*: that one then becomes the brahmin in the highest sense¹⁰⁸⁰, due to one's being of a state in which evil has been ousted. *Then does one proceed beyond this goblin and pakkula (atha etaṃ piṣācaṃ ca pakkulaṃ¹⁰⁸¹ c' ātivattati)*: following that going to the other shore as aforementioned, then, thereafter, Ajakalāpaka, does one proceed beyond, transcend, overcome—meaning cease to fear¹⁰⁸²—this goblin, exhibited by you, that has come with the aim of eating flesh¹⁰⁸³, and this “akkulapakkulikaṃ”¹⁰⁸⁴ given rise to by you with the aim of generating fear. Moreover, it was in laying claim¹⁰⁸⁵ to that same arahantship that this verse¹⁰⁸⁶ came to be talked¹⁰⁸⁷. Then Ajakalāpaka, with devotion in his heart as he thought “Oh, what a marvellous human¹⁰⁸⁸, truly, is this !” upon seeing that constant state of the Lord as he failed to be shaken¹⁰⁸⁹ by that awe-inspiring¹⁰⁹⁰ terrifying form, even one of such a form as had been created by him, declared layfollower status face to face with the Teacher as he explained the fact of puthujjana-type faith having become lodged within himself¹⁰⁹¹.

The exposition of the seventh sutta is concluded.

§8. Saṅgāmaji

In the eighth: *Saṅgāmaji (Saṅgāmaji)*: the one so named. For this venerable one, who had been the son of a certain wealthy merchant of great means in Sāvatthi, had become tied down with household ties when, at the time of his coming of age, he had been granted his inheritance after being paired by his mother and father with a comely wife. Then one day, when he saw layfollowers, who were residents of Sāvatthi, going at a

particular occasion during the evening headed towards Jeta's Grove, with the aim of hearing Dhamma, in clean clothes, in clean upper-garments, and with scents and garlands and so on in their hands¹⁰⁹² after having undertaken the precepts after giving alms at a particular occasion during the morning, he asked "Where are you going?"; and when "Into the presence of the Teacher in Jeta's Grove, with the aim of hearing Dhamma" was said, he thought "Well, in that case, I will go¹⁰⁹³ too", and went to Jeta's Grove together with them. And on that occasion [71] the Lord, having seated himself on the best of Buddha-seats that had been prepared in the Saddhamma Pavilion, was teaching Dhamma in the midst of the four assemblies like a maned lion roaring its lion's roar in its den¹⁰⁹⁴ of shining gold. Then those¹⁰⁹⁵ layfollowers saluted the Lord and seated themselves to one side, whilst the gentleman Saṅgāmañji, whilst hearing Dhamma on the fringe of that assembly¹⁰⁹⁶, also seated himself. Then the Lord, having talked a progressive talk, made manifest the four truths, there being, at the culmination of those truths, Dhamma-penetration for countless thousands of living beings¹⁰⁹⁷. The gentleman Saṅgāmañji, too, having reached the sotāpatti-fruit, arose from that assembly, approached the Lord, saluted him, and then begged to go forth, saying "May the Lord have me go forth". "But have you been allowed by your mother and father to go forth?" "I have not been (so) allowed, Lord". "Tathāgatas do not, Saṅgāmañji, have a son go forth who has not been (so) allowed by his mother and father". Saying "I, Lord, will act in such a way that my mother and father will allow me to go forth¹⁰⁹⁸", he¹⁰⁹⁹ saluted the Lord, circumambulated him by the right, approached his mother and father, and said "Mama, papa, please allow me to go forth". Things subsequent to this are to be understood after the manner handed down in the Raṭṭhapālasutta (Mii 54-74). Then¹¹⁰⁰ as one (so) allowed by his mother and father, after he had given them his promise that he would let them see him after he had gone forth¹¹⁰¹, he approached the Lord and begged to go forth. And¹¹⁰² he received the going forth and the higher ordination in the Lord's presence; and, moreover, as one who had not long since

received the higher ordination, he became one possessed the six abhiññās after having spent the rains residence in a certain forest dwelling¹¹⁰³ applying¹¹⁰⁴ (and) exerting himself for the sake of the higher paths and then went, as one who had spent the rains residence, to Sāvatti with the aim of seeing the Lord and with the aim of discharging his promise¹¹⁰⁵ to his mother and father, for which reason "And on that occasion, the venerable Saṅgāmaji had arrived at Sāvatti" was said. For this venerable one, upon getting back from his almsround following the midday meal, after having wandered in search of alms in a neighbouring village¹¹⁰⁶, had entered Jeta's Grove, approached the Lord, and then, having been extended a welcome by the Lord, declared arahantship, whereupon he once more saluted the Lord, circumambulated him by the right, emerged, and seated himself for the day's rest at the root of a certain tree. Now his mother and father and his relatives and friends, upon hearing of his arrival, went hastily to the vihāra, joyful and satisfied, saying "It is said that Saṅgāmaji has just arrived here", saw him seated there as they were seeking him out, approached, [72] extended a welcome, and then begged him saying "Do not let kings carry off an inheritance for which there is no son, or let heirs who are not held dear¹¹⁰⁷ seize it; this going forth is not good enough¹¹⁰⁸—come, my dear, forsake it". Upon hearing this, the elder remained seated as though not hearing them, thinking "These do not know this state in which I have no need of sense-desires; they desire attachment solely to sense-desires, like excrement-bearers¹¹⁰⁹ to a ball of excrement. These are incapable of having it drawn to their attention with Dhamma-talk". Upon seeing that he would not accept their word, after they had begged him in divers ways, they entered the household and despatched his wife, together with her retinue, along with her son saying: "Although we have been begging him in divers ways, we are come without winning over his heart; you go, my auspicious one, and beg your husband by showing him his son, and make him see (things our way)". It is said that this venerable one had gone forth whilst she was still with child¹¹¹⁰. "Very well" she complied, and then, taking her child, went to Jeta's Grove

with a great retinue, with reference to which “And the venerable Saṅgāmaji’s (former female partner) came to hear” and so on was said. Herein:

Former female partner (purāṇadutiyaikā): female partner¹¹¹¹ by way of attending on his feet¹¹¹² previously at the time of being a householder, meaning wife. *The worthy (ayyo)*: (s)he speaks¹¹¹³ with a mode of speech appropriate to those gone forth, in place of what ought to be said, viz. “master” (*ayyaputto*). *It is said (kira)* is a particle in the sense of hearsay; its connection is to be understood as *anuppatto kira* (has arrived, it is said). *Nourish me, recluse, for I am one with a small son (khuddaputtam hī¹¹¹⁴ samaṇa posa maṃ)*: you went forth abandoning me whilst I was still with child; that same I am now one with a small son, with a son who is still a child¹¹¹⁵. This performance on your part¹¹¹⁶ of the Dhamma of a recluse after abandoning one such as me is improper. Therefore, recluse, you must support me, who am one with a son as partner, with fodder and coverings¹¹¹⁷ and so on”. But the venerable Saṅgāmaji, keeping his faculties under control¹¹¹⁸, did not look at her nor even address her¹¹¹⁹, for which reason “With this thus said, the venerable Saṅgāmaji remained silent” was said. Upon seeing him still remaining silent after she had three times spoken in that same manner¹¹²⁰, she set her son down in the elder’s lap, conceiving that even men who are without regard where their wives are concerned nonetheless¹¹²¹ possess regard where their sons are concerned, that affection for a son persists in striking at a father’s bone-marrow, and that therefore he might yet, through that love for a son, come within her control¹¹²², [73] and then, having stepped to one side, said “This is your son, recluse; nourish him !” before going off a fraction. It is said that she was not able to remain face to face¹¹²³ with him due to the effulgence of that recluse. The elder did not look at the young boy, either, nor even address him¹¹²⁴. Then that woman, as she surveyed him after she had turned her face towards him after halting a short distance away, got the elder’s message¹¹²⁵, turned away again, took hold of the young boy thinking “This recluse has no need of a son even”¹¹²⁶ and departed, for which reason “Then the

venerable Saṅgāmaji's former female partner" and so on was said. Herein:

Of a son, even (puttena pi): this recluse has no need of his own breast (-born) son even, the implication being so how much less so of any others. *Heavenly (dibbena)*: in this connection it is "heavenly" on account of its similarity to those that are heavenly¹¹²⁷. For devatās have a sensitive eye that is heavenly¹¹²⁸, that comes into being through deeds of good conduct, that is unimpeded by bile, phlegm and blood and so on, and that is capable of receiving¹¹²⁹ an object¹¹³⁰ even far off¹¹³¹. This is also "heavenly", in that it is as though it were heavenly in that the eye associated with the abhiññās¹¹³² that comes into being by way of concentration associated with the fourth jhāna is of just such a kind, or else it is "heavenly" on account of its having been attained through dependence upon a heavenly abiding¹¹³³, or yet again it is "heavenly" on account of its great brightness, on account of its great scope¹¹³⁴. With that heavenly (eye). *Quite pure (visuddhena)*: thoroughly and completely pure through the departure of corruptions such as the hindrances and so on. *Transcending that of humans (atikkantamānusakena)*: that exceeds the range¹¹³⁵ of humans. *That impropriety of such a form (imaṃ¹¹³⁶ evarūpaṃ vipakāraṃ)*: such¹¹³⁷ impropriety as that, that aforementioned act of bad form, reckoned as placing a son in the lap, which is not good form where those gone forth are concerned.

This matter (etaṃ atthaṃ): fathoming in all its modes this matter reckoned as the fact of the venerable Saṅgāmaji being without regard under all circumstances where his wife and son were concerned. *This Udāna (imaṃ udānaṃ¹¹³⁸)*: gave rise to this Udāna elucidating {the majesty of¹¹³⁹} his constant state where that which is desirable and that which is undesirable and so on are concerned. Herein:

At her approach (āyantiṃ): at her coming, the implication being that it is his former female partner. *He rejoices not (n' ābhinandati)*: he delights not, he does not become satisfied, thinking "She has come to see me". *At her departing (pakkamantiṃ)*: at her going, thinking, after having seen her¹¹⁴⁰, "This one is

going without my having even exchanged mutual greetings with her". *He grieves not (na socati)*: he enters not upon mental torment. "Saṅgāmaḥ, from the bond released" is said, moreover, to indicate the reason on account of which the elder thus rejoices not, grieves not. Herein: *from the bond (saṅgā)*: the monk Saṅgāmaḥ, who is liberated, by means of the liberations of extirpation and tranquillization¹¹⁴¹, from the fivefold bond¹¹⁴², viz. the bond of lust (and) the bonds of hatred, delusion, conceit and (wrong) view. [74] *That one do I call a brahmin (tam ahaṃ brūmi brāhmaṇam)*: that one¹¹⁴³ who has reached the constant state, who is one in whom the āsavas have been destroyed, do I speak of as a brahmin, on account of the fact of evil having been altogether ousted.

The exposition of the eighth sutta is concluded.

§9. Matter-hair Ascetics

In the ninth: *at Gayā (Gayāyaṃ)*: in this connection it is the village as well as the crossing-point¹¹⁴⁴ that are spoken of as "Gayā". For the Lord is spoken of in terms of "Was staying at Gayā" when staying not far from the village of Gayā; likewise (when staying not far from) the Gayā crossing-point¹¹⁴⁵. For there was a lotus-pond, as well as a river, not far from the village of Gayā known as the "Gayā crossing-point", both of which people who were mundane¹¹⁴⁶ treated as a crossing-point for the washing away of evil¹¹⁴⁷. *On Gayā Head (Gayāśīse)*: on the crest that was similar to an elephant's head—there was there a mountain named Gayā Head¹¹⁴⁸, a rock outcrop¹¹⁴⁹ upon which, similar to the frontal globe of an elephant, provided space sufficient for a thousand¹¹⁵⁰ monks¹¹⁵¹; it was there that the Lord was staying, for which reason "Was staying at Gayā, on Gayā Head" was said. *Matted-hair ascetics (jaṭilā)*: ascetics (*tāpasā*); for it is on account of their wearing matted-hair (*jaṭā*) that these are, in this case, said to be "matted-hair ascetics" (*jaṭilā*). *In the season of snowfall forming the intervening octad (antarattṛhake himapātasamaye)*: at the time of the falling of snow that extends for eight days—the four at the end of the month of Māgha and the four at the beginning of the month of Phagguṇa¹¹⁵²—that

constitutes the depth of the winter season. *Were bobbing up in the Gayā (Gayāyaṃ ummujjanti)*: some who had firstly bobbed down their entire body in that water, that they deemed a crossing-point, were bobbing up, emerging, floating up¹¹⁵³, therefrom. *Were bobbing down (nimujjanti)*¹¹⁵⁴: were sinking down, head included, into the water. *Were performing acts of bobbing up and bobbing down (ummujjanimujjam pi karonti)*: were performing acts of bobbing up and bobbing down (*ummajjanimujjanāni pi karonti*, alternative grammatical form) again and again¹¹⁵⁵. For some there, being of a view such that purity from evil came with but a single bobbing up, went on their way after performing only a bobbing up; but since there is no bobbing up without an intervening bobbing down, they still¹¹⁵⁶ performed, on account of the inseparability (of these two acts), a bobbing down too. Those who were of a view such that purity from evil came with but a single bobbing down—these, too, having bobbed down on but a single occasion, left, on account of the aforementioned inseparability, (only) after they had performed a bobbing up too. But those who were of a view such that purity from evil came simply by bobbing down at that crossing-point, [75] in holding their breath¹¹⁵⁷ after they had bobbed down there, reached the end of their days right there like those fallen down a mountain precipice¹¹⁵⁸. Still others, being of a view such that purity from evil lay¹¹⁵⁹ in bathing by performing acts of bobbing up and bobbing down¹¹⁶⁰ again and again, continuously performed acts of bobbing up and bobbing down. It was with reference to all of these that “Were bobbing up and bobbing down (in the Gayā), performing acts of bobbing up and bobbing down” was said. And, although an act of bobbing up is preceded by one of bobbing down, nonetheless since those performing solely the act of bobbing down were few, (and) those performing¹¹⁶¹ the act of bobbing up—and both of these—were many, the act of bobbing up is, in this connection, mentioned first so as to indicate that these (latter) were in the majority. Likewise, it is on account of the fact that matted-hair ascetics formed the majority that “A good many matted-hair ascetics” is said, although brahmins, both bald-headed and those with tufts of hair¹¹⁶²,

who held purity to come through water¹¹⁶³, also similarly performed (such acts) there at that time. *Sprinkling themselves (osiñcanti)*: some were sprinkling their heads and bodies after taking water in their hands from the Gayā, whilst others were acting in the same manner after having first taken water in pitchers and then stationed themselves on its bank. *Were pouring oblations to Agni (aggim juhanti)*: some¹¹⁶⁴ were pouring the Agnihotra oblations, were maintaining the Agnihotra oblations¹¹⁶⁵, after they had fetched the instruments associated with worship such as the fuel and ladle¹¹⁶⁶ and so on, after preparing the sacrificial altar {and kindling}¹¹⁶⁷ on the bank of the Gayā. *Thinking that in this way there was purity (iminā suddhi¹¹⁶⁸)* means having come to be of the view such that there was purity from the stain of evil, or else purity within saṃsāra itself, by the washing away of evil, in this way, in that act of bobbing up and so on in, and in Agni's maintenance at, this Gayā. And, in this connection, the act of bobbing up and so on is to be regarded as having been mentioned merely as an example, for they exhibited a diversity of rituals, such that some amongst them dwelt in dwellings on the water¹¹⁶⁹, some gave the añjali salute (with their hands) full of water, some, having stationed themselves in the water, moved round in accordance with¹¹⁷⁰ the sun and the moon¹¹⁷¹, some¹¹⁷² mumbled the Sāvitrī¹¹⁷³ and so on countless thousands of times, some invoked Viḍoḥas¹¹⁷⁴ by way of "May Indra come" and so forth, some rendered great service, and in so doing some descended¹¹⁷⁵ (into the water), some came out¹¹⁷⁶ (of the water), some having come out (of the water) performed a purifying ablution¹¹⁷⁷, whilst some stationed within the water, gripped by the cold, played the 'tooth-vīṇā'¹¹⁷⁸; and so on. [76] Or alternatively, since even those performing ritual contortions of such a form do so only when preceded by acts of bobbing down and bobbing up in the water, "Were bobbing up" and so on is therefore also said assuming all this to be itself tacitly contained in those acts of bobbing down and bobbing up.

The Lord, stationed aloft on the mountain whilst such confusion and confoundment was taking place there, saw those

ritual contortions as he looked down, upon hearing that tumult of theirs, wondering what it might be, with reference to which “And the Lord saw...thinking that in that way there was purity” was said; this has the same meaning as that already stated.

Fathoming this matter (etam atthaṃ viditvā): fathoming in all its modes this matter, viz. the misapprehension on their part that that which is no path to purity, such as submersion in the water and so on, is the path to purity¹¹⁷⁹, and his own unequivocal awareness that the path to purity is that associated with the truths and so forth. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the fact of purity through water being no path to purity as well as elucidating the fact of dhammas such as the truths and so on being definitively the path to purity. Herein:

There is no being clean through water (na udakena suci hoti): in this connection by *udakena* (through water) is meant *udakummujjanādinaṃ*¹¹⁸⁰ (through acts of bobbing up and so on in the water), for *udakummujjanādi*¹¹⁸¹ (acts of bobbing up and so on in the water) is, in this case, through elision of its initial member¹¹⁸², spoken of as *udakaṃ* (water), as is *rūpabhavo* (material form existence) *rūpaṃ* (material form). Or alternatively, there is no, meaning there exists no, being clean¹¹⁸³, as a being’s purity is called, by water that constitutes rectification¹¹⁸⁴ by way of such rituals as acts of bobbing up and so on. Or else there is no one who is clean, no being said to be purified from the stain of evil, through the aforementioned water. Why? *Or abundant folk would bathe here (bahuvetha nhāyanti jano)*¹¹⁸⁵. For were there that which is known as purity from evil through submersion in the water and so on as aforementioned, abundant folk would bathe here in the water¹¹⁸⁶, just as there would be purity from evil for them all—for the one performing evil acts such as matricide and so on¹¹⁸⁷, as well as for any other (creature) upwards from and including fish and tortoises even, such as cows and buffaloes and so forth; but this is not the case. Why? On account of bathing not being an opponent of the root-causes of evil. For surely (something can only be said to be) an opponent of that which¹¹⁸⁸ it destroys, as is light that of

darkness, and knowledge that of ignorance—bathing being no such (opponent) of evil. Therefore the conclusion has to be reached that “There is no being clean through water”. He then says “In whom there be truth” and so on to indicate the means by which there is, rather, being clean. Herein: *In whom (yamhi)*: in the person in whom. [77] *There be truth (saccam)*: there be both telling the truth and truth as abstinence (from lying speech)¹¹⁸⁹. Or alternatively *there be that which is true (saccam)*: there be both that which is true in the form of knowledge and that which is true in its highest sense. *Dhamma (dhammo)*: Dhamma in the form of the ariyan paths and Dhamma in the form of their fruitions; in the person in whom all of this is discovered—that is the one who is clean and that is the one who is the brahmin (so suci so ca brāhmaṇo): that ariyapuggala, especially the one in whom the āsavas have been destroyed, is the one who, by way of a purity that is perpetual¹¹⁹⁰, is clean and¹¹⁹¹ the brahmin. But why, in this connection, is truth included separately from Dhamma ? On account of the fact of truth being of great service. For instance, the virtues of truth are made manifest in countless sutta-passages by way of “Truth is indeed the Deathless word”¹¹⁹² (S i 189 = Sn 453 = Thag 1229); “Truth is, for sure, the sweetest of flavours”¹¹⁹³ (Sn 182); “In truth, and in the goal and in the Dhamma, are the good established”¹¹⁹⁴ (S i 189 = Sn 453 = Thag 1229); and “Whilst brahmin recluses stationed in the truth” (J v 491) and so on; whilst that which is the converse of the truth¹¹⁹⁵ is made manifest by way of “For the person who has transgressed, who is of lying speech, who gets not (even) one thing right¹¹⁹⁶” (Dhp 176) and “The one who speaks of what did not take place goes to hell” (Dhp 306 = Ud 45 = It 42 = Sn 661) and so forth.

The exposition of the ninth sutta is concluded.

§10. With Bāhiya

In the tenth: *Bāhiya (Bāhiyo)* is his name. *The Wood-robbed One (Dārucīriyo)*: the one with a robe¹¹⁹⁷ made of wood. *At Suppāraka*¹¹⁹⁸ (*Suppārake*): was dwelling in the port so named. But who was this Bāhiya ? And why was he “The Wood-robbed One” ? Why was he residing in the port of Suppāraka ? There is, in the present case, this historical talk¹¹⁹⁹:

It is said that a hundred thousand kalpas back from now, in the time of the Perfectly Self-Enlightened One Padumuttara, some gentleman, upon seeing the Teacher accorded some monk chief place with respect to those of rapid superknowledge¹²⁰⁰ whilst hearing a Dhamma-teaching from that Ten-Powered One in the city of Hamsavati, made a wish for that specific place¹²⁰¹ saying "Truly lofty¹²⁰² [78] is this monk who is being so accorded chief place by the Teacher. Oh, truly, might I, too, having gone forth in the Teaching of a Perfectly Self-Enlightened One of such a kind in times yet to come, become one to be accorded just such a chief place by that Teacher, just like this monk", performed a deed of service¹²⁰³ in conformity therewith, performed meritorious deeds¹²⁰⁴ as long as his life lasted and became one destined for heaven; then, having gone forth in the Teaching of the Ten-Powered Kassapa whilst running on amongst devas and men, he reached the end of his days whilst still performing the Dhamma of the recluse as one with morality completely fulfilled and came into being in the devaloka. Having spent one Buddha-interval in the devaloka, he took relinking, when this Buddha had arisen, in a genteel household in the kingdom of Bāhiya. And they nicknamed him as "Bāhiya", on account of his having been born in the kingdom of Bāhiya. Dwelling as a householder¹²⁰⁵, he filled a ship with abundant goods, when come of age, for the purposes of trade, entered upon the ocean and, in successively roaming about, on seven occasions approached his own city via an expedition up the Indus¹²⁰⁶.

But on the eighth occasion, he embarked into his ship with his goods loaded on board thinking he would go to Suvannabhūmi¹²⁰⁷. Having ventured deep into the Great Ocean, the ship went off-course in the midst of the ocean, without reaching the desired destination, with the people (on board) becoming a meal¹²⁰⁸ for fish and turtles. But Bāhiya, being tossed about¹²⁰⁹ ever so slowly by the motion of the waves as he made his way (to safety)¹²¹⁰ after grabbing hold of a ship's plank, on the seventh day reached the shore in the locality¹²¹¹ of the port of Suppāraka¹²¹². Lying down on the seashore, naked as

the day he was born¹²¹³ on account of the fact that he had been divested of his clothes as he fell into the ocean, he dispelled his fatigue, regained a measure of breath, arose, entered, out of shame, within the cover of a thicket¹²¹⁴ and then, not beholding any other wrapping, picked stalks of swallow-wort¹²¹⁵, swathed these with (pieces of) bark¹²¹⁶, made these into a lower garment and outer robe¹²¹⁷ and then wrapped himself about. Some, however, say that he split wooden planks, strung these with bark, made these into a lower garment and outer robe and then wrapped himself about. [79] So it was that he came to be known, under all circumstances¹²¹⁸, as "The Wood-robed One" on account of his wearing a robe made of wood and as "Bāhiya" by way of his former designation.

Upon seeing him wandering in search of alms in the port of Suppāraka in the aforesaid manner along with the 'bowl'¹²¹⁹ he had procured, the people thought, "If there be in this world those they call "arahants", they ought to be of such a kind. Is it the case that this worthy one will take the clothes that are being given, or will he not take them, on account of his being one wanting little?" and, in testing him, they offered him clothes from various quarters. He thought, "If I were not to come in that manner, these would not have faith in me¹²²⁰ in the way they do; what if I were to reject these and then abide just as I am? In that way, there will arise for me gains and respect" and, having thought thus, he kept up the deception and failed to accept the clothes. The people, thinking "Oh, one wanting little, truly, is this worthy one", paid him great respect and honour, their hearts all the more gladdened. Moreover, with the business of the meal performed, he went to a temple¹²²¹ at a place not far away. The people went together with him, decorated¹²²² the temple and then gave this to him. Realising "These, having gained faith merely in the wearing of a robe, pay great respect and honour of such a kind to me; it behoves that I be for them of unimpeachable¹²²³ lifestyle", he dwelled as one wanting little, as one with frugality where the requisites are concerned. Moreover, being esteemed by them as an arahant¹²²⁴, he deemed himself an arahant, and with respect and reverence for him ever

increasing¹²²⁵, one after another, he became a gainer of the loftiest of requisites, for which reason "And on that occasion, Bāhiya, the Wood-robed One, was residing at Suppāraka, on the seashore, being respected, revered" and so was said. Herein:

Respected (sakkato): respected by way of attendance with due respect, with due regard. *Revered (garukato)*: revered by way of reverence, as with a stone umbrella¹²²⁶, with the implication¹²²⁷ that he was one linked to especially good qualities. *Thought highly of (mānito)*: thought highly of by way of esteeming with the mind. *Worshipped (pūjito)*: worshipped by way of worshipping¹²²⁸ with flowers and scents and so on. *Honoured (apacito)*: honoured by way of the bringing and presenting of the best¹²²⁹ of alms and seats and so forth by those whose hearts were utterly devoted. *Being a gainer of robe, almsfood, lodging, and medicinal requisites as a support during sickness (lābhī āvarapīṇḍapātasenāsanagilāna-paccayabhesajjaparikkhārānaṃ)*: [80] being a gainer by way of gaining the choicest of choicest of the four supports¹²³⁰ of robe and so on that were being presented one after another. A further method: *respected (sakkato)*: one receiving respect. *Revered (garukato)*: one receiving reverence. *Thought highly of (mānito)*: one thought much of and one held dear to the heart. *Worshipped (pūjito)*: one worshipped by way of especial worship¹²³¹ with the four supports. *Honoured (apacito)*: one receiving honour. For the one to whom they give the choicest of choicest well-prepared¹²³² (items) upon respecting him with the four supports is "respected"; the one with respect to whom they induce a state of reverence before they give is "revered"; the one whom they hold dear to the heart and think much of is "thought highly of"; the one for whom they perform all this by way of worshipping is "worshipped"; (whilst) the one for whom they perform the highest obeisance by way of acts of greeting, rising (from their seats) and making the añjali salute and so on is "honoured". Moreover, they performed all this for Bāhiya, for which reason "Bāhiya, the Wood-robed One, was residing at Suppāraka, (on the seashore,)¹²³³ being respected" and so on was said. And, in this connection¹²³⁴, he is spoken of as "a gainer" also of a robe, even though not taking that robe, by way of their offering (him

such) saying “Come, sir, please accept this clothing”. *Who had gone into hiding*¹²³⁵ : *rahogatassa=rahasi gatassa* (resolution of compound). *Who was in seclusion (paṭisallīnassa)*: who was solitary; as he was being spoken of as “an arahant” by an abundance of people, there arose (*udapādi*) in his mind (*cetaso*)¹²³⁶ this reflection, there arose (*uppajji*) in his mind (*cittassa*) this false deliberation, of the mode on the point of being spoken of. How?—“Whoever¹²³⁷ there be in this world who are arahants or who have attained the arahant-path—now, I must be one of them”. This is its meaning: those who there be in this world of beings who are arahants on account of their having slain the enemies (*arīnam hatattā*) that are the defilements¹²³⁸ and through their being worthy¹²³⁹ (*araha*) of worship and respect and so on, those who there be¹²⁴⁰ who have attained the arahant-path through slaying the enemies that are the defilements—I must be one amongst them¹²⁴¹. *A former blood-relation (purāṇasālohitā)*: a devatā who, in an earlier becoming, had performed the Dhamma of the recluse together with him, being a blood-relation similar to a kinsman¹²⁴². Some say, however, that by “a former blood-relation” is meant a devatā who, at a former time, in a different becoming, had been a blood-relation, had been his mother. This, in the Commentary¹²⁴³, is rejected, with only the former meaning being accepted.

It is said that previously, when the Teaching of the Ten-Powered Kassapa was declining, seven monks, shocked upon seeing the impropriety¹²⁴⁴ of the sāmaṇeras and so on, entered the forest, after saluting the Golden Cetiya¹²⁴⁵ thinking they should make a foundation for themselves before the Teaching disappeared, and then, upon seeing a mountain, said “Let those with reliance on living turn back; let those devoid of such reliance climb this mountain”, affixed a ladder, caused that ladder to fall after they had all climbed the mountain, and performed the Dhamma of the recluse. [81] The saṅgha-elder amongst them reached arahantship with the passing of but a single night. Upon fetching¹²⁴⁶ almsfood from Uttarakuru¹²⁴⁷, he said to those monks “Friends, consume almsfood from this”.

But they did not wish to eat it, saying "You, sir, thus brought this about through your own majesty; we, too, if we are, like you, to bring distinction into being, must eat solely that which we ourselves have fetched". On the following day the second (most senior) elder reached the fruit of non-return. He, too, likewise went there with almsfood and then invited the rest (to partake of it); but these, too, likewise rejected it. The one amongst them who had attained arahantship attained parinibbāna, with the non-returner coming into being in the plane of the Pure Abodes¹²⁴⁸, whereas the other five folk, although applying and exerting themselves, were unable to bring distinction into being. Come into being in the devaloka upon withering away right there¹²⁴⁹, as they continued to be so unable, they ran on solely amongst the devas for one Buddha-interval, fell from the devaloka, when this Buddha had arisen, and came into being in a genteel household in this place and that. For amongst these, one became king Pukkusāti¹²⁵⁰, one Kumārakassapa¹²⁵¹, one Dabba the Malla's son¹²⁵², one the wanderer Sabhiya¹²⁵³, and one Bāhiya, the Wood-robed One. Herein, it was with reference to the non-returner who had come into being in the Brahmaloaka that "A devatā who had been a former blood-relation" was said. For, given that a "devatā" is merely a deva¹²⁵⁴, a devaputta, like a devadhītā, is also spoken of as a "devatā", as in "Then (when night was far advanced) a certain devatā" (Ud 23 etc.) and so on. But in this case it is a Brahmā that is implied by "a devatā"¹²⁵⁵.

For it was to that Brahmā¹²⁵⁶, whilst adverting to the place from which he had come upon surveying his own excellence as a Brahmā immediately after coming into being there, that the performance of the Dhamma of the recluse on the part of those seven folk after ascending the mountain, the fact that one of them there had attained parinibbāna and the fact of his own coming into being there after reaching the fruit of non-return presented itself. Having come to know of the fact, whilst adverting to where the other five folk might be, that they had come into existence in a devaloka belonging to the sphere of sense-desires, he would, later on, at such times as were opportune¹²⁵⁷, still survey what was happening to them

wondering what they were doing. But this time, upon seeing Bāhiya, when adverting to where¹²⁵⁸ (they might be), making his living through deception wearing a wood-robe dependent upon the port of Suppāraka, he thought “This one, who was previously without regard for living on account of a lifestyle of extreme effacement whilst performing the Dhamma of the recluse together with me after we had affixed that ladder and climbed that mountain, failed to consume almsfood even though conveyed by an arahant; [82] yet now, though no arahant, he roams about desiring gain, respect and renown claiming arahantship implying (he should be shown) esteem, whilst¹²⁵⁹ he does not know of the fact that a Ten-Powered One has come into being. Well, I should first shock him and then let him know that a Buddha has arisen” and straightaway descended from the Brahmaloaka and appeared at night-time in front of the Wood-robed One in the port of Suppāraka. Then Bāhiya, as he surveyed the lofty glow at his own dwelling-place, after seeing it and emerging outside wondering what it might be, saw that Great Brahmā stationed in the sky and then asked “Who are you” as he held up an añjali salute. Then that Brahmā said to him: “I am your former companion, come into existence in the Brahmaloaka after reaching the fruit of non-return at that time, being come upon realising that you, on the other hand, whilst still unable to bring any distinction into being, finished your time at that time as a puthujjana, and that in running on (within saṃsāra) you now, though being no arahant, roam about wearing the guise of a religious¹²⁶⁰ in the belief that you are an arahant. You, Bāhiya, are certainly no arahant. Renounce this¹²⁶¹ evil resorting to views. Do not¹²⁶² let it be to your long-term detriment, to your long-term dukkha. There is arisen in the world a Perfectly Self-Enlightened One. Now this Lord is an Arahant—so go sit round him paying him homage”. For this reason “Then a devatā who had been a former blood-relation of Bāhiya, the Wood-robed One” was said. Herein:

Possessing pity for him (anukampikā¹²⁶³): of a helping nature exceeding that of compassion. *Desiring his welfare (atthakāmā):* with a desire for his well-being exceeding that of loving kindness.

And, in this connection, he indicates, by means of the former expression, the desire on the part of that¹²⁶⁴ devatā for the removal of Bāhiya's dukkha, by means of the latter the allocation of well-being. *With his mind (cetasā)*: with his own consciousness (*cittena*); and, in this connection¹²⁶⁵, mind-embracing knowledge is to be understood as included under the heading of "mind" (*ceto*). *The reflection in the mind (cetoparivittakkam)*: the occurrence of that thought of his. *Upon understanding (aññāya)*: upon coming to know. *Approached (ten' upasaṅkami)*: just as a strong man might stretch out a contracted arm, or contract an outstretched arm, just so did he disappear in the Brahmaloṇa¹²⁶⁶ and approach by way of appearing before Bāhiya. *Uttered this (etad avoca)*: the Brahmā uttered this utterance now on the point of being uttered commencing with "You, Bāhiya, are certainly no arahant", as if seizing a robber together with the goods¹²⁶⁷, to Bāhiya to whom the false reflection of "Whoever there be in this world who are arahants" and so on had occurred. [83] *You, Bāhiya, are certainly no arahant (n' eva kho tuvaṃ Bāhiya arahā¹²⁶⁸)*: by this means he rejects asekkha status for Bāhiya at that time. *Nor even one who has attained the arahant-path (n' āpi arahattamaggam vā samāpanno)*: by this means (he rejects) sekkha status; whilst by means of both he elucidates his status to be completely non-ariyan. *Nor is this practice of yours one by which you could become an arahant or one who has attained the arahant-path (sā pi te paṭipadā n' atthi yāya¹²⁶⁹ tuvaṃ arahā vā assa¹²⁷⁰ arahattamaggam vā samāpanno)*: whereas in this way he rejects even the status of the virtuous puthujjana¹²⁷¹ for him. Herein:

Practice (paṭipadā): the six purifications beginning with the purification of morality and so on¹²⁷², it being a "practice" (*paṭipadā*) since it is by this means¹²⁷³ that one comes to practise¹²⁷⁴ (*paṭipajjati*) the ariyan paths. *Could become (assa)*: might become (*bhaveyyāsi*). And in dependence upon what had this ultra-conceit of arahantship¹²⁷⁵ on his part arisen? Some say that (such) ultra-conceit of arahantship¹²⁷⁶ had arisen on account of the defilements having been put to an end by way of abandoning in the form of the limb therefor¹²⁷⁷ on account of service having for a long time been performed by way of his

wanting little, contentment and effacement¹²⁷⁸. Others, however, say that Bāhiya had been one who had gained the tetrad¹²⁷⁹ consisting of the first jhāna and so on, and that therefore (such) ultra-conceit of arahantship had arisen to him subsequent to the non-functioning¹²⁸⁰ of the defilements as a result of abandoning in the form of suppression¹²⁸¹. But both of these are simply mere speculation on their part; whilst, on account of the fact that “Desiring gain, respect and renown...implying (he should be shown) esteem” is handed down in the Commentary, the meaning is, in this connection, therefore to be understood solely in the manner stated.

Then Bāhiya, upon surveying the Great Brahmā talking after stationing himself in the sky, thought “Oh, grave, truly, the deed, in which¹²⁸² I thought myself an arahant; whilst this one says that this practice of mine is not even one leading to arahantship. Is there anyone in this world who is an arahant?”. Then he asked him, for which reason “Then who now in this world, O devatā¹²⁸³, are arahants or those who have attained the arahant-path?” was said. Herein:

Then (atha) is a particle introducing a question. *Who now: ke carahi=ke etarahi* (alternative grammatical form). [84] *In this world (loke)*: in this visible world¹²⁸⁴. For the implication is, in this connection, as follows: in what¹²⁸⁵ place on the entire surface of this Jambudīpa, that constitutes the world's receptacle, are arahants or those who have attained the arahant-path now staying, at which place we can approach them, become established in their exhortation and be freed¹²⁸⁶ from the dukkha belonging to the cycle? *Northern (uttarēsu)* is said with reference to the quarter north-east of the port of Suppāraka. *Arahant*¹²⁸⁷ (*araham*): he is an arahant (*araham*) on account of his keeping himself aloof (*ārakattā*)¹²⁸⁸. For he is one keeping himself aloof from all defilements, being stationed extremely remote therefrom on account of the defilements having been shattered, together with their impressions, by means of the path. Or alternatively, he is an arahant (*araham*) on account of its being his enemies (*arīnam*) that have been slain (*hatattā*), for the enemies that are the defilements had been slain, extirpated,

without remainder by the Lord. Or again he is an arahant (*araham*) on account of its being the spokes (*arāṇam*) that have been destroyed (*hatattā*); for all the spokes of the wheel of saṃsāra, that has proceeded since time without beginning, with its nave made of ignorance and craving for becoming, with its spokes in the form of the accumulation of merit and so on and with its rim in the form of old age and dying, affixed to the chariot of the three-becomings after piercing it with an axle made of the uprising of the āsavas (cp M i 55), have been slain, put to an end, shattered, by this one¹²⁸⁹ whilst supported on the earth of morality with feet of energy at the Bodhimaṇḍa, after taking to (such spokes), in the hand of faith, the axe of knowledge that effects the destruction of deeds. Or else he is an arahant (*araham*) since he is worthy (*arahatī*¹²⁹⁰); for the Lord, on account of his being chief in this world together with its devas of those worthy of merit-offerings, is worthy¹²⁹¹ (*arahatī*) of lofty supports¹²⁹² in the form of a robe and so on and of especial worship¹²⁹³. Or yet again, he is an arahant (*araham*) on account of an absence of secrecy (*rahābhāvato*); for the Tathāgata, on account of his being one for whom the defilements of lust and so forth have been altogether extirpated, is said to be an arahant (*araham*) on account of the non-generation of evil defilements as well as on account of an absence of secrecy (*rahābhāvato*) where the performance of that which is evil is concerned. It is on account of its being to all dhammas that he has perfectly (*sammā*) and by himself (*sāmaṃ*) become enlightened (*buddhattā*) that he is the Perfectly Self-Enlightened One (*Sammāsambuddho*)¹²⁹⁴. For the Lord awoke to things directly knowable as being directly knowable¹²⁹⁵, to things that are to be fully understood as being fully understandable, to things that are to be abandoned as being abandonable, to things that are to be realised as being realisable, to things that are to be cultivated as being cultivatable. For this is said:

“By me is that which is directly knowable directly known, that which is to be cultivated cultivated, that which is to be abandoned abandoned—therefore, brahmin, am I a Buddha¹²⁹⁶” (Sn 558 = Thag 828).

[85] And this sense is, moreover, to be applied¹²⁹⁷ by way of all triplets and couplets and so on¹²⁹⁸ by way of “(For the Lord awoke to) skilled deeds as having a ripening that is blameless and happy; to unskilled deeds as having a ripening that is blameable and dukkha” and so on. Hence, he is the Perfectly Self-Enlightened One on account of the fact that he has unequivocally awoken to all dhammas in all modes through his self-evolved knowledge¹²⁹⁹—this is, in this connection, (merely a) brief (account); it is to be understood, however, in detail in exactly the same manner as that handed down in the Visuddhimagga (Vism 198ff). *For the sake of arahantship (arahattāya)*: for the sake of acquisition of the topmost fruition. *Teaches Dhamma (Dhammaṃ deseti)*: points out, talks, Dhamma (in the sense of) the practice of morality and so on, (which Dhamma) is furnished with distinctive good qualities such as that of being lovely at the beginning and so on (A i 130 etc.), or else simply Dhamma (in the sense of) samatha and vipassanā, (such Dhamma) conforming (in either case) with the dispositions of those capable of being guided. *Shocked (saṃvejito)*: having been given a shock¹³⁰⁰ thinking “Accursed, truly, is this puthujjana-status, as result of which I, though being no arahant, conceived myself to be an arahant and did not know that a Perfectly Self-Enlightened One had arisen in the world and was teaching Dhamma; but hard to know, indeed, is this life, (as is) dying hard to know”, meaning with his heart shocked, through the utterance of that devatā, in the aforementioned mode. *Immediately (tāvadeva)*: at that very same moment. *Departed from Suppāraka (Suppārakā pakkāmi)*: departing from the port of Suppāraka in the direction of Sāvatti¹³⁰¹, with his heart being urged as a result of the joy, having the Buddha as its object, that had arisen through even hearing the name¹³⁰² “Buddha”, and as a result of that shock¹³⁰³. *With a stay of a single night on the whole thing (sabbattha ekarattiparivāsenā)*: travelled by way of spending but a single night on the whole path¹³⁰⁴. For Sāvatti was one hundred and twentyyojanas from the port of Suppāraka, yet this one travelled even such a distance as this by way of spending but a single night, reaching Sāvatti¹³⁰⁵ on the very same day upon

which he had set out from Suppāraka. But how is it that this one so travelled ? Through the majesty of that devatā; they also say "Through the majesty of the Buddha". (Some say,) however, that since "With a stay of a single night on the whole thing" is said, and since the path was one of one hundred and twenty yojanas, this is the meaning elucidated, viz. that he approached Sāvatti by way of spending, on the whole thing, but a single night at wherever, on his way, he spent the night, such as in a village, market town or royal seat and so on, without letting a second dawn arise there. But this is not to be so regarded, on account of the fact that it is this meaning, viz. by way of spending a single night on the whole path of one hundred and twenty yojanas, that is implied. Spending merely a single night on that entire path, [86] he arrived at Sāvatti at a particular occasion during the morning on the following day.

Although¹³⁰⁶ the Lord knew of Bāhiya's arrival, he realised that his faculties¹³⁰⁷, that had not yet reached maturity, would nonetheless reach maturity at any moment; and, in allowing those faculties of his to come to maturity, he at that (same) moment entered Sāvatti, surrounded by a large order of monks, in search of alms. So¹³⁰⁸ when he¹³⁰⁹ entered Jeta's Grove and beheld a good many monks walking up and down in the open air with the aim of ridding themselves of lethargy of body after they had eaten their morning meal¹³¹⁰, he asked them: "Where is the Lord (right) now ?". Those monks said "The Lord has entered Sāvatti in search of alms" and then asked¹³¹¹ "But where have you come from ?". "I have come from the port of Suppāraka¹³¹²". "You have come from afar; you should first sit yourself down, wash and anoint your feet¹³¹³, and then rest a little. You can see¹³¹⁴ the Teacher at such time as he arrives". Having said "I, sirs, do not know whether there be any danger to this life of mine¹³¹⁵; I am come, by way of a but single night, along a path of one hundred and twenty yojanas without having anywhere halted or seated myself for long. I will rest only after I have beheld the Teacher", he entered Sāvatti with the appearance of one in a hurry, where he beheld the Lord, brilliant with the lustre of a Buddha that is beyond compare, for

which reason “And on that occasion, a good many monks were walking up and down in the open air. Then Bāhiya, the Wood-robed One, approached those monks” was said. Herein:

Where: kham=kattha (synonyms). *Now (nu)* is (a particle in the sense of) doubting, *kho* (untranslated) is (a particle for) padding out the words, meaning now in what place. *Are desirous of seeing (dassanakāṃ’ amhā)*: are one desiring to see. For he indicates “We wish to behold and to approach this Lord as might the blind an eye, as might the deaf an ear, as might the dumb lovely vocalizing¹³¹⁶, as might the one lacking hand and foot hands and feet, as might the poor the blessing of wealth¹³¹⁷, as might one entered upon a road in the wilderness a land where there is security, as might one overcome with ill health good health, as might one whose ship had become broken up amidst the Great Ocean a large raft¹³¹⁸”. [87] *With the appearance of one in a hurry (taramānarūpo)*: with the indication¹³¹⁹ of one in a hurry¹³²⁰. *Inspiring devotion (pāsādikāṃ)*¹³²¹: bringing devotion with all its parts¹³²² to folk engrossed with seeing his physical body due to the excellence of his bodily¹³²³ splendour that is one inspiring devotion in all about him, being adorned with the thirty-two marks of a Great Man, with the eighty subsidiary ones, and with its fathom-wide radiance and its garland of rays. *Worthy of devotion (pasādanīyaṃ)*: worthy of devotion (*pasādanīyaṃ*)—fitting to be devoted to, or else worthy of devotion (*pasādārahaṃ*)—on the part of compatible folk¹³²⁴ due to the excellence of his Dhamma-body on account of its being endowed with hosts of¹³²⁵ immeasurable good qualities commencing with the ten powers, the four confidences, the six knowledges not shared by others, and the eighteen states peculiar to Buddhas¹³²⁶. *With calmed faculties (santindriyaṃ)*: with his five faculties having calmed down through the departure of the cupidity associated with the five faculties¹³²⁷ of eye and so on. *With calmed mind (santamānasāṃ)*: with his mind having calmed down through the approach of a state of non-pursuance¹³²⁸ in the sixth faculty of mind. *Having reached the utmost tamedness and calmness (uttamadamaṭṭhasamathāṃ anuppatṭaṃ)*: abiding after having reached, after having attained, the utmost tamedness

and calmness reckoned as the supermundane liberation through insight and liberation of heart¹³²⁹. *Tamed (dantam)*: tamed in body, not only on account of an absence of fidgeting with his hands and so forth due to conduct of body that is completely pure, but also on account of an absence of excitability and so on¹³³⁰. *Warded (guttam)*: warded in speech, not only on account of an absence of speech that is to no purpose due to conduct in speech that is completely pure, but also on account of an absence of excitability and so forth¹³³¹. *With faculties restrained (yatindriyam)*: with faculties restrained by way of the faculty of mind due to conduct of mind that is completely pure, and due to the presence of disinterest and equanimity as regards the formations¹³³² through his being linked to the potency of the ariyans¹³³³. *A nāga (nāgam)*: he is a nāga¹³³⁴ for these reasons, viz.¹³³⁵ on account of his not going by way of (*vasena agamanato*) yearning and so on, on account of the defilements of lust and so forth that have been abandoned¹³³⁶ not coming¹³³⁷ any more (*punānāgamanato*), on account of his total non-performance of any offence (*āgussa akaraṇato*) whatever, and on account of his not going¹³³⁸ to further becoming (*punabbhavassa ca agamanato*). And, in this connection, he elucidates, by means of this “inspiring devotion”, the fact that the Lord forms the standard¹³³⁹ with his physical body, [88] by means of this “worthy of devotion” (the fact that he does so) with his Dhamma-body, whilst he elucidates, by way of “With calmed faculties” and so on, the fact that he forms the standard with the rest, for which reason the fact that the Lord is the standard is to be understood as having being made manifest to beings without remainder amidst the cohabitants of this world with their own four standards¹³⁴⁰.

Now¹³⁴¹ upon seeing the Lord to be such as he was going along in an inner street, (Bāhiya), joyful and satisfied at the thought “At long last the Perfectly Self-Enlightened One is seen by me¹³⁴²”, his body uninterruptedly pervaded with the five classes of joy¹³⁴³, his eyes wide open and unmoving¹³⁴⁴ on account of that joy, and with his body having been bowed down onwards from the point at which he had seen (the Lord), plunged himself into the midst of the radiance of the Lord’s

body¹³⁴⁵ and, bobbing himself down there, approached the vicinity of the Lord, saluted him with the fivefold prostration and, whilst rubbing and covering the Lord's feet with kisses¹³⁴⁶, said "May the Lord teach me Dhamma, Lord", for which reason "Fell with his head at the Lord's feet and said this to the Lord: 'May the Lord teach me Dhamma, Lord; may the Sugata teach (me) Dhamma, which should be to my long-term well-being and happiness' " was said. Herein:

*The Sugata*¹³⁴⁷ (*Sugato*): he is the Sugata (a) on account of his beautiful manner of going (*sobhanagamanattā*); (b) on account of his having gone to the best place (*sundaram ṭhānam gatattā*); (c) on account of his having gone properly (*sammā gatattā*); (and) (d) on account of his having spoken¹³⁴⁸ properly (*sammā gadattā*), for *gamanam* (manner of going) is also spoken of as *gataṃ* (having gone), and that of the Lord was beautiful, completely pure and blameless. But what was this?—the ariyan path. For he is (a) the Sugata on account of his beautiful manner of going (*sobhanagamanattā*) since it was through that manner of going (in the form of the ariyan path) that he was gone without attachment to that quarter where there is security and since he caused others to go (there) too¹³⁴⁹. And he is (b) the Sugata on account of his having gone to the best place (*sundaram ṭhānam gatattā*) since he was gone to the best place, to the Deathless, to nibbāna¹³⁵⁰. He is (c) the Sugata on account of his having gone properly¹³⁵¹ (*sammā gatattā*), on account of his not reverting¹³⁵² ever again to the defilements abandoned by means of this and that path. For this is said: "He is the Sugata since whatever defilements have been abandoned by means of the sotāpatti-path, to those defilements he does not come, return, revert¹³⁵³, ever again; he is the Sugata...by means of the path of once-return...by means of the arahant-path¹³⁵⁴...does not...revert, (ever again)" (1355). Or alternatively "on account of his having gone properly" (*sammā gatattā*) means on account of his having gone by way of, on account of his having fully practised, the proper practice¹³⁵⁶ at all three stages¹³⁵⁷. [89] He¹³⁵⁸ is also the Sugata on account of his having gone properly (*sammā gatattā*), in that he went (*gato*), practised

(*paṭipanno*), firstly by way of that proper practice, onwards from (his aspiration at) the soles of the feet of Dīpaṅkara up until the Great Bodhimaṇḍa, that fulfilled the in all thirty perfections as he fully developed that solely to the well-being and happiness of the whole world by reaching the peak in conduct beneficial to relatives, in conduct beneficial to the world, and in conduct beneficial to Buddhas; and¹³⁵⁹ (then secondly) by way of that proper practice, beyond the scope of all (other) beings, consisting of the unsurpassed middle course, reckoned as cultivation of the limbs of enlightenment, (which middle course) avoids these (twin) ends—viz. eternalism and annihilationism, and indulgence amidst sense-desires and self-mortification—subsequent to which he became one who had attained complete Dhamma-sovereignty¹³⁶⁰ where the ariyan truths are concerned¹³⁶¹. And he is (d) the Sugata since he speaks properly (*sammā gadati*), since he proclaims speech that is itself fitting on an occasion that is fitting. And this also is said: “He is one speaking that which is timely, one speaking that which is fact, one speaking of the goal¹³⁶², one speaking Dhamma, one speaking Discipline, one proclaiming speech at the right time that is worthy of being treasured, reasoned, to the point¹³⁶³, connected with the goal” (D iii 175; A ii 22); in addition to which “That speech which is not factual, fictitious, not connected with the goal, and that which for others is not dear, not charming—that speech the Tathāgata does not proclaim” (cp D iii 134; M i 395) and so on is also said. So he is also the Sugata on account of his having spoken properly (*sammā gadattā*¹³⁶⁴). Which should be to my long-term well-being and happiness (*yaṃ mam’assa dīgharattam hitāya sukhāya*): which pointing out of Dhamma¹³⁶⁵ could for a long time be to my well-being in the form of jhāna and release and so on¹³⁶⁶ and to the happiness to be attained thereby. It is not the time right now, Bāhiya (*akālo kho tāva Bāhiya*) means right now is not the time for a Dhamma-teaching for you¹³⁶⁷. But¹³⁶⁸ how could it even be thought not to be the time for the Lord’s practice of that which is to the well-being of beings, as a result of which the Lord is spoken of as “one speaking that which is timely” (D i 4) and, in which connection, it is the time at which

the faculties of those capable of being guided are mature that is implied by “the time” ? However, since it was at that time hard for Bāhiya to ascertain whether his faculties were mature or immature, the Lord therefore, without saying as much, said “We are entered amidst the houses”, citing as his reason the fact that he was stationed within an inner street. *Hard to know* (*dujjānam*): hard to ascertain. *Of the dangers to the life* (*jīvitantarāyānam*): he said “Of the dangers to the life” by way of excitement, when he desired to say¹³⁶⁹ “The presence or otherwise of those things causing a danger to the life”. One’s lifestyle and life, for instance, are subject to countless conditions, and the dangers thereto¹³⁷⁰ are of countless forms, for:

“Ardency is the duty this same day—who knows whether there be dying on that which follows ? There be no bargaining with Death with its great army ” (M iii 187)

is said. [90] But why does he set this danger to life alone so much to the fore ? “Due to a lack of knowledge concerning omens¹³⁷¹, or due to a lack of skilfulness concerning the unknown¹³⁷²” say some, others saying that it was on account of his having heard of some danger to life in the presence of that devatā. But he spoke in that way being urged on through his successful attainment of the potential, on account of his being one in his last becoming¹³⁷³, for there is no destruction of life for those who have yet to attain arahantship. So for what reason did the Lord, though desiring to teach him Dhamma, twice reject him ? It is said that is so occurred to him that: “Right from the time that he saw me, this one’s entire body has been uninterruptedly pervaded with joy. The thrill of that joy is too powerful—even if he hears Dhamma he will not, as yet, be able to pierce it. So let him wait until balance and equanimity reassert themselves. Moreover, the stress on his body must be very powerful, given that he has come along a path of one hundred and twentyyojanas. So let him first calm down”. That is why he twice rejected him. But some say that the Lord acted in that way with the aim of generating a regard for hearing Dhamma. But upon seeing, when begged on

the third occasion, his balance and equanimity, that his stress had calmed down, and the danger to his life that was ready to present itself, he thought "Now is the time for Dhamma-teaching" and commenced that Dhamma-teaching by way of "Therefore¹³⁷⁴" and so on. Herein:

Therefore (tasmā): since you¹³⁷⁵, filled with eagerness, beg me to excess, or alternatively since you speak of the fact of the dangers to life being hard to know¹³⁷⁶, and these faculties of yours have reached maturity, therefore; *tiha* (untranslated) is a mere particle. *You: te=tayā* (alternative grammatical form). *So (evam):* he speaks of the mode now on the point of being spoken of. *Should train yourself (sikkhitabbam):* should effect¹³⁷⁷ training by way of all three trainings, such as the trainings in the higher morality and so on. And, in indicating the manner in which he should train himself, he said "That with respect to the seen there will be merely the seen" and so forth. Herein:

With respect to the seen...merely the seen (diṭṭhe diṭṭhamattam): with¹³⁷⁸ respect to a sight-base (*rūpāyatane*) (there will be) merely that seen by means of eye-consciousness. For just as¹³⁷⁹ eye-consciousness, with respect to form (*rūpe*), beholds mere form (*rūpaṃ*) alone, not its own nature of being impermanent and so on¹³⁸⁰, so too the rest¹³⁸¹, meaning (you) should train yourself such that there will be for you¹³⁸² solely and merely that seen by means of consciousness associated with the eye-door¹³⁸³. Or alternatively, the meaning is that *diṭṭhe diṭṭham* (that seen with respect to the seen) [91] is a name for the being conscious of a form by means of eye-consciousness, with *mattam* (extent) being measure. It is of the extent seen (*diṭṭhamattam*) since it has the extent seen (*diṭṭhā mattā*), meaning the thought-process will be of the same extent as eye-consciousness. This is what is said: "Just as eye-consciousness is not excited, is not blemished, is not deluded, with respect to the form that has gone into its range, so will there be for me¹³⁸⁴ an impulsion of the same extent as eye-consciousness¹³⁸⁵ in which lust and so on are absent, I will set up an impulsion of the same measure as eye-consciousness". Or alternatively *diṭṭham* is a name for the form seen by means of eye-consciousness, *diṭṭhamattam* a name¹³⁸⁶ for the triad of (moments of) consciousness, reckoned as receiving, investigating and

determining, that has arisen in that same way. Just as that is not excited, is not blemished, is not deluded, so will I give rise to an impulsion the measure of that same receiving and so on with respect to the form that has gone into its range; I will not allow it to arise by way of excitement and so forth exceeding that measure—so is the meaning to be regarded in this connection. The method is the same where that which is heard and sensed is concerned; and *that which is sensed (mutam¹³⁸⁷)* is to be understood as the base in the form of smells, flavours and tangible objects together with the consciousnesses that have these as their objects. *With respect to the cognised...merely the cognised (viññāte viññātamattam)*: in this connection, however, *viññātam* (the cognised) is a name for the object cognised by way of advertent at the mind-door; it has the measure of (such) advertent¹³⁸⁸, since it is, with respect to that which is cognised, (merely) of the extent of that cognised¹³⁸⁹. The meaning in this connection is that just as advertent is not excited, is not blemished, is not deluded, so I will set up consciousness of the same measure of (such) advertent without allowing it to arise by way of excitement and so forth (exceeding that measure). *So should you, Bāhiya, train yourself thus (evam hi te Bāhiya sikkhitabbam)*: so, via this course, should you, Bāhiya, train yourself by way of following the three trainings¹³⁹⁰. Hence the Lord, having classified by way of the four sections of the seen and so on¹³⁹¹ the objective field for vipassanā divided into its divisions in terms of the six objects¹³⁹² accompanied by the six classes of consciousness¹³⁹³, given Bāhiya's need for something in brief¹³⁹⁴, indicates to him full understanding therein as to the known and as to judging¹³⁹⁵. How? For¹³⁹⁶, in this connection, the sight-base is called "the seen" (*diṭṭham*) in the sense that it is something that is to be beheld, (as is) eye-consciousness¹³⁹⁷, together with the consciousnesses associated with the doors therefor¹³⁹⁸, in the sense of seeing, both of these, occurring (as they do) in accordance with conditions¹³⁹⁹, being solely and merely dhammas; there is, in this connection, neither a doer nor one who causes things to be done, as a result of which, since (the seen) is impermanent in the sense of being non-existent after having been¹⁴⁰⁰, dukkha in the sense of being oppressed by way

of rise and fall, [92] not-self in the sense of proceeding uncontrolled, whence the opportunity for excitement and so on with respect thereto on the part of one who is wise ? For this is the implication here, as it is also where the heard and so on are concerned. Next, he starts to indicate, by way of "When for you, Bāhiya" and so on, full understanding as to abandoning, along with path-fruition, that subsequently ensues¹⁴⁰¹ for one established in full understanding as to the known and full understanding as to judging. Herein:

When (yato): when (*yadā*), or alternatively since. *For you : te=tava* (alternative grammatical form). *Then (tato):* then (*tadā*), or alternatively therefore. *Therewith (tena):* with that seen and so on, or alternatively with that lust and so forth that is subject to the seen and so on¹⁴⁰². This is what is said: "Bāhiya, at such time as, or alternatively as a result of that reason by means of which, there will be for you, as you are practising the method spoken of by me, with respect to the seen and so on merely the seen and so forth, through unequivocal awareness as to their own nature, at that time, or alternatively as a result of that¹⁴⁰³ reason, you will not be in concert with that lust and so on¹⁴⁰⁴ that is subject to the seen and so forth, you will not be either excited or blemished or deluded, or alternatively you will not be subject, in concert with the seen and so on, (thereto,) on account of your being one for whom lust and so on are abandoned¹⁴⁰⁵". *Then you, Bāhiya, will not be therein (tato tvam Bāhiya na tattha):* when, or alternatively since, you will be neither excited with¹⁴⁰⁶ that lust¹⁴⁰⁷, blemished with that anger, nor deluded with that delusion¹⁴⁰⁸, then, or alternatively therefore, you will not be therein, in that seen and so on, you will not be attached, established, either in that seen or in that heard, sensed and cognised, by way of craving, conceit and (wrong) view thinking "This is mine, this I am, this is for me the self"—to this extent there is indicated, by causing full understanding as to abandoning to reach the summit, the plane of the one in whom the āsavas have been destroyed. *Then you, Bāhiya, will be neither here nor there nor, additionally, in both (tato tvam Bāhiya nev' idha na huraṃ na ubhayamantarena):* when¹⁴⁰⁹ you, Bāhiya, will not be therein, subject to the seen and so forth,

with that lust and so on, then you will be neither in this world nor in the next world, nor also¹⁴¹⁰ in both¹⁴¹¹. *This alone is the end of dukkha* (*es' ev' anto dukkhassa*): for this alone is the end, this the demarcation, limitation¹⁴¹², of dukkha in the form of the defilements and of dukkha belonging to the cycle¹⁴¹³; for this alone is the meaning in this connection¹⁴¹⁴—it is, moreover, wrong on the part of those who seek reference to an intermediate becoming (*antarābhavam*) by seizing upon the phrase *ubhayamantarena*. For the existence of an intermediate becoming is altogether rejected in the Abhidhamma. The term *antarena*¹⁴¹⁵ (additionally) is rather one elucidating an additional alternative, this therefore being the meaning in this connection: “Neither here nor there nor, as a further alternative, in both”. Or alternatively the term *antarena*¹⁴¹⁶ is after all one elucidating an intermediate state as an alternative¹⁴¹⁷, when its meaning becomes: “Neither here nor there, nor is there, moreover, any other place¹⁴¹⁸ intermediate to both”. [93] Furthermore¹⁴¹⁹, those who¹⁴²⁰ still say that there is an intermediate becoming by seizing unmethodically upon the meaning of such sutta-passages as “An antarāparinibbāyin” (e.g. A iv 70ff) and “Those who are become or those seeking becoming”¹⁴²¹ (Khp 8) are to be rebuffed¹⁴²² with “There is no (such thing)”, since the meaning of the former sutta-passages is that he is an antarāparinibbāyin since he attains parinibbāna¹⁴²³ (*parinibbāyati*) by way of remainderless defilement-parinibbāna through attaining the topmost path midway (*antarā*), without having gone past the midpoint of his lifespan in this place and that amidst the Avihāsa¹⁴²⁴ and so on, not one who has become in an intermediate becoming, whilst the meaning of the latter (sutta-passages) is that those who, in the former word, are spoken of as “those who are become” (*bhūtā*), are those in whom the āsavas have been destroyed, being those who are merely become, (but) who will not become (again), (whereas the latter,) being the antithesis thereof¹⁴²⁵, (and spoken of as) “those seeking becoming” (*sambhavesino*) since it is becoming (*sambhavam*) that they seek (*esanti*), are sekhas and puthujjanas on account of the fetters giving rise to becoming¹⁴²⁶ not having been abandoned; or

alternatively¹⁴²⁷ those beings who, out of the four wombs¹⁴²⁸, are egg-born and womb-born are called “those seeking becoming” so long as they do not break the egg-membrane and the caul-membrane, being called “those who are become” upon emerging outside that egg-membrane and caul-membrane¹⁴²⁹, whilst the moisture-born¹⁴³⁰ and those springing up spontaneously are called “those seeking becoming” during the first moment of consciousness¹⁴³¹, (but) are called “those who are become” from the second moment of consciousness onwards, or else they are “those seeking becoming” so long as they do not attain any posture other than that in which they were born, being thereafter “those who are become”. For when there is a straightforward meaning that follows the (canonical) Pali, what business is there in postulating an intermediate becoming of unspecified capacity¹⁴³² ?

(There are,) however, those¹⁴³³ who state the reasoning¹⁴³⁴ to be as follows, viz. that an appearance can be seen in different regions¹⁴³⁵ without any interruption to¹⁴³⁶ the dhammas occurring¹⁴³⁷ by way of (that entity’s) continuity, that, as with¹⁴³⁸ the continuity, even, of a non-conscious (entity)¹⁴³⁹, such as paddy¹⁴⁴⁰ and so on, so¹⁴⁴¹ ought there also to be an appearance in different regions without any (such) interruption where the continuity of one that is conscious is concerned, and that this method applies where there be an intermediate becoming¹⁴⁴², and not otherwise. In that case, (such) reasoning ought to be spoken of where approaching¹⁴⁴³ here in (but) a moment from the Brahmaloṇa is concerned, or where going from here (in but a moment) to the Brahmaloṇa is concerned, on the part of one possessing potency who has attained mind-control¹⁴⁴⁴ resolving that the body should conform with mind¹⁴⁴⁵, if dhammas are required to occur, under all circumstances, in a region in which they lack interruption¹⁴⁴⁶, even if¹⁴⁴⁷ the sphere of potency¹⁴⁴⁸ on the part of those possessing potency be unthinkable. Such is the same in this case too, on account of the statement that [94] “The ripening of karma is unthinkable” (A ii 80)—therefore this is simply mere speculation on their part. For dhammas are in their own nature dhammas having an own nature that is

unthinkable—in some places they¹⁴⁴⁹ appear in a region in which they are interrupted by way of conditions, in some places in a region in which they are not (so) interrupted. For instance, a reflection or an echo and so on¹⁴⁵⁰, that is arisen by way of conditions, is detected coming into being in a location such as a mirror or a mountain and so forth¹⁴⁵¹, (that is to say) in some region other than that in which (there was an occurrence of) the conditions (that gave rise to it) such as the face or the sound and so on¹⁴⁵²; therefore one ought not to cite everything as evidence under all circumstances¹⁴⁵³. This is, in this connection, (the meaning) in brief—a detailed exploration of talk concerning an *antarābhava*¹⁴⁵⁴ (intermediate becoming) providing evidence for the illustration¹⁴⁵⁵ of the reflection can, however, be acquired from the Sub-commentary on the *Kathāvatthupakaraṇa*¹⁴⁵⁶. Others maintain, however, that it is becoming in (the sphere of) sense-desires that is spoken of¹⁴⁵⁷ as *idha* (here), becoming in the formless (sphere) as *huram* (there), (and) becoming in (the sphere of) form as *ubhayamantarena* (between both¹⁴⁵⁸), (still) others that *idha* is the internal bases¹⁴⁵⁹, *huram* the external bases, *ubhayamantarena* the concomitants of consciousness¹⁴⁶⁰. Or alternatively they state *idha* to be dhammas in the form of conditions, *huram* dhammas that have arisen as a result of conditions, *ubhayamantarena* conceptual-dhammas¹⁴⁶¹. None of this in the Commentaries. Thus by means of “That with respect to the seen there will be merely the seen” and so on, it is, firstly, dhammas belonging to the triple world, that are fourfold by way of the seen and so forth, that are to be included¹⁴⁶²; that since it is contemplation of the foul, of dukkha, of impermanence¹⁴⁶³ and of non-self as a result of avoiding the seizure¹⁴⁶⁴ (of anything) therein¹⁴⁶⁵ as lovely, happy, permanent and self that is indicated, it is (secondly) vipassanā that is very briefly talked of, along with the lower purifications; whilst by means of this “Then you, Bāhiya, will not be therewith”, it is (finally) the path that is talked of on account of its being the extirpation of lust and so on that is implied, by means of this “Then¹⁴⁶⁶ you Bāhiya, will not be therein” the fruit, and by way of “Neither here” and so

forth that {pari}nibbāna-element¹⁴⁶⁷ that is without remnant of substrate—this is how it is to be regarded. For this reason, “And, moreover...the heart of Bāhiya...was...liberated from the āsavas” was said. Through that briefly-worded teaching, (the heart of Bāhiya, the Wood-robed One was) *through not clinging (anupādāya)*, through not grasping, *immediately (tāva-d-eva)*, at that very moment, not after an interval of time, *liberated (vimucchi)*, liberated, let loose, by way of liberation through extirpation and by way of liberation through tranquillization, *from the āsavas (āsavehi)*, from the lusts for sense-desires and so on¹⁴⁶⁸ that have acquired the name “āsavas” on account of its being upto (ā) the summit of becoming (as to space or) upto (ā) change-of-lineage (as to mental states) that there is their flowing (*savana*), their proceeding, and on account of their similarity to spirituous liquor (*āsava*), such as (that made from) madira (fruit) and so on in the sense that they are of long fermentation¹⁴⁶⁹. [95] For it was whilst he still¹⁴⁷⁰ was hearing Dhamma from the Teacher that he cleansed the precepts¹⁴⁷¹, established vipassanā based upon the concentration of mind¹⁴⁷² thereby acquired, immediately brought all the āsavas to destruction on account of his rapid superknowledge¹⁴⁷³, and reached arahantship together with the discriminations. Being urged on by the nature of the Dhamma, following the occurrence of the nineteen (knowledges associated with) reviewing¹⁴⁷⁴, after he had become, as one who had cut across saṃsāra’s stream, one bearing his last body and one by whom the cycle had been brought to an end, he begged the going forth from the Lord. When asked “Are you complete as to bowl and robe?”, he said “(I am) not so complete”. Then the Teacher, having said to him¹⁴⁷⁵ “In that case, seek out bowl and robe”, departed, for which reason “Then the Lord, (having exhorted Bāhiya, the Wood-robed One, with this brief exhortation,) departed” was said.

It is said that whilst performing the Dhamma of the recluse for twenty thousand years¹⁴⁷⁶ within the Teaching of the Ten-Powered Kassapa, he failed to act sympathetically by way of either bowl or robe towards even one monk in the belief that “It behoves the monk to acquire the requisites by himself¹⁴⁷⁷ and

then, in acting as one should with such alms¹⁴⁷⁸, himself alone make use of them”, as a result of which he came to lack the prerequisite for the higher ordination by way of “Come, monk !”. But some say it is said that, when practising robbery in the forest after he had armed himself with bow and quiver upon becoming a robber when the world was empty of a Buddha, he saw a Paccekabuddha, pierced him with an arrow out of greed for his bowl and robe and then took that bowl and robe, and that it was for this reason that the Teacher failed to give him the going forth with the status of (one ordained by way of) “Come, monk !”, knowing that a potency-made bowl and robe would not arise for him. It was him, too, whilst wandering about seeking bowl and robe, that a cow, bumping into him with force, struck¹⁴⁷⁹, causing him to reach the end of his days, with reference to which “And not long after the Lord had departed, a cow with a year-old calf collided¹⁴⁸⁰ with Bāhiya, the Wood-robed One, and deprived him of his life” was said. Herein:

A cow with a year-old calf (*gāvī taruṇavacchā*): a yakkhinī in the form of a a cow (*dhenu*) with a year-old calf. Collided with (*adhipatitvā*): overpowered, trampled upon. Deprived him of his life (*jīvitā voropesi*): on account of resentment acquired in a former existence¹⁴⁸¹, [96] gave rise¹⁴⁸² to thoughts of revenge simply at the mere sight of him, struck him with her horn and deprived¹⁴⁸³ him of his life. With the business of the meal performed after having wandered in search of alms, the Teacher saw the body of Bāhiya, as he was emerging from the city accompanied by a good many monks, fallen on a rubbish-site and ordered the monks saying: “Monks, stand at the door to some household, solicit¹⁴⁸⁴ a couch, carry this body away from the city, set fire to it and then construct a stūpa”. The monks acted accordingly. And, having so acted, they moreover went to the vihāra, approached the Teacher, reported that they had completed the task, and then asked of his future state. Then the Lord informed them of the fact that he had attained parinibbāna. The monks then asked: “You, Lord, speak of Bāhiya, the Wood-robed One, as one who has attained arahantship. When did he become one who had attained arahantship ?” And¹⁴⁸⁵ when he

said “At the time he heard Dhamma from me”, (they asked) “But when was Dhamma talked of by you to him ?” “As I was stationed within an inner street this very same day when wandering in search of alms¹⁴⁸⁶”. “That Dhamma that was talked of by you, Lord, as you were stationed within an inner street must be of a trifling amount¹⁴⁸⁷—how did he cause distinction to come into being through such a limited amount ?” Having uttered this verse in the Dhammapada:

“Better even than a thousand verses whose words are not connected with the goal is a single word of a verse upon hearing which one becomes calm ” (Dhp 101)

indicating “Why, monks, do you measure my Dhamma as trifling or abundant ? Better than countless thousands of verses that are not connected with the goal is a single word of a verse that has that goal as its basis”, he then accorded that venerable one a chief place saying “This one is chief, monks, of my sāvaka monks¹⁴⁸⁸ who are of rapid superknowledge, that is to say, Bāhiya, the Wood-robed One¹⁴⁸⁹” (A i 24) indicating that “This one is worthy of worship, not only on account of his parinibbāna but also on account of his being chief of those sāvaka monks of mine who are of rapid superknowledge”, [97] with reference to which “Then the Lord, (as he was returning from his almsround following the midday meal) after having wandered in Sāvatti in search of alms...Bāhiya, the Wood-robed One, monks, has attained parinibbāna” was said. Herein:

Following the midday meal (pacchābhataṃ): following the business of the midday meal. *As he was returning from his almsround (piṇḍapātapaṭikkanto)*¹⁴⁹⁰: who was on his way back¹⁴⁹¹ from seeking his almsfood. It is on account of this pair of words, also, that he was spoken of as¹⁴⁹² one “with the business of the meal performed”. *Carry it away (nīharitvā):* take it outside the city. *Set fire to it (jhāpetha):* burn it. *And then construct a stūpa for him (thūpañ c’ assa karoṭha):* and then, after collecting Bāhiya’s bodily relics, construct a cetiya for him. He then states the reason therein to be: “For a fellow brahmacārin of yours, monks,

has finished his time". This is its meaning: he who was a fellow brahmacārin (*sabrahmacārī*), in that it was that same (*samānam*) holiness (*brahman*) as yours—which holiness (*brahman*), in the sense of being best¹⁴⁹³, is that Dhamma consisting of practice of the higher morality and so on, that you, jointly observing same, follow¹⁴⁹⁴—that he followed (*acari*)¹⁴⁹⁵, has, through reaching the time for dying, finished his time; therefore carry him away on the couch, set fire to him and then construct a stūpa for him. *What is his destiny (tassa kā gati)*: what destiny, out of the five destinies, constitutes the rebirth-process¹⁴⁹⁶ for him; or alternatively *gati* is accomplishment¹⁴⁹⁷, meaning how did he conclude things¹⁴⁹⁸—as ariyan or as puthujjana. *Future state (abhisamparāyo)*: after passing on¹⁴⁹⁹, (is his state that of) arising in (a new) existence¹⁵⁰⁰ or alternatively the cessation of existence. Although the fact that he had attained parinibbāna had been made manifest, as to its import, simply through that injunction concerning construction of a stūpa¹⁵⁰¹ for him, nonetheless such monks as did not know as much asked "What is his destiny?", or alternatively asked the Lord in that manner desiring to have him make (that import) more public. *Wise (paṇḍito)*: wise¹⁵⁰² (*paṇḍito*) since it is through wisdom (*pañña*)¹⁵⁰³ that he has gone, has continued on, from here (*ito*), on account of his having attained that insight associated with the topmost path. *He practised : paccapādi*¹⁵⁰⁴=*paṭipajji* (alternative grammatical form). *A Dhamma consistent (anudhammam)*: a Dhamma¹⁵⁰⁵ in the form of the course that consists of the purification of morality and so on. *With Dhamma (dhammassa)*: with Dhamma that is supermundane. Or alternatively, *a Dhamma consistent (anudhammam)*¹⁵⁰⁶: a Dhamma in the form of the ariyan paths and their fruitions. *With Dhamma (dhammassa)*: with Dhamma in the form of nibbāna. *And he was not one (to vex) me on the basis of Dhamma (na ca maṃ dhammādhikaraṇam viheseti)*: and he was not one to vex me for the sake of a Dhamma-teaching, on account of his having practised as instructed. For whoever hears Dhamma, or grasps a meditation subject, in the Teacher's presence, and does not practise as instructed, is known as one who vexes the Teacher,

with reference to which “Perceiving the vexation, I spoke not amongst Manu’s breed of that competent¹⁵⁰⁷, choicest Dhamma, Brahmā” (Vin i 7 = D ii 39 = M i 169 = S i 138) was said. Or alternatively, *and he was not one (to vex) this basis of Dhamma: na ca maṃ dhammādhikaraṇaṃ=na ca imaṃ dhammādhikaraṇaṃ* (alternative grammatical form¹⁵⁰⁸). This is what is said: he was, on account of his having practised properly, not one to vex this Dhamma of mine¹⁵⁰⁹ in the form of the Teaching that constitutes the root-cause of exit from the dukkha belonging to the cycle. For the one who is of poor practice, in splitting that Teaching, [98] is known as one who delivers a blow on the Teacher’s Dhamma-body. But this one, having caused that which is right practice to reach the summit, attained parinibbāna by way of that nibbāna-element that is without remnant of substrate, for which reason “Bāhiya, the Wood-robed One, monks, has attained parinibbāna” was said.

Fathoming this matter (etaṃ atthaṃ veditvā): fathoming in all its modes the fact that the elder¹⁵¹⁰ Bāhiya had attained parinibbāna by way of that nibbāna-element that is without remnant of substrate and likewise the fact that the destiny of those in whom the āsavas have been destroyed who have attained parinibbāna is one hard to be ascertained by puthujjanas¹⁵¹¹. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the majesty of parinibbāna that is without foundation¹⁵¹². Herein:

Wherein (yattha): in which nibbāna{-element}¹⁵¹³ water finds no footing, and earth and¹⁵¹⁴ heat and wind (also) find no footing, find no foundation. Why¹⁵¹⁵ ? On account the fact that nibbāna’s own nature is that of being unconditioned. For therein no trace¹⁵¹⁶, even, of conditioned dhammas is witnessed. *Stars (sukkā)*: planets, constellations and stars (*tārakā*) that have acquired the name “stars” (*sukkā*) on account of the brightness (*sukka*) of their light¹⁵¹⁷. *Do not sparkle (na jotanti)*: do not illustre. *Nor is the sun manifest (ādicco nappakāsati)*: nor does the sun, even, though capable of pervading, within a single moment, three continents¹⁵¹⁸ with light, illumine with the power of its light¹⁵¹⁹. *Therein the moon does not lustre (na tattha candimā bhāti)*: though there be brightness, even the moon, with its pleasingly

cool emissions¹⁵²⁰, is not brilliant by way of its own effulgent moonlight due simply to its absence¹⁵²¹ in that nibbāna. He says "Therein the gloom is not found" with reference to the suspicion that if there be therein neither sun nor moon and so on, then there might be merely permanent darkness, as with the Lokantara¹⁵²², for it is not possible to speak of the gloom when there is an absence of forms¹⁵²³. *And when the brahmin sage through sage-hood has experienced (this) for himself (yadā ca attanā vedī muni monena brāhmaṇo): when*, at which time, at the moment of the topmost path, the brahmin in the form of the ariyasāvaka, who has acquired the name of "sage" (*muni*) as a result of his being endowed with the knowledge associated with the path that has (itself) acquired the name of "sage-hood" (*monaṃ*) on account of (its involving) being sagacious (*munanato*¹⁵²⁴) as to the four truths, and (as a result of his being endowed) with the (three) sagacities with respect to body and so on¹⁵²⁵, has, through that same knowledge consisting of penetration reckoned as sage-hood (*monaṃ*), experienced¹⁵²⁶, penetrated, nibbāna—*avedī*¹⁵²⁷ (alternative grammatical form) also being a reading, meaning has penetrated, has come to know—for himself, wholly of his own accord, having set (such) at first hand after abandoning such things as hearsay and so on, *then he is freed from form and formless, from happiness and dukkha—then*, following his having come to know that nibbāna, (*he is*) thereafter¹⁵²⁸ (*freed*) from form, from states involving form, five-constituent becoming and one-constituent becoming being¹⁵²⁹, in this way, included, *from formlessness*, from states involving an absence of form, [99] formless becoming uncontaminated by that form, which¹⁵³⁰ is also spoken of as four-constituent becoming, being, in this way, included, *from happiness and dukkha*, from the cycle of happiness and dukkha that is one arising under all circumstances; or alternatively, *from form*, from relinking in the world of form, *from formlessness*, from relinking in the formless world, *from happiness and dukkha*, from relinking in the sphere of sense-desires, for sense-desire-becoming is one in which happiness and dukkha are intermingled. So the Lord indicates, by means of this pair of verses too, that "My son Bāhiya's destiny of nibbāna is of such

a form", in that he is set free utterly and absolutely from that entire cycle.

The exposition of the tenth sutta is concluded.

And concluded is the exposition of the Enlightenment chapter.

Notes

¹ On what follows, cp DA 26ff, MA i 3ff, SA i 4ff, AA i 4ff; also Khp-a 100ff and Sv-pt i 43ff. Several issues become clearer after consulting Sv-pt, perhaps the work of the same Dhammapāla responsible for the present work, such passages being referred to where necessary in the notes.

² Reading ākhyātapadaṃ with Be Se SA AA for text's akkhyātapadaṃ, Ce DA ākkhyātapadaṃ, MA akkhātapadaṃ.

³ Padavibhāgo; Sv-pt i 43 explains this to be into their different types (padānaṃ viseso), not the separation/analysis of same (padaviggaho). This suggests I may have been wrong when adopting the reading of padavibhāgo at Vv-a 326 in favour of padaviggaho, although the translation is not affected. However, at Ud-a 345 padavibhāgo cannot mean anything other than separation/analysis of the words.

⁴ These last three are unique to Ud-a, although Sv-pt i 44 points out that they are included in DA (and in the other cties) by the presence of the term ādi (and so on).

⁵ The verse is quoted in full below; PED claims wrongly, sv jāta, that this verse also appears at Miln 333. Nāṇamoli's translation, at MR&I 106, viz. "Much profitable [action] can by one thus mortal born be done", wrongly implies that "thus" (evaṃ) here qualifies "one mortal born", thereby obscuring the fact that its sense of comparison stems from its being correlative of yathā (just as).

⁶ Reading evaṃ te paṭikkamitabbaṃ with Be Se M (DA MA SA evaṃ paṭikkamitabbaṃ); text Ce AA omit.

⁷ Sampahaṃsane; so all texts, including Khp-a, it therefore not being clear why Nāṇamoli takes this as pahāṃsane, praise, at MR&I 106.

⁸ So Se S MA and Sv-pt i 45 for text's evaṃ evaṃ, Ce Be DA AA Khp-a and SA i 228 evaṃ evaṃ. According to the story (and its cty, summarised at KS i 199 n 2), the wife referred to spoke always, and only, by way of Namō tassa Bhagavato Arahato Sammāsambuddhassa.

⁹ Sampatiggahe; or agreement with.

¹⁰ Cp Ud-a 126 below for a definition of these terms.

¹¹ Avadhāraṇe; cp Ud-a 211, 377, 434 for similar. *Ñāṇamoli* asserts that the meaning here is “memorizing”, adding that this sense is not listed by PED (MR&I 106 n 11), but it is unclear why he should have thought this, since “memorizing” in no way fits the present context.

¹² Reading vo with Be Ce SA for text’s Se A DA MA AA Khp-a vā; AA on A i 190 is silent.

¹³ Woodward notes that “At this point D(hammapāla) deserts B(uddhaghosa)’s version”, although it would perhaps be more correct to say that he simply continues the explanation found in the commentary before him which adds three further uses of *evaṃ* not found in the commentaries (DA MA SA AA and Khp-a) before Buddhaghosa. Those other cties continue, at this point, by saying *svāyaṃ idha ākāranidassanāvadhāraṇesu daṭṭhabbo* (this same is, (however,) in the present case, to be regarded as having the sense (a) of mode, (b) of pointing to and (c) of emphatic affirmation), which same recurs at the top of Ud-a 9, immediately following Dhammapāla’s ensuing ‘digression’, when the present account rejoins that of the other cties.

¹⁴ Ce Be Se read *evaṃ ete* for text’s D Sv-pt *evaṃ su te*.

¹⁵ *Ākāro*; otherwise rendered “mode” in this discussion of *evaṃ*.

¹⁶ Woodward attributes the whole quotation (*evaṃgatāni puthusippāyatanāni evaṃvidho evamākāro*) to D i 51, even though *evaṃvidho evamākāro* is not to be found there; Be treats these instead as two separate quotations, attributing the latter to “D i 12 (Be) = Vin i 5 (Be)”, although no such readings appear at the appropriate places in the PTS editions of these texts.

¹⁷ Literally, past participle of *gacchati*, to go; cp Ud-a 130, 287 below for further idiomatic uses.

¹⁸ *Vidhayuttagatasadde*; printed, at Sv-pt i 44, as *vidhayutta-gata-sadde*. But I suspect that Dhammapāla is here supplying three instances of words of this type that can be prefixed by *evaṃ*, viz. *evaṃvidha*, *evaṃyutta* (= Skt *evaṃyuktam*, whose use in Pali is, however, not attested by any dictionary) and *evaṃgata*—cp also Ud-a 152 where *vidha*, *yutta* and *gata* are also listed. This view

may find further support from the fact it is around *evaṃ* that present discussion revolves.

¹⁹ Untraced, and therefore difficult to translate correctly out of context—roughly, “You (plural) should not think so/in such a way”. Woodward treats this and what follows as a single quotation, Ce and Be as two, Be attributing the latter to “D i 13 (Be) = Vin i 5 (Be)”, although neither seems to appear at the appropriate place in the PTS editions of these texts. Sv-pt cites instead, at this point, the preceding example of *evaṃ* in the sense of a question, viz. “So (*evaṃ*) did these, well-bathed, nicely anointed, with hair and beard trimmed, with garlands and ornaments bedecked...?”, as indeed it should if the argument is to be sustained, for this, and “Of a lifespan of so (*evaṃ*) long a term” are here being given as examples, respectively, of *evaṃ* in the sense of a question and in the sense of measurement which might be misconstrued as *evaṃ* in the previous sense of mode. The introduction of “*Evaṃ vitakkitaṃ no tumhehi*” may therefore point to a scribal error.

²⁰ Reading *pucchanākārāparimāṇākārānaṃ* with Be Se Sv-pt for text’s Ce *pucchanākārānaṃ*.

²¹ Reading *visesasabbhāvato* with Be Sv-pt for text’s Ce Se *visesasambhavato*.

²² Reading *evaṃsaddo* with Ce Be Se Sv-pt for text’s *evaṃsadde*.

²³ Perhaps since *evaṃ byā kho* (precisely so) is explained at MA ii 103 as *evaṃ viya kho* (like so); cp also Sadd 626, quoted CPD, sv *evaṃ*.

²⁴ Ce Be read *ākāravisesavacano* for text’s Se Sv-pt *ākāravisesavācako*.

²⁵ This statement, common to Ud-a and Sv-pt, would appear to contradict Dhammapāla’s argument, for “Precisely so (*evaṃ*)” was earlier given by him as an example of *evaṃ* in the sense of (mere) mode, rather than one of specific mode. It is possible, given that Dhammapāla at this point turns rather abruptly to a discussion of how the above, more general modes of *evaṃ* can acquire a different sense when used in a restricted fashion, that some intervening section of the text has become lost.

²⁶ Reading *ete* with Be Se for text’s Ce *eke*, referring back to the examples of *evaṃ* in the sense of a question and *evaṃ* in the

sense of measure. This sentence is missing in Sv-pt.

²⁷ Woodward's *vāca-kattā* is surely to be read as *vācakattā* (= Skt *vācakatva*), abstract of the preceeding *vācako*.

²⁸ *Upamāna*; the verb *upameti* means to measure one thing by or against another, which probably reinforces the argument for the Pali speaker.

²⁹ *Upamāna-udāharaṇāni yujjanti*; Sv-pt *upamādisu udāharaṇāni uppannāni honti*.

³⁰ Ce Be read *abhedatāya*, Se *bhedanāya*, for text's *codan' āyaṃ* (which I take to be in error for *codanāyaṃ*, locative), Sv-pt *coditattā*. It is possible that *Dhammapāla* is here citing a specific category of comparison.

³¹ Se Sv-pt add *sattena*.

³² Reading *maritabbasabhāvatāya* with Be Se Sv-pt for text's Ce *caritabbasabhāvatāya*.

³³ Reading *mālāguṇasadiṣiyo* with Be Se Sv-pt for text's Ce *mālāguṇasadisatā yogato*.

³⁴ *Sappurisūpanissaya*; so all texts. Sv-pt reads *sappurisāpassaya*, the support of *sappurisas* (= *sāvakas*), which seems much more likely to have been the true reading.

³⁵ Text °*adi*, Sv-pt °*ādi*, Ce Be Se °*ādito*.

³⁶ *Puppharāsiṭṭhānīyato*.

³⁷ Reading *aniyamato* with Ce Be Se Sv-pt for text's *aniyata*.

³⁸ This, and the other quotations that follow, refer back to the earlier statements at Ud-a 6 above.

³⁹ Sv-pt states, slightly less cryptically, that since their mode of comparison is spoken of in a non-restrictive manner by way of the word *yathā*, it is fitting to say that the word *evaṃ* has the sense of illustrating the mode of comparison, whereas "It has been handed down with respect to comparison" was said since that mode of comparison, upon being restricted, becomes, as to its sense, the comparison itself.

⁴⁰ Reading *haṃsanaṃ udaggaṭākaraṇaṃ* with Ce Be Se Sv-pt for text's *haṃsana-udaggaṭākaraṇaṃ*; the entry in CPD, *sv udaggaṭākaraṇaṃ* should be suitably emended.

⁴¹ Reading *saṃvijjamaṇaṇaṇaṃ* with Se Sv-pt for text's Ce Be *vijjamaṇaṇaṇaṃ*. There can be little doubt that

saṃvijjamānaguṇānaṃ pakārehi haṃsanam is here intended as a quasi-etymology of *sāpahaṃsanam*.

⁴² Reading *tattha* with Ce Be Se Sv-pt for text's *tathā*.

⁴³ Reading *ādikhuṃsanasadda°* with Be Se Sv-pt for text's Ce *ādisu vasalasadda°*.

⁴⁴ Reading *°saddānam* with Ce Be Se Sv-pt for text's *°saddam*.

⁴⁵ This example, and that which follows, appear in inverted order in text Ce Be; I follow Se and Sv-pt, which list them in the order in which they appear at Ud-a 6f above and in the other cties.

⁴⁶ Reading *vutto* with Sv-pt for all texts' *vuttam*.

⁴⁷ *Āvikataṃ*; Se Sv-pt *vibhāvitān ti viññāyati*.

⁴⁸ Reading *pucchāya katāya* with Ce Be Se Sv-pt for text's *pucchakakathā*.

⁴⁹ *Ahitadukkhāvahabhāvena*; Sv-pt *°bhāve*, concerning the fact that.

⁵⁰ This part of the sentence is wanting in Sv-pt.

⁵¹ Ce Be Se treat these as two separate quotations, which I follow; text inserts *ti* before *suṭṭhu*, thus taking them to be threefold, whilst Sv-pt prints them as a single quotation, viz. "So be it, Lord, it is good, Lord, it is well, Lord" is therefore what is meant.

⁵² That is, in the phrase *evam me sutam* currently under discussion. At this point Ud-a briefly rejoins the other cties.

⁵³ That is, *Ānanda*.

⁵⁴ From here onwards, cp also It-a i 20ff.

⁵⁵ *Vacanam*; cp *Jinavacana* at Ud-a 3, *Pāvacana* at Ud-a 265, 268.

⁵⁶ *Nānānayanipuṇam*; *Ñāṇamoli* takes this at MR&I 107 as "which is [that of one] expert in many methods", which interpretation seems unlikely given the explanation below.

⁵⁷ *Atthabyañjanasampannam*; rendered by *Ñāṇamoli* (MR&I 107) as "perfect in the meaning and the letter", which translation may be based on the explanation given in Sv-pt on which see note 85 below. *Attha*, however, could perhaps be better taken as "meaningfulness" or "sense" here, though I retain the neutral word "meaning" for overall consistency.

⁵⁸ *Dhammatthadesanāpaṭivedhagambhīram*; also at Miln 21. Rendered by *Ñāṇamoli* as "profound in teaching and penetrating

ideas and meanings” at MR&I 107 and by I. B. Horner as “skilled in the penetration of the teaching on the substance of the Dhamma” at MQ i 28f; whilst PED sv takes *atthadesanā* as “interpretation”, or “exegesis”. But none of these accord with the explanation given at Ud-a 10 below.

⁵⁹ Cp D ii 109 = A iv 308, where the Buddha is said to teach various classes of men and devas, on each occasion assuming an appearance (*vaṇṇa*) and voice (*sara*) identical to that of his audience (DA 560 and AA iv 148 insisting, however, that he remains, in reality, of a golden complexion and Brahma-voiced (cp Ud-a 127) throughout). With this may be compared the incident at D ii 211f during which *Brahmā Sanaṃkumāra* multiplies himself thirty-three times and then sits on the divans of each of the devas of the Thirty-three instructing them in such a way that each thinks he addressing himself alone, DA being completely silent on the issue. M i 249, however, states that although each person thinks, when the Lord is teaching Dhamma, that he is teaching Dhamma solely concerning him, matters ought not to be so regarded.

⁶⁰ So Ud-a 11 below.

⁶¹ Eken’ *ākārena*; I take it that this is intended as a qualification of what would ordinarily follow—that is, that the sutta about to follow is one recounting the Word of the Lord in that particular mode in which it came to be heard by, in this case, *Ānanda*, which may well not be the same mode in which it came to be heard by others, given the fact that that Word is one to reach the ear-channel in a manner suited to each person’s individual mode of speech. On the other hand, it might be argued that it always had the same content, irrespective of the mode in which it was received.

⁶² Ud-a and It-a at this point part company with the other cties, elaborating, in a fashion almost identical to that of Sv-pt, on the foregoing compounds. Woodward notes, quite wrongly, that the digression commences only with the elaboration on “one of divers miracles” at the foot of Ud-a 9.

⁶³ I take it that *veditabbam* at the top of Ud-a 11 qualifies the whole of the preceding elaboration on the foregoing qualities

of the Word of the Buddha.

⁶⁴ Ce Se It-a read *visayādibhedena*, Be *assādādivisayādibhedena*, Sv-pt *ādhārādibhedavasena* (also recorded as a vl in Be), for text's *visayādibheda*^o. Sv-pt would seem to confirm the meaning of *visaya* here to be that of "topic for discussion"—cp also SED sv *viṣaya*, where this is one of five types of *adhikaraṇa*, and Ud-a 22 below. Be, on the other hand, would seem to mean "by way of division into sweetness and so on and topic for discussion and so forth".

⁶⁵ Not listed by PED. This term is taken by Bhikkhu Bodhi as "non-deliberation" and by Nāṇamoli (Ppn 676f and DD 242) as "uninterest", which latter reference was however emended by Lance Cousins to read "inactivity". It would seem to denote the failure to busy oneself (occupy oneself) with something. Cp Vibh-a 198 = Vism 585, where there is given the example of ignorance not thinking that it has to give rise to the formations, nor the formations that they have to give rise to consciousness.

⁶⁶ Cp Vibh-a 198f = Vism 584f where these four are explained.

⁶⁷ Be Se It-a ca; text Ce Sv-pt *vā*.

⁶⁸ For further information on these five methods, see e.g. Nett 2 (Guide 6) and Guide xli-xliii; I adhere to Nāṇamoli's translations of the various terms so as to facilitate comparison with such sources.

⁶⁹ Reading *nayā vā* with Be Se for text's Ce It-a Sv-pt *vā*; this reading is listed as a vl in It-a, as it also is in Sv-pt where, if adopted, the semicolon should follow *nānānayā* rather than *nayā*.

⁷⁰ Pāligatiyo.

⁷¹ Reading *tā ca* with Be Se It-a Sv-pt for text's Ce *tāva*.

⁷² Anupaññatti; cp Vin ii 282, v 1f and B Disc v 396 n 5.

⁷³ *Saṅgahādivasena*; Bhikkhu Bodhi suggests we take this as "by way of combinations and so on" or "by way of the four bases of beneficence (*saṅgahavatthu*)". On the latter (which I take instead as "the bases of popularity"), cp Ud-a 104 below.

⁷⁴ *Samayavimutta*; cp A iii 173 and AA iii 292 which explain as a mundane liberation through the temporary suppression of the defilements.

⁷⁵ Presumably *ṭhapana* here denotes the suspensions of the Pātimokkha referred to at Vin ii 241f.

⁷⁶ One of the seven books of the Abhidhammapiṭaka.

⁷⁷ It should be noted that neither of the two explanations that follow has anything to do with the classifications of disposition to which Nāṇamoli draws our attention at MR&I 107 n 13.

⁷⁸ Reading so ca sassatādi° with Be Se It-a (Sv-pt te ca sassatādi°) for text's Ce sovacassatādi°; that this is the correct reading seems confirmed by the discussion of biases at Ud-a 141 below, based, in turn, upon Pṭs i 123 and Vibh 340f in which adherence to such views as eternalism is listed as an example of a bias.

⁷⁹ Reading apparajakkhatādi° with Be Se It-a Sv-pt for text's Ce apparajakkhādi°.

⁸⁰ Attajjhāsayā; cp Ud-a 29, below where this forms one of four reasons for the delivery of a sutta.

⁸¹ Reading attajjhāsayādiko eva vā (Ce ca) aneko ajjhāsayo anekajjhāsayo with (Ce) Be Se It-a for text's attajjhāsayādito eva ca aneko ajjhāsayo. Cp also Ud-a 141 below.

⁸² I here deviate from the punctuation of Be which seems to imply that is it only the latter type that constitute its origination.

⁸³ Or perhaps "meaningfulness" or "sense"; cp n 57 above.

⁸⁴ Sīlādi; It-a kusalādi, that which is skilled and so on.

⁸⁵ Sv-pt explains instead that it is because it is complete/perfect in its meaning and formulation, on account of the fact that nothing needs to be added, thereafter giving what follows as an alternative explanation. Cp next.

⁸⁶ Text Ce insert ca, Sv-pt vā, after samannāgatattā; Be Se It-a omit. Cp previous.

⁸⁷ Probably "classification" would have been better, for the reasons given in the note at Ud-a 6 above.

⁸⁸ So Ce Be Se It-a Sv-pt; text omits.

⁸⁹ Here, too, and for the same reason, I adhere, by and large, to the translations found in Nāṇamoli's Guide, although certain inconsistencies are to be found between the renditions, and ordering of the various terms, on p xxx and those in the table on the opposite page. For nirutti is rendered "language" on p xxx, but "Linguistic" in the table, just as "mood" is given as the third

of the six terms on p xxx (as it is in Sv-pt and all editions of Ud-a) but as the sixth in the table. The only changes I have made are to translate pada as “word” rather than “term” and byañjana as “formulation” rather than “phrasing”. As a whole, I would prefer the terms to be rendered, respectively, as follows: highlighting, making manifest, revealing, classifying, clarifying, describing, letter, word, formulation, language, mode, and designation.

⁹⁰ Cp D i 212ff ≠ A i 170ff (quoted Pts ii 227) for details; also D iii 103f on the second of these.

⁹¹ Visaya; it is not clear what these divisions are.

⁹² Cp Bv-a 34.

⁹³ It is, of course, impossible to sustain the choice of “miracle” throughout all the various interpretations of pāṭihāriya Dhammapāla spells out below; in this, initial, explanation, we could perhaps take pāṭi-hāriya as “re-pellent”. I therefore insert miracle within single quotation marks in what follows so as to remind readers that other renderings might equally be in order. Cp also Nāṇamoli, Ppn 414 n 5.

⁹⁴ Reading rāgādikilesāpanayanato with Be Se Sv-pt for text’s Ce rāgādikilesanāsanato, It-a vā rāgādikilesāpanayanato.

⁹⁵ Reading ye with Be Se It-a Sv-pt for text’s Ce te.

⁹⁶ Reading pi with Be Se It-a Sv-pt; text Ce omit.

⁹⁷ Aṭṭhaguṇasamannāgate; PED and CPD list aṭṭhaguṇa only in the sense of “eightfold”, but cp SED sv aṣṭaguṇa. The term vigatūpakkilese (with its impediments departed) recurs at M i 22 = A iv 177, where it forms one of eight qualities predicated a heart, concentrated by way of the fourth jhāna, and ready to turn its attention to the three knowledges. Since we find vigatūpakkilese paired below with samāhite, another of those eight qualities, and since the performance of these miracles presupposes prior acquisition of the fourth jhāna, it would seem reasonable to suppose that it is to those same qualities that the present instances of aṭṭhaguṇa refer. Sv-pt reads vigatāpakkilese, presumably in error, since neither PED nor CPD has any entry for apakkilesa.

⁹⁸ Reading hata(p)paṭipakkhe with Be (Se It-a) Sv-pt for text’s

Ce taṃ taṃ paṭipakkhaṃ.

⁹⁹ Na; Ce omits.

¹⁰⁰ Reading vattaṃ with Ce Be Se Sv-pṭ for text's It-a vuttaṃ.

¹⁰¹ Sace; It-a yasmā.

¹⁰² Bodheti, literally awakens.

¹⁰³ Paṭi-, as a verbal prefix, usually does the same job as the English prefix "re-", for which reason we could also translate, more colloquially, "When he had re-entered".

¹⁰⁴ So Be Se It-a Sv-pṭ for text's Ce pāṭihāriyaṃ.

¹⁰⁵ So Ce Be Se It-a Sv-pṭ for text's paccā. The view that text may well preserve a better reading, viz. paccāharitabbaṃ < paṭi + āharitabbaṃ, seems ruled out by the fact that pacchā here has, presumably, also to qualify the gloss pavattetabbaṃ.

¹⁰⁶ Or with respect to the concentrated heart etc.

¹⁰⁷ Or expelling; it is not entirely clear what this process involves.

¹⁰⁸ Reading haritesu pacchā haraṇaṃ pāṭihāriyaṃ with Be Se It-a Sv-pṭ for text's Ce pāṭiharitesu paccāharaṇaṃ pāṭihāriyaṃ.

¹⁰⁹ Catutthajjhānamaggehi; Se It-a °maggena. Cp catutthajjhānaṃ maggo ca below.

¹¹⁰ Reading haritesu with Be Sv-pṭ for text's Ce Se It-a hatesu, slain.

¹¹¹ Parasattānaṃ; It-a parasantāne, in the continuity of others.

¹¹² Nimittabhūtaṃ tato vā āgataṃ, It-a tasmim̐ vā nimittabhūtaṃ tato vā āgataṃ, Sv-pṭ tasmim̐ vā nimittabhūte tato vā āgataṃ. Meaning obscure.

¹¹³ Ud-a and It-a now continue alone. Cp Asl 22 for similar; the translation at Expos 28 is, however, difficult at times to reconcile with the PTS edition of the text, since this is, as pointed out at p xiv, based instead on two Burmese mss, plus a number of other ancillary works.

¹¹⁴ Cp Ud-a 20 below.

¹¹⁵ Vohāra; or their intention, since it is presumably the second of the four meanings of vohāra, given at Ud-a 332 below, that is implied.

¹¹⁶ Tanti-atthadesanātabbohārābhisamayasaṅkhātā; It-a reads tantitanti-atthatantidesanā vā tadabhisamayasaṅkhātā (which Be lists as a Khmer vl).

117 Cp Ud-a 136, which alludes to the fact that the fruition of a root-cause is known as attha.

118 Reading hetuhetuphalatadubhayapaññattipaṭivedhasaṅkhātā vā with Ce Be (Se It-a hetuphala°) for text's vā. Asl 22 (where the compound itself does not appear) seems instead to suggest that all three preceding items should become the object of such penetration.

119 Anupacitakusalasambhārehi; It-a anupacitasambhārehi.

120 Duppariyogāhā; cp SA iii 113 on S iv 376: āḷhakagaṇanāya pamāṇagahanatthaṃ durogāho, difficult to dive into with the aim of taking its measure by way of enumerating its āḷhakas (a certain liquid measure); also Miln 70. It-a (in keeping with Asl 22) reads instead dukkhogāḷhā, at the same time inverting the order, viz. dukkhogāḷhā alabbhaneyyapaṭiṭṭhā ca rather than alabbhaneyyapaṭiṭṭhā duppariyogāhā ca.

121 Apubbaṃ acarimaṃ; literally, neither earlier nor later.

122 Gahaṇūpago hoti; It-a gahaṇūpago hutvā atthādhigamāya hoti.

123 Reading Buddhānaṃ buddhānubhāvo with Be Se for text's Ce buddhānubhāvo; cp Ud-a 127 below for similar. At A ii 80 we encounter the equally repetitive Buddhānaṃ bhikkhave buddhavisayo acinteyyo (unthikable, monks, is the Buddha-range of the Buddhas) which AA iii 108 explains as buddhānaṃ visayo sabbaññutaññādīnaṃ buddhaguṇānaṃ pavatti ca anubhāvo ca (the range of the Buddhas, the occurrence and the majesty of the special qualities of the Buddhas, such as their omniscience and so on). Woodward's note referring us at this point to DA 27 would seem spurious.

124 DA MA SA AA and Khp-a rejoin Ud-a and It-a.

125 Text Ce insert eva; Be Se and other cties omit.

126 Satimantānaṃ; this and the next two terms, viz. gatimantānaṃ and dhitimantānaṃ, are rendered by Woodward, at GS i 19f, as "of retentive memory", "of good behaviour" and "resolute". They also recur at M i 82f, where they are rendered by Miss Horner, at MLS i 109, as "possessed of mindfulness, attentiveness and resolute energy" and by Ñāṇamoli (*A Treasury of the Buddha's Words*, iii 253) as "perfect in mindfulness, attentiveness and

memory". I think, however, that *gatimant* (literally, possessing motion) must mean some kind of mental agility, or nimbleness, rather than mere attentiveness—cp *Majjhima-tīkā* ii 255 (Be), which explains *gatimantānaṃ ti atisaṃyāya nāṇagatiyā yuttānaṃ*; and *Vinaya-tīkā* ii 325 (Be), which explains in terms of *nāṇagatiyā samannāgatā gatimantā ti*. Woodward, however, notes (GS i 19 n 6) that *gatimant* means, according to *Dhammapāla*, "good at walking" but fails to give his source. This would have been useful, since the cties on the two passages in question differ somewhat, AA i 286f stating: *imass' eva ca therassa buddhavacanaṃ gahetvā dhāraṇakasati aññehi therehi balavatarā ahoṣi; tasmā satimantānaṃ aggo nāma jāto. Ayam eva c' āyasmā ekapade thatvā satthipadasahassāni gaṇhanto satthārā kathitaniyāmen' eva sabbapadāni jānāti; tasmā gatimantānaṃ aggo nāma jāto. Tass' eva c' āyasmato buddhavacanaṃ uggaṇhanaviriyaṃ sajjhāyanaviriyaṃ dhāraṇaviriyaṃ satthu upaṭṭhānaviriyaṃ ca aññehi asadisam ahoṣi; tasmā dhitimantānaṃ aggo nāma jāto; and MA ii 51f: satiyā ti ādisu padasatam pi padasahassam pi vadantassavadantass' eva uggaṇhanasamatthatā sati nāma. Tad eva ādhāraṇa-upanibandhanasamatthatā gati nāma. Evaṃ gahitaṃ dhāritaṃ sajjhāyaṃ kātuṃ samatthaviriyaṃ dhiṭi nāma. It may also be noted that *Ud-a* inverts the order of the first two categories.*

¹²⁷ *Pubbāparakusalō*; explained in detail at AA iii 300f. Cp also *Nett* 3, 32, rendered by *Nāṇamoli* (*Guide* 9, 55) as "consecutive-sequence".

¹²⁸ Be Se It-a read *aññathā ti* for text's *Ce na aññathā ti ca na*.

¹²⁹ Be Se It-a read *sā na* for text's *Ce n' eva*. One can only assume that in such cases *sā* is supposed to refer back to *desanā*, whereas the real object of *viññātuṃ* is surely the (understood) expression *Bhagavato vacanaṃ* (the Word of the Lord). Cp next.

¹³⁰ This seems to be an allusion to *Ānanda's* rhetorical question at *Ud-a* 9 above, for *Sv-pt* i 47 at this point continues instead by saying: "For the Lord's teaching is of unthinkable majesty. And granted this be so, this statement, viz. 'Who is there capable of ascertaining in all its ways' becomes justified, whilst reference (*dassanaṃ*) to the power of retention is not inconsistent, on

account of its being implied that this does not deviate from the mode in which (the Word of the Lord) was heard. For this is not, in this connection, a delivery/preservation with a difference in meaning (atthantaratāparihāro), on account of the fact that the two meanings have one and the same scope (visaya)—otherwise (*itarathā*) the elder would end up being one both capable and (*ca*) incapable where reception, in every possible way, of the Lord's teaching is concerned", which may or may not be an expansion on It-a i 22 which at this point continues as follows: "For consistency with the mode in which such was heard is itself the power of retention. For this is not, in this connection, a delivery/preservation with a difference in meaning (atthantaratāparihāro), on account of the fact that the two meanings have one and the same scope—otherwise (*itarathā*) the elder would end up being one either capable or (*vā*) incapable where reception, in every possible way, of the Lord's teaching is concerned". It is not entirely clear to me whether the concluding reservation introduced by *itarathā* is occasioned by (a) the identity between the mode in which the Word of the Lord was heard and its subsequent retention; or (b) the non-identity between that mode and the mode in which it was taught. 131 Text and It-a both print the compound as *sutākārāvirujjhanam*, which must however surely be resolved into *sutākāra + avirujjhanam*.

132 Cp DA 28, MA i 4, SA i 5f, AA i 6, Khp-a 101, It-a i 22.

133 Save for Saddhatissa's translation of the Suttanipāta, this sense of *mayā* is not apparent in any of the existing translations of the source cited, viz. KS i 208, GD ii 9, and Woven Cadences 13.

134 Cp GD ii 160 on Sn 81.

135 MA i 89, however, glosses me here with *mayham*.

136 Ud-a and It-a now continue, with slight variations, alone; cp also Sv-pt i 47f for similar.

137 *Sasantāne*; It-a *sakasantāne*, Sv-pt *sasantatiyam*. According to Bhikkhu Bodhi, the threefold classification with respect to one's own continuity refers to that continuity as agent (instrumental), passive subject (dative) and owner (genitive).

¹³⁸ Niyakajjhattasaṅkhāte; cp Ud-a 189, 374 (≠ Asl 46) below and Vism 156, 349, etc.

¹³⁹ Yo paro na hoti so attā; apparently a quotation, but so far untraced. Cp Vism 450, 473 where the khandhas which are internally within one's own (niyakajjhattaṃ) are distinguished from those which are external, belonging to another (para) person.

¹⁴⁰ Text Ce insert pi; Be Se Sv-pt omit.

¹⁴¹ Sv-pt adds sāmi, genitive, thus completing the triad.

¹⁴² Cp DA 28, MA i 4, SA i 6, AA i 6, Khp-a 101, It-a i 23.

¹⁴³ Vissuta; Khp-a khyāta, that of being celebrated.

¹⁴⁴ Kilinna; Khp-a rāgābhibhūta, that of being overcome with lust.

¹⁴⁵ This sentence is unique to Ud-a, It-a and Sv-pt.

¹⁴⁶ Reading eva taṃ taṃ atthaṃ with Be It-a Sv-pt for text's Se etam atthaṃ, Ce evaṃ atthaṃ.

¹⁴⁷ Reading tattha with Ce Be Se It-a for text's tathā hi 'ssa.

¹⁴⁸ Senāya pasuto; rendered by Ñāṇamoli, at MR&I 108, as "proceeding with an army", but it seems more likely that pasuto here either represents Skt prasita, from √ 2. si (cp SED sv 2. prasita which gives the meaning of "darting along", and, by extension, "onslaught" etc.), per se—from which same root senā (in Pali usually "army" but in Skt, in addition to "army", more literally "dart", "missile" or "spear") is itself derived—or else trades on the existence of this secondary meaning. A subtle word-play is therefore probable, although all is in the ranges of speculation until the source itself is traced—a handwritten amendment at AA i 6 (2nd ed. 1973) attributes the quotation to "DA 28; MA i 4", but this is absurd, since these are merely parallel passages. It may also be noted that the present exegesis goes on to make use of two further (and surely distinct) senses of pasuta.

¹⁴⁹ Misquoted by Ñāṇamoli as gamana; it is not clear why gacchanto here replaces gamana in the above list of senses of suta.

¹⁵⁰ Ñāṇamoli takes this as "Of one who sees the famous (suta) True Idea", which is neither grammatical nor in accordance

with the cty.

¹⁵¹ Vissutadhammassa; cp Ud-a 101 below.

¹⁵² Avassutaṃ; literally “oozing”, “leaking”, etc. and, by extension, “wet” in the sense of sexual arousal, which however in English seems applicable only in the case of females. Also at Ud-a 172, 297, 306 below.

¹⁵³ Kilesena kilinnākilinnassa; DA MA SA AA omit kilesena. Khp-a reads instead rāgābhibhūtassa, when overcome by lust.

¹⁵⁴ Cp AA iii 31 which explains sutāṃ as the base in the form of sound; also Ud-a 91 below where the sensed is explained as the base in the form of smells, flavours and tangible objects together with the consciousnesses that have these as their objects. The seen must therefore be understood as ontologically distinct from the cognition of same.

¹⁵⁵ Khp-a 102 reads instead: idha pana sutan ti sotaviññāṇapubbaṅgamāya viññāṇavīthiyā upadhāritan ti vā upadhāraṇan ti vā (but here the meaning is either that of being considered, or else that of considering, during that process of consciousness that is preceded by ear-consciousness). That is to say, “considering” (upadhāraṇa) here stands for the sixth, seventh and eighth of the seventeen moments of consciousness (cittakkhaṇa) that constitute one cittavīthi (thought-process)—viz. sampāṭicchana (receiving), santīraṇa (investigating) and voṭṭhapana (determining)—preceded by the fifth moment of that process, namely ear-consciousness. Nāṇamoli takes upadhāraṇa to mean “the act of recording”, which terminology would seem more appropriate in the case of the sixteenth and seventeenth moments of that process, viz. tadārammaṇa (registering).

¹⁵⁶ At this juncture, Ud-a and It-a seem to follow the basic pattern of the other ctyes but with interpolated material in some cases similar to that in Sv-pt.

¹⁵⁷ Reading sutasaddasannidhāne payuttena with Ce Be Se Sv-pt for text’s sutasaddasannidhāpanena.

¹⁵⁸ Reading °sotadvārikaviññāṇānantaraṃ with Ce Be for text’s °sotadvārikaviññāṇantaraṃ.

¹⁵⁹ Se reads sotaviññāṇasampāṭicchanaṇḍisotadvārika-

viññāṇānaṃ tadabhihatamanodvārikaviññāṇānaṃ ca kiccanidassanaṃ (points out the function of the ear-door consciousnesses of ear-consciousness and receiving and so on and of the mind-door consciousnesses directed thereto—I assume that °tadabhihata° here is in error for °tadabhinīhata°, as per Sv-pt below) for text's Ce Be sotaviññāṇasampaṭicchanaḍi-sotadvārikaviññāṇānantaraṃ uppannamanodvārikaviññāṇa-kiccanidassanaṃ; whilst DA MA SA AA Khp-a It-a read sotaviññāṇādiviññāṇakiccanidassanaṃ (points out the function of the consciousnesses of ear-consciousness and so on—but which is taken by Nāṇamoli as “is the demonstration of consciousness's function as ear-consciousness, etc.”). Since Sv-pt i 48 states that by “and so on” there is to be understood the inclusion of the consciousnesses associated with the five doors, such as receiving and so on, and of the mind-door consciousnesses directed thereto (ādisaddena sampaṭicchanaḍiṇaṃ pañcadvārikaviññāṇānaṃ tadabhinīhataṇaṃ ca manodvārika-viññāṇānaṃ gahaṇaṃ veditabbaṃ) it would seem that Nāṇamoli is probably wrong in taking °viññāṇa° as singular.

¹⁶⁰ So Be Sv-pt for text's Ce Se It-a evaṃ.

¹⁶¹ Reading °phalattā with Be Se It-a for text's Ce °bālattā.

¹⁶² Assavanabhāvaṇaṭṭikkhepatō; Nāṇamoli “since its not having been heard is denied”. Ud-a and It-a now continue alone.

¹⁶³ Gahaṇaṃ; or inclusion.

¹⁶⁴ That is, with emphatic affirmation.

¹⁶⁵ Reading taṃ with Be Se It-a Sv-pt; text Ce omit.

¹⁶⁶ Anadhikagahaṇaṃ; It-a omits.

¹⁶⁷ Reading saddo with Be Se It-a Sv-pt; text Ce omit.

¹⁶⁸ Reading atthāpohana° with Be (Sv-pt atthāpoha°) for text's Ce °atthajayana°, Se It-a °atthamohana°.

¹⁶⁹ Text It-a vā; Sv-pt ca.

¹⁷⁰ Reading avadhāraṇatthe vā evaṃsaddo with Be Se (It-a avadhāraṇatthe vā iṭṭisaddo, Sv-pt avadhāraṇatthe ca evaṃsaddo) for text's Ce avadhāraṇattho vā evaṃsaddo.

¹⁷¹ Niyamattho; Ce aniyamattho.

¹⁷² Tadaṭṭhekkhassa; presumably the aforementioned sense of emphatic affirmation.

173 Sambhavati.

174 Reading *assavanabhāva(p)paṭikkhepo* with (Be) Se (It-a *asavanabhāvappaṭikkhepo*, Sv-pt *assavanabhāvapaṭikkhepato*) for text's Ce *savaṇabhāvapaṭikkhepato*.

175 Reading °*nidassanatā ca veditabbā* with Be Se It-a for text's Ce °*nidassanan ti veditabbaṃ*.

176 *Savanahetusavanavisesavasena pi sutasaddassa*; It-a reads *savanahetusavanavisesavasena padattayassa*, Sv-pt *savanahetusunantapuggalasavanavisesavasena padattayassa*, suggesting that *sutantapuggala* (the individual hearing it), the middle term of latter, may once have been present also in Ud-a and It-a. Ud-a and It-a seem to use this as a summary of what precedes, Sv-pt instead as an introduction to what follows. I presume that the first of these three phrases denotes *evaṃ*, the second *me*, and the third *sutaṃ*, and that this statement is to be taken as a summary of the whole explanation upto this point, since we are about to embark upon a new one.

177 Other cties rejoin at this point, Ud-a and It-a incorporating lengthy elaborations not found in the other works.

178 Sv-pt i 49.

179 *Pavattibhāvappakāsanān ti pavattiyā atthibhāvappakāsaṃ*—Sv-pt.

180 Or distinguished, referred to.

181 So text, DA MA SA (*niddisitabbadhamma*) AA Khp-a and Sv-pt; Ce Be Se read *nidassitabba*, It-a *nidassita*.

182 *Niddisitabbabhāvato*; It-a *nidassitabbabhāvābhāvato*, Sv-pt *niddisitabbattābhāvābhāvato*. Cp also the note at Ud-a 131 below.

183 *Paccāmaṭṭhaṃ*; not listed by Childers or PED, whilst SED has no entry for *pratyāmṛṣṭa*. Also at Ud-a 14, 15.

184 Reading *hi* with Be Se; text Ce omit.

185 Reading *savanaviññāṇappabandhapaṭibaddhā* with Be It-a (Sv-pt *sādhāraṇaviññāṇappabandhapaṭibaddhattā*) for text's Ce *savanaviññāṇappabandhānaṃ paṭibaddhā*, Se *savanaviññāṇapaṭibaddhā*.

186 *Niddeso*; or designation—cp Ud-a 9 above.

187 Reading *nānārammaṇappavattiyā* with Ce Be Se (It-a

nānārammaṇassa pavattiyā) for text's DA MA SA AA nānāppakārappavattiyā. Perhaps the real reading, on basis of the preceding paragraph, should be nānāppakārārammaṇappavattiyā, associated with the occurrence, in various ways, of its objects.

¹⁸⁸ Reading °sabhāvattā with Be Se It-a for text's Ce °bhāvattā.

¹⁸⁹ Reading kattuniddeso with Ce Be Se It-a SA AA for text's DA MA Khp-a kattāraniddeso. Cp MR&I 109 n 18 where, however, Nāṇamoli discusses the compound as though he had the reading of kattu° before him.

¹⁹⁰ That is, of that continuity of consciousness. But, as Sv-pt i 50 points out, this is said as though the one possessed thereof were other than that continuity of consciousness, despite the non-existence, in the highest sense, of anyone who is agent apart from that continuity of consciousness. For it is the audible dhamma that forms the objective field for the act of hearing, on account of the fact that it is the continuity of consciousness, that occurs by way of that act of hearing, that constitutes, in the highest sense, the agent, or else on account of the fact that the occurrence of consciousness by way of hearing is itself that act of hearing, just as it is (that same audible dhamma) that forms the objective field for the agent in such an act.

¹⁹¹ Reading °dhāraṇassa with Be Se It-a for text's Ce °dhāraṇāya. Sv-pt reads instead upadhārantassa here, for that which considers, thus reminiscent of Ud-a 12 above.

¹⁹² Byāpāra; or deliberation—cp note at Ud-a 9 above.

¹⁹³ Sattavisesavisayā; It-a sutavisesavisayā, but cp Sv-pt sattavisayattā.

¹⁹⁴ Reading tathā with Ce Be Se AA It-a for text's tatha, DA MA SA It-a tattha. If the latter reading is adopted (and Sv-pt rather implies that it should be, in that it states that evaṃ, as a specification of the function of the individual, is a non-referential concept, whereas sutam, as a specification of the function of consciousness, is a referential concept), then we should have to translate as “herein”, treating what follows as an expansion of the foregoing paragraph.

¹⁹⁵ Saccikaṭṭhaparamattha; also at Ud-a 394 below. Saccikaṭṭha

(the real sense) is explained, at Sv-pt i 51, as bhūtattha (the sense of having taken place, or real), paramattha (the highest sense) as uttamattha (the ultimate sense), these equations being made use of in what follows.

¹⁹⁶ Avijjamānapaññatti; or concepts/descriptions for what does not actually exist, and perhaps similar to Bertrand Russell's "The present king of France is bald". The point is that there is, in the real sense, in the highest sense, nothing to which they refer.

¹⁹⁷ Ud-a and It-a now continue alone.

¹⁹⁸ Reading saddhādhigamanīyassa with Be Sv-pt for text's Ce Se saddhādhigamanīyassa.

¹⁹⁹ Cp Pugg-a 171f (JPTS 1913-14), Compendium 198ff, and *A Manual of Abhidhamma* 379ff; also MR&I 109 n 19. These are (1) referential concepts; (2) non-referential concepts; (3) non-referential concepts by way of those which are referential (such as one possessed (non-referential) of the six abhiññās (referential)); (4) referential concepts by way of those which are non-referential (such as the voice (referential) of a woman (non-referential)); (5) referential concepts by way of referential concepts (such as eye-consciousness, "eye" and "consciousness" both being referential); and (6) non-referential concepts by way of non-referential concepts (such as the son of a king, neither of which are referential).

²⁰⁰ So Be Se It-a Sv-pt for text's Ce anumānattho. Bhikkhu Bodhi states that he prefers the latter reading, which would then link up with the foregoing "hearsay"; but, as already noted, saccikatṭha and paramattha are glossed, in Sv-pt, with abhūtattho and anuttamattho, and it would therefore seem that these latter terms are here being substituted for their former counterparts.

²⁰¹ Reading anussavādīhi with Ce Be Se It-a Sv-pt for text's amanussavādīhi.

²⁰² Reading rūpasaddādikō with Be (Se rūpasaddarasādiko) It-a (Sv-pt rūpasaddādisabhāvo) for text's Ceruppanādiko. Bhikkhu Bodhi makes the important observation that these are the first two of the six external sense bases and both instances of things having an own nature, just as deforming and experiencing are

the characteristics of the rūpa- and vedanā-khandhas, adding that “for this reason, it seems to me to make good sense to replace sadda (sound) by vedanā (feeling/sensation), thus paralleling the dhammas and their sabhāvas; some texts make this replacement, but it seems not to be widely accepted”.

²⁰³ Reading aparamatthasabhāvo with Be Se It-a for text’s Ce paramatthasabhāvo.

²⁰⁴ Reading upādāyapaññatti with Ce Se (Be upādāpaññatti) DA MA SA AA It-a for text’s upanidhāyapaññatti.

²⁰⁵ Since me is here the instrumental case; this qualification concerning the khandhas is wanting in Sv-pt.

²⁰⁶ Upanidhā(ya)paññatti; Nāṇamoli takes this as an “appositional description” which “simply describes something by naming it as a member of a set; e.g. ‘long’ as against ‘short’, ‘heard’ as against ‘seen, etc.’ ” (MR&I 109 n 19). But it seems more likely to have its more literal meaning of “contrast” here, just as it would seem also to have in its explanation not only at Pugg-a 173 (cp next note but one) but also at Abhidh-av-nt 318 (quoted CPD sv upanidhā(ya)-paññatti), viz. paṭipakkhabhūtaṃ ekaṃ paññattiṃ upanidhāya apekkhitvā pavattā paññatti. Cp also upanidhiṃ at Ud-a 172 below. The fact that suttaṃ is explained as a concept based on contrast (with other items enjoying existence in the highest sense) strengthens the distinction between this and evaṃ and me, which are merely derivative concepts (upādāyapaññatti).

²⁰⁷ Reading diṭṭhamutaviññāte apekkhitvā with Be Sv-pt for text’s Ce diṭṭhaṃ suttaṃ mutaṃ viññātaṃ apekkhitvā, Se It-a yaṃ diṭṭhamutaviññātanirapekkhaṃ na taṃ.

²⁰⁸ Reading paṭhamādiṇi with Be Se It-a Sv-pt for text’s Ce paṭhamādiṃ nissāya. This comparison is almost certainly an allusion to Pugg-a 173, where this type of concept is discussed: yā paṭhamadutiyaḍiṇi upanidhāya dutiyaṃ tatiyaṃ ti ādikā aññaṃaññaṃ ca upanidhāya dīghaṃ rassaṃ dūraṃ santikaṃ ti ādikā paññāpanā ayaṃ upanidhāpaññatti nāma.

²⁰⁹ Nānappakārapaṭivedhasamattho; Nāṇamoli (MR&I 110) “penetration of difference in kind”, but cp Sv-pt i 51: etena vakkhamānassa suttassa nānappakārataṃ duppaṭivijjhataṃ ca

dasseti—by this means he indicates the diverse nature of the sutta that he is on the point of uttering and the fact that it is one difficult to pierce.

²¹⁰ Ce Be read paccayākāravasena nānappakārā duppaṭividdhā ca suttantā ti dīpanti (? = dīpitaṃ + ti), Se (It-a) paccayākāravasena (lobhākāravasena) nānappakārā duppaṭividdhā ca sutan ti niddisiyanti, for text's paccayākāravasena nānappakārā duppaṭividdhā ca suttantā ti dīpiyanti (which Se records as a vl). Ce records a vl of suttantāni, which same is noted by Woodward along with that of suttajjhāyati ti dissīyati, Be a vl of suttatthā niddisiyanti, whilst It-a i 25 n 14 records, amongst others in an apparently corrupt passage, a vl of sutatthā niddisiyanti. The parallel explanation at Sv-pt i 51 reads etena vakkhamānassa suttassa nānappakāratam duppaṭivijjhataṇ ca dasseti. That It-a reads lobhākāravasena rather than paccayākāravasena is clearly due to the opening sutta of the Itivuttaka being concerned with the abandonment of greed, that of the Udāna with dependent co-arising; and this fact, taken together with Sv-pt, strongly suggests that the present statement (like the whole of the discussion) is meant to apply to evam me sutam only inasmuch as it introduces the first sutta of either text, which would then rule out the (plural) reading of suttantā (unless the plural here embraces the first three suttas, all of which concern dependent co-arising—Bhikkhu Bodhi). I therefore conjecture a reading of paccayākāravasena nānappakāratam duppaṭivijjhataṇ ca suttass' idāni dīpanti. By "mode of conditions" is meant dependent co-arising—cp Vism 522, Vibh-a 130-213, etc. and Ud-a 37, 129 below.

²¹¹ Sutassa; It-a omits.

²¹² Reading sammutṭham with Ce Be DA MA for text's pamutṭham, SA AA pammutṭham, It-a mutṭham.

²¹³ Text adds va; Ce Be Se It-a omit.

²¹⁴ Reading adhiko, here and below, with Be Se It-a Sv-pt for text's Ce ādi.

²¹⁵ Reading guṇibhūtā, here and below, with Be Sv-pt for text's Ce Se It-a guṇabhūtā; guṇibhūta is not listed by PED, but cp SED sv.

²¹⁶ Reading paññāya pubbaṅgamā ti katvā with Be Se (It-a paññāya satipubbaṅgamā ti katvā) Sv-pt; text Ce omit.

²¹⁷ Reading hoti satiyā pubbaṅgamā ti katvā with Se It-a for text's yevā ti satipubbaṅgamāyā ti katvā, Ce Be yevā ti satiyā pubbaṅgamāyā ti katvā.

²¹⁸ Reading °atthānaṃ with Be Se It-a Sv-pt for text's Ce °atthena.

²¹⁹ Dhammavisayattā; reading °jotakānaṃ aviparītasiddhi dhammavisayattā with Ce Be Se for text's °jotikānaṃ aviparītasiddhidhammavisayattā, It-a °jotakānaṃ aviparītakānaṃ aviparītasaddhammavisayattā (cp Sv-pt aviparītasaddhammavisayattā).

²²⁰ Reading ayoniso manasikaroto with Ce Be Se DA MA SA AA Khp-a It-a for text's ayoniso manasikārato.

²²¹ Pakaraṇappattassa; cp Skt prakara, "an episodical interlude introduced in a drama to explain what follows"—SED.

²²² Paṭhamabodhisuttaṃ kattha bhāsitaṃ ti ādipucchāvasena; a common means of commencing a cty—cp Inception, p 13; Vv-a 2 etc. It-a reads instead nidānapucchāvasena, by way of questions concerning its source.

²²³ Reading savanaṃ samādhānaṃ antarena with Ce Be Se It-a Sv-pt for text's savanena-samana-mattena; on samādhānaṃ (concentrating), cp Ud-a 196 below.

²²⁴ Sabbasampattiyā; explained by Sv-pt as atthavyañjanadesakapayojanādisampattiyā, successful attainment of the meaning, formulation, teacher and motive and so on, but rendered by Nāṇamoli (MR&I 110) as "quite unmistakably".

²²⁵ Sādheti; Nāṇamoli takes this as "he establishes", presumably treating Ānanda as the subject of the verb, the rest of the translation, however, leaving it unclear whether he did this within himself or others. But it seems equally likely that the statement has a more general application, especially when Sv-pt simply states that paying methodical attention is the fruition of proper direction of self and the fact that one has previously performed merit, whilst non-distraction the fruition of hearing True Dhamma and waiting on sappurisas (yathā yonisomanasikārena phalabhūtena attasammāpaṇidhipubbekatapuññātānaṃ

siddhi vuttā...evaṃ avikkhepena phalabhūtena kāraṇa-bhūtānaṃ saddhammasavanasappurissūpassayānaṃ siddhi dassetabbā). To this may be added that since the immediately following, alternative exegesis explicitly refers to Ānanda's own possession of these wheels, it unlikely that Ānanda is here the subject of *sādheti*.

²²⁶ In past births—Khp-a 133.

²²⁷ Upassaya; Be upanissaya throughout.

²²⁸ With these four, viz. (i) proper direction of self; (ii) the fact that one has previously performed merit; (iii) hearing True Dhamma; and (iv) living in association with sappurisas, may be compared the four wheels of D iii 276 = A ii 32, viz. (i) dwelling in befitting places; (ii) living in association with sappurisas; (iii) proper direction of self; and (iv) the fact that one has previously performed merit. Cp also Khp V 3 = Sn 260.

²²⁹ It-a reads *vikkhittacitto* for all texts' *vikkhitto*.

²³⁰ It-a reads *saddhammaṃ*; all texts omit.

²³¹ *Yasmā evaṃ ti*—so text DA MA SA AA; Ce Be Se It-a omit. Be treats *yassa...nānākāraniddeso* as a quotation, presumably taken from the foot of Ud-a 13 above where, however, Ce Be Se read *nānārammaṇappavattiyā*, It-a *nānārammaṇassa pavattiyā*, for text's DA MA SA AA *nānāppakārappavattiyā*, which is also the unanimous reading here.

²³² Reading *nānattha°* with Ce Be Se It-a DA MA SA AA for text's *nānattha°*.

²³³ Reading *sammā a(p)paṇihitattassa* (as above) with Ce (Be Se) for text's SA *sammā-apaṇihitattano*, It-a DA MA AA *sammā-appaṇihitattano*.

²³⁴ As Sv-pt confirms, these are to be understood as proper direction of self and the previous performance of merit, which constitute the latter pair of wheels found at D iii 276 = A ii 32. It would therefore seem that they are formally distinct from the same items mentioned in the immediately preceding paragraph. Cp next note.

²³⁵ Dwelling in befitting places and living in association with sappurisas, as at D iii 276 = A ii 32. The former of these, dwelling in befitting places, thus replaces that of hearing True Dhamma,

mentioned above, although it is also fair to say that the attainment of this former pair of wheels seems due to such hearing.

²³⁶ Reading sammā paṇihitatto with Se It-a Sv-pt for text's Ce Be sammā paṇihitacitto, one whose heart/mind has been directed properly.

²³⁷ Reading °hetūnaṃ with Ce Be Se It-a Sv-pt for text's °hetu na hi.

²³⁸ Asuddhi; It-a avisuddhi.

²³⁹ Be Se It-a Sv-pt read °bhāvato for text's Ce °bhāvattā.

²⁴⁰ Rendered, at Dial ii 159, as "You have done well" (!).

²⁴¹ Hohisi; text wrongly hohi 'si.

²⁴² Reading °vāseṇa with Ce Be Se for text's It-a °vasena.

²⁴³ Diṭṭhānugati-āpajjanena; cp MA i 111 on M i 16 which explains diṭṭhānugatiṃ āpajjati by dassanānugatiṃ paṭipajjati. Nāṇamoli renders this "to give effect to (right) view" at MR&I 122, but as "follow the implications of (Master Gotama's) view" at *A Treasury of the Buddha's Words*, iii 174, the latter being rendered at MLS i 22 as "emulate the views (of the honoured Gotama)". But surely it means simply to "enter upon that which goes along with (i.e. is in keeping/conforms with) what is seen". Also at Ud-a 57, 415.

²⁴⁴ Sadhūnaṃ.

²⁴⁵ Nāṇamoli's account seems at this point to become quite muddled. For, passing aside the fact that by "purity of the material" (at MR&I 111 (line 1)), there is no doubt meant "purity of means", there seems no reason why, at MR&I 110 n 23, he should have opted to render adhigama with the otherwise unattested sense of "scribing", when it clearly refers to attainment of one or another of the four supermundane states, as suggested by his subsequent mention of lokuttaradhamma in the same note, and confirmed by his translation of Vism 442 and 214, a work seemingly completed before his translation of Khp-a. Cp also Miln 133f, where adhigama is the first thing to go in the disappearance of the True Dhamma, whereupon there is no understanding of Dhamma even for one who is faring along properly.

²⁴⁶ Pubbe yeva taṇhādiṭṭhisaṅkilesānaṃ visodhitattā; Ce Be and

text punctuate as though this were in explanation of the purity of means about to receive mention. I follow Se It-a, not only since an absence of craving and wrong view obviously seems more pertinent in the context of proficiency with respect to attainment, but also since an explanatory afterthought is needed here to balance that which appears in the sequel. Hence, purity of aim entails mental purity, purity of means bodily and verbal purity—cp how, at Vv-a 60, this same distinction is maintained, where purity of aims stems from being a layfollower (= dwelling in befitting places and living in association with sappurisas), purity of means from observing the precepts.

²⁴⁷ Āgama.

²⁴⁸ Sv-pt i 54 seems to treat this as an alternative explanation, viz. *Through purity of means (payogasuddhiyā)*: through the clarity of the means, consisting of hearing Dhamma, preceded by paying methodical attention; and likewise there is said “Proficiency with respect to the tradition”. Or alternatively (such proficiency comes about) through the means, consisting of body and speech, being without blemish, for the one whose means, consisting of body and speech, is completely pure—who is, on account of an absence of remorse, one whose mind is not distracted—becomes confident in the texts.

²⁴⁹ Parisuddha; Be It-a suparisuddha.

²⁵⁰ DA reads ṭhānena, SA thero, for all text’s ṭhāne.

²⁵¹ Reading °sampattisabbhāvaṃ, here and below, with Ce Be Se MA AA (vl) for text’s DA AA It-a °sampattisabbhāvaṃ, It-a °sompadaṃ. Sabbhāva (= Skt sadbhāva) is not listed by PED.

²⁵² Cp Ud-a 136 below on these four discriminations.

²⁵³ Reading °sannidhānato with Ce Be Se It-a Sv-pt for text’s °paṇidhānato.

²⁵⁴ Sotabbabhedapaṭivedhadīpakena; Nāṇamoli “which shows penetration of the class of what can be heard”.

²⁵⁵ Cp Ud-a 293 for similar.

²⁵⁶ Reading manasā anupekkhito with Ce Be for text’s manasānupekkhitā, Se manasā anupekkhitā.

²⁵⁷ Reading sahitāya with Be for text’s Ce saṃsiddhāya (accomplished by), Se pavaddhitāya (augmented by), It-a

parisambandhitāya (fully conjoined with); the choice would seem quite arbitrary. These three, viz. hearsay (anussava), consideration of reasons (ākāraparivitakka), and reflection upon, and approval of, Dhamma (dhammanijjhānakhanti), form three of a set of five at M ii 170, S ii 115 and S iv 138; and it is of interest to note that MA iii 426 (on M ii 173) states that when one reflects upon, and approves of, Dhamma, the thought “In this case it is morality that is talked of, in this case concentration” (mentioned above by Dhammapāla) presents itself.

²⁵⁸ Cp Vism 606, 693 on the three full understandings; also Ud-a 191f below.

²⁵⁹ Paricitā; explained as repetition (sajjhāyitā) at MA ii 253, but taken by Nāṇamoli as “consolidated” at PD 173. It would seem to mean making such things familiar, and thereby consolidating same, by frequent verbal repetition. Cp also Ud-a 293, 323 below.

²⁶⁰ Reading °paṭibaddhā with Be Se Sv-pt for text’s Ce °paṭividdhā.

²⁶¹ Sotāvadhāna; explained at AA ii 312 on A i 198 as tassa sa-upanissayaṃ sotathapanam. Avadhāna is not listed by PED.

²⁶² Paripuṇṇam; elsewhere rendered “replete”.

²⁶³ Mahatā hitā; It-a mahato hitāya. Hita is elsewhere rendered “well-being”.

²⁶⁴ Paveditam; Nāṇamoli “penetrated” (?).

²⁶⁵ Asappurisabhūmiṃ; Sv-pt i 55 explains as akataññutam, ingratitude, citing Vin iii 90: “Take the case in which some evil monk, having thoroughly mastered the Dhamma and Vinaya made known by the Tathāgata, appropriates same as his own”.

²⁶⁶ Cp Ud-a 287 below.

²⁶⁷ Dhammanetti; it is the guide (netti) since it guides (neti) beings, as is warranted, in matters pertaining to these seen conditions and to the next world, Dhamma itself being that guide—Sv-pt i 56.

²⁶⁸ Reading dhamme with Ce Be Se DA MA SA AA; text omits. It-a reads dhammavinaye, which cannot be right since, as noted at Ud-a 4 above, tradition attributes rehearsal of the Vinaya at the First Council to Upāli.

269 On these two, cp Ud-a 135 below.

270 Cp Ud-a 128, 154.

271 Cp Ud-a 224 below.

272 Dhammarājassa; but explained at DA 249 = MA iii 365 as one who became king by gaining the throne justly (dhammena).

273 Dhammadīpassa; Nāṇamoli "Island of the True Idea". Bhikkhu Bodhi suggests that this and the next term ought, perhaps, to be taken, instead, as "the One who is the island of Dhamma" and "the One who is the refuge of Dhamma", since any monk or Buddhist has Dhamma as his island and refuge, whereas only the Buddha is dhammabhūto. However, DA 846, in explanation of attadīpa and attasaraṇa at D iii 58 (albeit a different context), states that one should dwell making one's self an island, etc., adding that no one can be an island for someone else, and finally explaining attā (self) in such passages as mundane and supermundane Dhamma. Similarly, SA iii 204 (on S v 154) states that by "dhamma", in dhammadīpa and dhammasaraṇa, is to be understood the ninefold supermundane Dhamma. It would seem to me that even Buddhas, whilst they may be said to embody Dhamma, are nonetheless themselves subject to that Dhamma; for Buddhas come and go, whereas the Dhamma enjoys at all times a continuous existence, and one independent of whether there be anyone currently around to rediscover and teach it.

274 Reading kaṅkhā with Ce Be Se DA MA SA AA Khp-a It-a for text's kaṅkhe.

275 Dhamma.

276 At this point, It-a turns to other matters.

277 Reading gaṇanaparicchedaniddeso with Ce Be Se DA MA SA AA Khp-a for text's gaṇanaparicchedo.

278 Reading añṇasetṭhāsahāya° with Be Se Sv-pt for text's Ce añṇasaṃsaṭṭhāsahāya°.

279 Reading ayaṃ with Ce Be Se; text omits.

280 Reading añṇe with Be Se for text's Ce Sv-pt añṇatthe.

281 Reading ith' eke with Be Se Sv-pt (vl) and M ii 233 for text's Ce icc' eke, Sv-pt etth' eke.

282 Text mispunctuates and therefore attributes the quotation

wrongly to D i 187, whilst Sv-pt cites the source, again wrongly, as D i 16.

283 Reading *seṭṭhe* with Be Se (Sv-pt *seṭṭhatthe*) for text's *Ce saṃsaṭṭhe*.

284 Or singleness, as in the second *jhāna*—cp the explanations at Asl 169, Vism 156 and CPD sv.

285 It is curious that when Ānanda was questioned, at the First Rehearsal (cp Inception, p 16; also Vin ii 287), about the origin of the various suttas, he seems only to have been asked to state where the sutta in question was spoken, in connection with whom, and (though this point is wanting in Vin) on what subject, but never *when* that sutta was spoken.

286 On what follows, cp also Asl 57ff.

287 *Samavāyo*; *Ñāṇamoli* renders this "event", which hardly fits the explanation found at DA 386, nor that given both here and, less fully, in Sv-pt.

288 Perhaps better rendered "opportunity" in this context; but to render *samayaṃ* as such here might cause confusion, given the mention of *okāso* (opportunity) immediately below.

289 *Ce* reads *tīha*, Be *ti hi*, Se *ti*, for text's *ti ha*, here and below.

290 Reading °*uppādādiko* with Ce Be Se Sv-pt for text's °*uppādako*.

291 Reading *ca* with Be Se Sv-pt; text *Ce* omit.

292 Reading *yo* with Be Sv-pt for text's *Ce ti*; Se omits both.

293 *Ce Be Se Sv-pt* read *ca...ca* for text's *vā...vā*.

294 *Pavanasmim*; *Ñāṇamoli*, "on the mountain side", but explained at DA 680 as dense jungle (*vanasaṇḍa*).

295 *Samayo pi kho te Bhaddāli appaṭividdho aho*, rendered wrongly at MLS ii 109 as "at that time this was not realised by you Bhaddāli". Cp also MA iii 151, where *samayo* is explained as *kāraṇaṃ*, reason.

296 Reading *adhippetam* with Be Se for text's *Ce adhippeto*.

297 *Ce Be* read *tindukāṭire* (? on the bank of the *Tindukā*) for text's *Se DA tiṇḍukācīre*, D M MA AA Khp-a Asl *tindukācīre*, SA *tiṇḍukacīre*, with many vll also reading °*tīre*. DA 365 explains: *sveva tindukācīrasaṅkhātāya timbaruukkhapantiyā parikkhattatā tindukācīraṃ* (on account of its being encircled by a row of *timbaru* trees, by a *tindukācīraṃ* so called), as does

MA iii 266 which, however, reads (or misprints) *tindukākhīrasaṅkhātāya*. Taken by Nāṇamoli as “Tinduka-tree-plantation Park”, and Pe Maung Tin (Expos 74) as “surrounded by a fence of fig-trees”.

²⁹⁸ So Ce Be for text’s Se tassa.

²⁹⁹ The term *mānābhisamaya* seems only to occur in the stock phrase here quoted—in which *abhisamaya* has been rendered variously as “penetration” (Nāṇamoli, *A Treasury of the Buddha’s Words*, i 242), “fully mastering” (MLS i 16), and “comprehension” (KS iv 137; GS i 117, ii 49)—and at Sn 342, where Norman (GD ii 37) takes *abhisamaya* as “full understanding”. But it is clear that *abhisamaya* cannot, in *mānābhisamaya*, mean “penetration”, since Dhammapāla here equates this usage with that of *pahāna* (abandoning), at the same time contrasting such usage with that in which it has the sense of *paṭivedha* (piercing), which forms his next and final explanation. The term seems nowhere explained, save for the rather uninformative statement at MA i 87 = SA iii 75 = It-a ii 15, in which it is said that the arahant-path first beholds conceit, this being *abhisamaya* consisting of seeing, whereupon that seen is immediately abandoned, like the life-faculty of beings who have been seen with a poisonous glance, this being *abhisamaya* consisting of abandoning; and that at Sn-a 344, where *mānābhisamaya* is defined as the destruction, the wasting away, the abandoning, the relinquishment, of conceit by means of the ariyan path. Cp next.

³⁰⁰ *Adhikaraṇaṃ samayaṃ vūpasamanaṃ apagamo ti abhisamayo pahānaṃ*. The appearance here of *samayaṃ* (presumably neuter singular)—when *samayo* (masculine singular) might have been expected—clearly calls for some explanation. Neither PED, BHSD nor SED has any entry for *samayaṃ* (or, for that matter, for *śamayaṃ*), and one may suspect that Dhammapāla has here coined the word (from √ śam) to provide a quasi-etymology for *abhisamayo*, viz, *adhikaraṇaṃ samayaṃ*, where *adhi-* is used to explain *abhi-*, and where *śamayaṃ* replaces *samayo*; but since *adhikaraṇaṃ* has such a wide range of meaning it is impossible to know which one was intended here, and thus how also to take *abhisamaya* itself.

Cp the similar explanation overleaf, and the quasi-etymologies at Sadd 419, quoted CPD *sv abhisamaya*, viz. *abhimukhabhāvena sammā eti gacchati bujjhati*; and at It-a i 81, viz. *abhimukhabhāvena vā samayo abhisamayo* (in explanation of *abhisamaya* as acquisition). The other possibility is that the phrase is simply an (untraced) quotation.

³⁰¹ This seems to be an allusion to *Vism*, rather than to *Pts* ii 104ff as stated by Woodward, where, as with much the same at *Pts* i 118, *abhisamayaṭṭho* is wanting. Be gives the reference as “*Khu 9 293 piṭṭhe Paṭisambhidāmagge*”. The implication seems to be that oppressing, being formed, torment and change constitute the four senses in which *dukkha* is to be penetrated—cp *Nāṇamoli*’s translation of same (*Ppn* 563)—rather than five separate senses of *dukkha*, as the same passage is taken at *Expos* 77.

³⁰² Reading *paṭivedho hi abhisametabbato abhisamayo* with Be Se for text’s *Ce iha abhisametabbato*.

³⁰³ *Ekattena*; Be *ekantena*.

³⁰⁴ *Avipphārikatā-karaṇaṃ*; Woodward misprints *avipphārikatākaraṇaṃ*.

³⁰⁵ Reading *dukkhasaccassa* with Be Se Sv-pt for text’s *Ce dukkhasaccasaṅkhātassa*.

³⁰⁶ Text *Ce* insert *vā*; Be Se Sv-pt omit.

³⁰⁷ Reading *sahakārīkāraṇasannijjhaṃ* with Be (Se *sahakārīkāraṇasannijjhaṃ*, Sv-pt *sahakārīkāraṇaṃ sannijjhaṃ*) for text’s *Ce saha-kārīkāraṇatāya sannijjhaṃ*; *sannijjhaṃ* (presumably < *saṃ + ni + dhā*) is not listed by Childers or PED.

³⁰⁸ Literally comes together, etc., but so rendered to maintain the connection with *samaya*, occasion.

³⁰⁹ Reading °*ādhāra*° with Ce Be Se Sv-pt for text’s °*āhāra*°.

³¹⁰ So Be (*Ce Se saṅgacchati*) for text’s *samāgacchati*, Sv-pt *saha vasati*.

³¹¹ Reading *uppādādīhi saha-jātādīhi vā ti* with Be Se (*Ce uppādādīhi saha-jātādīhī ti vā*, Sv-pt *saha-jātādīhi uppādādīhi vā ti*) for text’s *uppādādīhi vā saha-jātādīhī ti vā*. *Uppāda* (arising) forms the first of the three sub-moments into which each thought-moment (*cittakkhaṇa*) is divided, the others being

ṭhiti (persisting) and bhaṅga (dissolution), whilst the co-nascents are probably those items constituting the sixth of the twenty-four paccayas (conditions).

³¹² Kappanāmattasiddhenānurūpena; so all texts. Sv-pt reads kappanāmattasiddhena rūpena, as at Ud-a 22 below.

³¹³ Karaṇaṃ; cp Asl 58f, which mentions such phrases as “the time of drinking”, “the time of going”, etc., which are presumably what Dhammapāla has in mind here.

³¹⁴ Reading avatṭhānaṃ with Be Se Sv-pt for text’s Ce adhiṭṭhānaṃ.

³¹⁵ Seemingly a quasi-etymology—*samaṃ saha vā ayaṇaṃ*.

³¹⁶ Reading avayavasahāvattṭhānaṃ with Be Se Sv-pt for text’s Ce avayavasabhāvattṭhānaṃ.

³¹⁷ Reading etasmā with Ce Be Se Sv-pt for text’s eva tasmā.

³¹⁸ So Be Se Sv-pt for text’s Ce sambandhaṃ.

³¹⁹ *Sameti saṃyojanabhāvato sambandho eti... samayo*; one cannot rule out the possibility of a quasi-etymology for sameti/samaya here.

³²⁰ *Sameti... saṃyuttā ayanti... samayo*; cp previous.

³²¹ Yathābhivivesaṃ; on such adherence, cp Ud-a 149, 239, 338 below.

³²² Samiti is derived from the same root (saṃ + i) as samaya.

³²³ Not listed by Childers or PED; cp Ud-a 19 above for similar.

³²⁴ Not listed by Childers, PED or CPD.

³²⁵ Or additional, extra, supplementary, etc.

³²⁶ Quasi-etymology: *adhiko* (=abhi) + *samaya*, the implication being that the term “Abhidhamma” is to be understood as “super-Dhamma” (or additional/supplementary Dhamma).

³²⁷ Reading yathā Abhidhammo ti with Be Se for text’s yathā dhammaṃ, Ce yathā dhammaṃ. Sv-pt omits, at the same time giving a different explanation of samaya as abandoning.

³²⁸ So Be Se Sv-pt, here and below, for text’s Ce samaṃ.

³²⁹ Quasi-etymology: *abhimukhaṃ sammā etabbo* > *abhisametabbo*.

³³⁰ Text, wrongly, *abhimukhenabhāvena*.

³³¹ Quasi-etymology: *abhimukhabhāvena sammā eti* > *abhisameti*.

³³² Cp Ud-a 130, 287 below on the connection between linguistic

roots involving motion and those involving awakening.

³³³ Gahaṇe kāraṇaṃ; Sv-pt udāharaṇaṃ, the point to be illustrated.

³³⁴ Text inserts 'va; Ce Be Se Sv-pt omit.

³³⁵ Presumably this refers back to the statement at the top of Ud-a 12 above concerning inclusion of similar terms modified by verbal prefixes.

³³⁶ Of the word samaya—Sv-pt.

³³⁷ Muhutta; Nāṇamoli "hour".

³³⁸ Reading na utusaṃvaccharādivasena niyametvā (Ce niyamitvā) niddiṭṭho ti ce with (Ce) Be Se (Sv-pt na utusaṃvaccharādivasena niyametvā) for text's ti ce.

³³⁹ Other cties rejoin at this point.

³⁴⁰ Reading vā with Be DA MA SA AA; text Ce Se omit.

³⁴¹ Tam atthaṃ; Ce sabbam ettha.

³⁴² Ativiya.

³⁴³ Pakāsā; not listed by PED, but cp Childers, sv pakāso, and SED, sv prakāśa. Sv-pt explains as manifested (pākāṭā) by way of shaking (pakampana), and the appearance of a glow in, the ten thousandfold world-system. PED does not list this sense of pakampana.

³⁴⁴ For details, see e.g. N. A. Jayawickrama, *The Story of Gotama Buddha*, passim.

³⁴⁵ Cp Ud-a 149 below for the various miracles that announced the birth.

³⁴⁶ By the four signs—cp Ud-a 257 below.

³⁴⁷ Sv-pt explains as the time he spent each day in the attainment of jhāna, and especially that enjoyed for periods lasting seven days, neither of which are, however, likely to have been heralded by a shaking of the cosmos. What is probably referred to is a seven-day attainment of same during one or another (since traditions are confused) of the seven weeks immediately following the enlightenment, most likely either the first of these (cp Jayawickrama, op cit, p 103) or else that during which he was shielded by Mucalinda (Jayawickrama, 106f; cp also Ud-a 100ff below). Cp Ud-a 34 below for a more general occurrence.

³⁴⁸ Kicca; Nāṇamoli "function", at the same time referring us to

Vism 203. But this is more likely an allusion to those duties incumbent upon Buddhas, on which cp Ud-a 134, 183, 328 below. For, as Sv-pt explains, these various occasions are to be equated with the preceding ones in the following manner: (1) that involving duty utilising knowledge and that involving practice with respect to his own well-being with the occasion of his enlightenment; (2) that involving the ariyan silence (cp next note) with the occasion of his abiding in that bliss belonging to these seen conditions; and (3) those involving duty utilising compassion, those involving practice with respect to the well-being of others and those involving Dhamma-talk with the occasion involving a teaching.

³⁴⁹ Cp Ud 11, quoted Ud-a 106 below: "This pair has to be performed by you, monks, when congregated—either Dhamma-talk or the ariyan silence".

³⁵⁰ Reading *accantasamyogatto* with Ce Be Se; text omits.

³⁵¹ *Atthasambhavato*; taken by Ñāṇamoli as "the meaning implied" (MR&I 114) and "the meaning implicit" (MR&I 284), whilst CPD sv gives the meaning as "the possibility of a certain meaning".

³⁵² In the *Abhidhamma* and *Vinaya*, by way of the locative and instrumental respectively—Sv-pt. The remainder of this paragraph concentrates on the former, that immediately following on the latter.

³⁵³ On what follows, cp O. H. Pind, "Studies in the Pali Grammarians II.1", JPTS, XIV, pp 175–218; also Asl 61, though the translation at Expos 81f (based, according to p xiv, upon Burmese editions of the text,) either does not adhere all that closely to the PTS edition, or else gets it wrong.

³⁵⁴ *Adhikaraṇaṃ*; Ñāṇamoli renders this "container", but it seems better to take it as "locus", since it is here an explanation of why the phrase in question is in the locative case, and all the more so when Sv-pt explains: *adhikaraṇaṭṭho ti ādhārattho*.

³⁵⁵ Text Ce *ādhārassa visayaṣaṅkhāto*, Be *ādhāraṣayaṣaṅkhāto*, whilst Se, though reading *ādhāraṣaṅkhāto*, nonetheless records *ādhārassa visayaṣaṅkhāto* as a vl. It is difficult to understand what *Dhammapāla* means here by the scope (*visaya*—? or

objective field) of the container, despite the fact that it would seem common to all editions. Pind, who takes ādhāra as “support or substratum”, recommends (op cit, p 183 n 20) that we read ādhārabhāvasaṅkhāto here.

³⁵⁶ Bhāvena bhāvalakkhaṇattho; Nāṇamoli renders this “meaning of characterization (qualification) of one substantive by another [substantive]”, which would hardly seem to suit the context—cp also Pind, op cit, p 183 n 19. As a result, his ensuing translation often borders on the unintelligible. According to SED, “bhāva can mean the fundamental notion of the verb, the sense conveyed by the abstract noun”, just as Sv-pt explains bhāva in terms of action, viz. bhāvo nāma kiriyā, kiriyāya kiriyantaralakkhaṇaṃ *bhāvena bhāvalakkhaṇaṃ*. Cp also modern Sinhala bhāvaṃkriyāva, gerund or verbal noun (Charles Carter, *A Sinhalese-English Dictionary*, Colombo, 1965).

³⁵⁷ Reading °saṅkhāto with Be Se for text’s Ce °saṅkhātena.

³⁵⁸ Reading sabhāvadhammappavattimattatāya with Be Se for text’s sabhāvadhammapavattimattāya. Sv-pt reads instead sabhāvadhammaparichinno, (time) being delimited by dhammas having their own nature, which comes to much the same thing, viz. that time exists only inasmuch as there is some independent thing whose duration of existence is in need of being measured thereby.

³⁵⁹ Reading ādhārabhāvena with Be Se Sv-pt for text’s Ce tabbhāvena.

³⁶⁰ Reading yathā with Be Se; text Ce Sv-pt omit.

³⁶¹ Sāyaṇhe gacchatī ti; so Sv-pt for all texts’ sāyaṇhe jāto (? that born in the evening). The allusion, though untraced, would seem to refer to each day as a unit of time—i.e. time is really only the measure of something else which is always disappearing and does not exist in its own right.

³⁶² Untraced; Ce reads yavoyavarāsimhi sambhūto, Be yavo yavarāsimhi samuṭṭhito, Se yavo rāsiyaṃ samuṭṭhito, Sv-pt yavarāsiyaṃ sambhūto, for text’s avayavamhi samuṭṭhito, whilst Ce also records as further vll sākāvarāsihūto and sakhāyavarāsimhi sambhūto. Sākhā, branch(es) could be either singular or plural.

363 Ca; Sv-pt *vā*, or.

364 Ca; Sv-pt *va* (vl *ca*).

365 Reading dhammapuñje with Be Se Sv-pt for text's Ce puñje.

366 Reading tattha with Be Se for text's Ce tesam.

367 Identified by Pind (p 185) as "Candravṛtti [ad Candra II 1 90] or the Kāśikā [ad Pāṇ II 3 37]", but as "Candravṛtti ad Candra II 1 90 and Kāś ad Pāṇ II 2 37" in the note on the same page.

368 Reading sattākiriya with Be (and Pind) for text's Ce Se sattāya kiriya, Sv-pt *sattā kiriya*. *Sattā* is not listed by PED but cp Childers and SED sv.

369 Sv-pt adds *tasmim samaye*.

370 Reading *hoti padatthassa sattāvirahābhāvato* with Be Sv-pt for text's Ce Se *paramatthassa sattāvirahābhāve* (Woodward misprinting the latter as *sattāvi-rahābhāve*). If the other reading were adopted, we should no doubt have to take *sattāvirahābhāve sati* as itself a locative absolute, when we might translate: when "On such occasion" (*yasmim samaye*) is said, this sense is itself discerned, viz. when there is an absence of any lack of being extant on the part of the entity concerned. Pind prefers to take *hoti padatthassa* (in Sv-pt, which reading is not, however, supported by any edition of Ud-a) as *hotipadatthassa*. As Pind points out, Dhammapāla is here alluding to the second of Buddhaghosa's two ideas concerning the use of the locative, in which *yasmim samaye* is to be understood as a locative absolute, requiring complementation by the locative verb *sati*, viz. that "On such occasion as a skilled thought associated with the sphere of sense-desires has arisen" is to be understood as "*On there being* an occasion upon which a skilled thought associated with the sphere of sense-desires has arisen", for one could not say that a thought had arisen were the locus and container for that thought—its *samaya* (occasion)—not itself in some sense extant.

371 According to Bhikkhu Bodhi, this refers to the first moment of the javana-impulsions in a five-sense-door thought-process.

372 Reading *ajjhenena vasati* with Be Se Sv-pt; text Ce omit.

373 Karaṇatto; Ñānamoli takes this as "the meaning of reason".

374 Text Ce insert *annena vasati*, he stays due to food; Be Se Sv-

pt omit.

³⁷⁵ Samayo Dhammasenāpati-ādīhi pi dubbiññeyyo; Nāṇamoli: it was difficult for Sāriputta and the others to get to know the occasion.

³⁷⁶ Bhagavā; Ce Be Se omit.

³⁷⁷ Reading ca with Ce Be Se; text omits.

³⁷⁸ Bhikkhu Bodhi has suggested that I add a note to the effect that “the statement that the Lord stayed here and there—which seems incongruous in this sentence—is employed to conform to the sentence structure of the opening of each part of the Suttavibhaṅga, which begins with the story showing the background to the rule by describing the incident that took place when the Lord was staying at one place or another”.

³⁷⁹ So Ce Be Se for text’s tasmim.

³⁸⁰ Mentioned at D iii 220, S v 326 and Asl 129 (where taken by translators as “the Ariyan state”, “the Ariyan way of life” and “the Ariyan life” respectively, just as CPD sv takes it to mean “the behaviour of the ariyan”), but explained at DA 1006 as fruition-attainment, which no doubt accounts for mention of four such at It-a i 15. It could therefore be understood either as an abiding that is ariyan (i.e. supermundane) or as an abiding of those who are ariyans (i.e. those who are supermundane). Cp also It-a i 145 and Ud-a 107 below.

³⁸¹ Porāṇā; Sv-pt explains as aṭṭhakathācariyā, commentarial masters.

³⁸² So Ce Be Se (and texts in the Abhidhammapiṭaka) for text’s tasmim.

³⁸³ And therefore, according to Sv-pt, the inflections of ekaṃ samayaṃ and tena samayena in the Suttapiṭaka and Vinayapiṭaka respectively, should be altered to read ekasmim samaye.

³⁸⁴ Cp also It-a i 5ff.

³⁸⁵ Garu; Ce Se It-a garuvacanaṃ. Literally, one who is weighty or a heavy-weight (in matters spiritual).

³⁸⁶ Ayaṃ; It-a Tathāgato.

³⁸⁷ Reading garu gāravayutto with Be MA SA Khp-a for text’s Ce Se DA AA It-a Vism garugāravayutto, the latter being taken instead by Nāṇamoli (MR&I 115 and Ppn 224) as “deserving awe

and veneration” and by Pe Maung Tin (Pp 241) as “fit for respect and reverence”. As already noted, *garu* (Skt *guru*) literally means a (spiritual) heavy-weight, just as *garukaraṇaṃ* can mean, in addition to paying someone reverence (*gārava*), making someone one’s *guru*. *Dhammapāla* seems first to take the compound as “one linked with guruhood” (since he explains *gārava* as *garubhāva*), and then as “one fit for reverence” (now explaining *gārava* as *garukaraṇaṃ*); but the word-play is too difficult to capture in English translation—made worse by the diversity of readings—and other renderings may be possible, even preferable.

³⁸⁸ Reading *setṭhavācakaṃ vacanaṃ* with Be Se (It-a *setṭhavācakaṃ hi vacanaṃ*, Sv-pt *setṭhavācakaṃ vacanaṃ*) for text’s Ce *setṭhan ti setṭhavācakaṃ vacanaṃ*.

³⁸⁹ It-a *gārugāravayutto*.

³⁹⁰ Reading *vā* with Ce Be Se It-a Sv-pt for text’s ‘*va*’.

³⁹¹ Reading *visesagarukaraṇārahataṃ* with Be for text’s Ce Se *visesagarukaraṇāditaṃ*, Sv-pt *garukaraṇabhāvāvahataṃ*, It-a *gārūkaraṇaṃ vā sātisaṃ arahaṃ ti* (which text also adds, as an afterthought, *gāravāraho ti attho*, meaning one worthy of reverence).

³⁹² *Sattuttamaguru*; or for the *guru*, the utmost of beings, but unlikely given the parallel phrase in DA etc. on which see next note.

³⁹³ DA MA SA AA read *sabbaguṇavisitṭhatāya sabbasattānaṃ garu*, *Vism* *guṇavisitṭha[sabba]sattuttamagarugāravādhivacanaṃ*, for text’s Be Se Khp-a It-a *guṇavisitṭhasattuttamagarugāravādhivacanaṃ*, Ce °*satthuttama*°; cp *guṇavisitṭha-sattuttamagarubhāva* at Ud-a 25 below. *Garugārava* (reverence for the *guru*) is taken by Ñāṇamoli (MR&I 115 and Ppn 224) as “respect and veneration” and by Pe Maung Tin (Pp 241) as “respect and reverence”.

³⁹⁴ Reading *attho* with Ce Be Se It-a; text omits.

³⁹⁵ Quoted by Ñāṇamoli (Ppn 225 n 24). The explanation given in the *Niddesa* does not entirely accord with that given at *Vism* 209ff, with the result that the verse is capable of more than one interpretation.

³⁹⁶ Bhagī, from bhaga, fortune, but which also has underlying notions of dispenser, gracious lord, patron, power, majesty, fortune, prosperity, fame, glory, just as Bhaga is also a name for the sun-god Āditya (bestower of wealth and presiding over love and marriage)—cp for instance how, at Vv-a 116 etc., the Buddha is also referred to as Ādiccabandhu, kinsman of Āditya.
³⁹⁷ Bhajī; or one resorting to (various good states)—cp Vism 212.

³⁹⁸ Bhāgī; text wrongly bhāgi.

³⁹⁹ Cp Ud-a 125, 267, 404 below; also Vv-a 231.

⁴⁰⁰ Of all bad states.

⁴⁰¹ Reading ca with Be It-a; text Ce Se omit.

⁴⁰² Bhattavā; or one who has devotees (Skt bhakta)—which meaning is also given, according to Ñāṇamoli (Ppn 229 n 30), by Pm.

⁴⁰³ Vantagamano bhavesu—Ñāṇamoli (MR&I 116 and Ppn 226) sees in this the quasi-etymology *vantagamano bhavesu*.

⁴⁰⁴ Reading tasmā tattha with Be Se for text's Ce tasmim, It-a tattha.

⁴⁰⁵ Ud-a (and Sv-pt) now continue alone, as does It-a in a different manner and in much greater detail.

⁴⁰⁶ So text Se Sv-pt; Be Se bhāge, since it was the parts that he aimed at, which explanation is also offered, according to Ñāṇamoli (Ppn 229 n 30), by Pm.

⁴⁰⁷ Bhaji; text misprints bhajī, as it does several other aorists in this passage.

⁴⁰⁸ Cp Ud-a 128 below.

⁴⁰⁹ Cp note at Ud-a 148 below.

⁴¹⁰ Be Se read abhipatthayi, sought, for text's yāci patthayi, Ce Sv-pt yāci patthayi.

⁴¹¹ Cp Ud-a 223, 373.

⁴¹² Reading yasañ ca with Be Se for text's Ce sayañ ca.

⁴¹³ Tiṇāya amaññamāno; that is, considering them to be worthless.

⁴¹⁴ Iti pi; Be ime, these.

⁴¹⁵ Bha is not listed in this sense by PED, but cp Childers sv bhaṃ and SED sv bha. The etymology now proposed is bhāga < bhāni

+ *gacchanti*.

⁴¹⁶ Presumably implying that fortune is astrologically dependent.

⁴¹⁷ Be reads °ādibhājanalokavisesasannissayasobhā, Se °ādibhājanalokagatā sobhā, Sv-pt °ādigatā bhājanalokasobhā, It-a °ādibhājanalokavisesasannissayā sobhā, for text's Ce °ādibhājanalokanissitā sobhā. Neither Childers nor PED has any entry for bhājanaloka, the world of inanimate objects, as opposed to the sattaloka, or world of beings, but cp SED and BHSD sv.

⁴¹⁸ Be bhāge, fortunes.

⁴¹⁹ Samatikkamanato; or neglecting, disregarding, transcending, etc.

⁴²⁰ Reading tannivāsisattāvāsasamatikkamanato with Be Se It-a for text's Ce tannivāsisatte vā samatikkamanato; on account of his surpassing those beings who are the inhabitants thereof. Sv-pt omits.

⁴²¹ Other cties rejoin at this point.

⁴²² Ce Be Se read savanavasena for text's saṅgāyanavasena; DA MA SA AA Khp-a omit.

⁴²³ Reading vacanena with Ce Be Se DA MA SA AA Khp-a; text omits.

⁴²⁴ DA MA read sāreti, causes them to remember, SA AA sāveti, announces, Khp-a dasseti, indicates, for text's sādheti.

⁴²⁵ Jīvitamadamattaṃ; cp A i 147.

⁴²⁶ Desako; Ce Be Se desetā.

⁴²⁷ Reading dhammassa with Ce Be Se for text's DA MA SA AA Khp-a ariyadhammassa.

⁴²⁸ It is not clear why this is introduced here, for it was Mahākoṭṭhita who was accorded chief place amongst those who had attained the discriminations (A i 24; AA i 286), Ānanda being accorded chief places for the five completely different qualities enumerated at Ud-a 11 above.

⁴²⁹ Reading 'va with Be Se; text Ce omit.

⁴³⁰ Reading anussutikaṃ na with Be (Sv-pt anussāvikaṃ na, Se anussaritaṃ na) for text's anussati, Ce anussuti.

⁴³¹ Reading garuparamparābhataṃ with Ce (Be Se Sv-pt paramparābhataṃ) for text's garuparamparāgataṃ.

⁴³² Text Ce insert *savanasampattiñ ca*, and the successful attainment of hearing; Be Se omit.

⁴³³ *Guṇavisitṭhasattuttamagarubhāvadīpanato*; Sv-pt *guṇavisitṭhasattuttamagarugāravādhivacanabhāvato*, on account of the fact that it is a synonym for reverence for the Guru, the utmost of beings distinguished by his special qualities, as at Ud-a 24 above.

⁴³⁴ Cp Vin-a 952; MA ii 173; and AA iii 23 where the same is given in slightly greater detail.

⁴³⁵ MA, AA and Vin-a quote, instead, both of the above explanations, which may once have also been the reading of Ud-a, which concludes the quotation with a seemingly redundant *daṭṭhabbo*, belonging, strictly speaking, only to the second explanation.

⁴³⁶ Cp DA 132; MA i 10f; SA i 13; AA i 15; and Khp-a 111.

⁴³⁷ Text inserts *etaṃ*; Ce Be Se omit.

⁴³⁸ Reading °*samaṅgitā*°, here and below, with Ce Be Se for text's DA MA SA AA °*samaṅgi*°.

⁴³⁹ According to DA 1006, the heavenly abidings (*dibbavihāra*) are the eight attainments, and the *ariyavihāras* the (four) fruition-attainments. Cp also note at Ud-a 73 on the former and Ud-a 23 on the latter.

⁴⁴⁰ *Samāyoga*; literally combination, conjunction, contact with.

⁴⁴¹ Ce Be read *ṭhānanisajjāgamanasayana*°, Se *ṭhānanisīdanagamanasayana*, for text's DA MA SA AA Khp-a *ṭhānagamanāsanasayana*°.

⁴⁴² Quasi-etymology: *viharati* < *vicchinditvā harati*.

⁴⁴³ Quasi-etymology: *viharati* < *vividhaṃ harati*.

⁴⁴⁴ *Ninnagāyā*; cp Ud-a 427 below.

⁴⁴⁵ So Be Se for text's Ce *Nelañjalā*.

⁴⁴⁶ Or "faultless"—cp Ud-a 313 below.

⁴⁴⁷ Literally, the "Black (or Blue or Green—*nīla*) Water".

⁴⁴⁸ Reading *etaṃ* with Ce Be Se; text omits.

⁴⁴⁹ Cp Ud-a 305 below for an explanation; we ought perhaps to take *bodhirukkha* in this second explanation as "the Bodhi's Tree".

⁴⁵⁰ Reading *pi* with Be; text Ce Se omit.

⁴⁵¹ Woodward (mis)punctuates *tena bujjh' antenna*, but I take this to be instrumental of the present particle of *bujjhati*, viz. *bujjhantena*.

⁴⁵² The fragrant root, *Andropogon Murictum*; *Ñāṇamoli* (Guide 216 n 867/2) states that this meaning (upon which Childers, PED, CPD and SED are unanimous) does not fit the present context. But there seems no reason why the *usīra* should not be used here as the basis of a comparison.

⁴⁵³ Although according to Ud-a 425, this denotes the first twenty years of his forty-five year mission.

⁴⁵⁴ Reading *kālaśadesakāpadesā* with Be for text's Ce Se *kālaśadesakadesāpadesā* (which Woodward misprints as *kālaśadesaka-desā-padesā*—since the last member of the compound is surely *apadesa*).

⁴⁵⁵ On what follows, cp It-a i 33f.

⁴⁵⁶ Reading *bhāsitavacanassa yeva saṅgaho kātabbo* with Be Se It-a for text's Ce *bhāsitam vacanam yeva saṅgahetabbam*. The meaning is not affected.

⁴⁵⁷ Reading *ciraṭṭhiti°* with Be for text's Ce Se It-a *ṭhiti°*; cp the last of the opening verses at Ud-a 2 above.

⁴⁵⁸ Reading *°desa°* with Be Se It-a; text Ce omit.

⁴⁵⁹ *Vatthu*; It-a *parisāpadesa*. *Vatthu* here refers to the reason for the utterance of the sutta in question—cp Inception, p 13, where Ānanda is asked “on what subject” (*kismim vatthusmim*) the *Brahmajālasutta* came to be uttered.

⁴⁶⁰ Reading *saddheyyā ca* with Be Se It-a for text's Ce *saśaddheyyā*.

⁴⁶¹ Reading *upanibaddho* with Be Se for text's *sa-upanibandho*, It-a *upanibandho*.

⁴⁶² *Desakālakattuhetunimittahi upanibaddho viya vohāravānicchayo*; the meanings of some of these terms are rather broad and several other interpretations are no doubt possible—*vohāravānicchayo*, for instance, might be taken to denote a “business decision/contract” or “legal judgement”, rather than an “interpretation of usage”.

⁴⁶³ Reading *desādīsu pucchāya* with Be (Ce Se *desanādīsu pucchāya*, the question as to the teaching and so on) for text's *desanādīsu pacchāya*.

464 Reading Sambuddhattasiddhi with Be (It-a Sammāsambuddhabhāvasiddhi); text Ce Se omit.

465 Reading pubbaracanānumānāgamatakkābhāvato with Be Se It-a for text's Ce pubbavacanānumānāgamattābhāvato.

466 Reading °racanādīhi with Be Se It-a for text's Ce vacanādīhi.

467 Reading °ñānacāratāya with Be Se It-a for text's Ce °ñānacāratāya.

468 Cp D iii 234, Vism 683, etc. where this forms one of five types of selfishness.

469 Reading °sāvakānurāgābhāvato with Ce Be Se for text's °sāvakānubhāgābhāvato, It-a °sāvakānuggahabhāvato. Anurāga, more usually "affection", "passion", etc., is not listed by Childers or PED.

470 Reading suvisuddhassa with Be Se It-a for text's Ce subhāvitattassa.

471 Parānuggahappavatti; Se sattānuggahapavatti, the occurrence of help for beings, It-a parānuggahavutti, the lifestyle of help for others.

472 Reading tattha tattha with Be It-a for text's Ce Se tattha.

473 Paṭipatti; It-a sannissayo, dependence upon.

474 Reading sambuddha° with Be Se It-a for text's Ce saṃsuddha°. The four confidences are (1) that of his own self-enlightenment; (2) that of his being one in whom the āsavas are completely destroyed; (3) that he has no obstacles; and (4) that his Dhamma leads to the destruction of dukkha. His possession of (1) is therefore here said to be proved by his being a Self-Enlightened One; that of (2) by his being quite purified; whilst that of (3) and (4) by his lack of confusion where those things causing obstacles and those providing an exit are concerned.

475 Accantaṃ; or perpetual.

476 Sampatti; It-a sampadā, excellence.

477 Saṃkilesa; Be Se dosa, faults or blemishes, perhaps on account of the proximity of dūsakānaṃ (flaws).

478 Abhibyañjakehi; not listed by Childers or PED. Also at Ud-a 199 below.

479 Nāṇasampadāpahānasampadā; also at Ud-a 257 below where these form part of the definition of the majesty of a Buddha.

480 Cp Ud 1.

481 Reading vā with Ce Be Se It-a for text's va.

482 *Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ*; cp Vism 209 where taken by Nāṇamoli (Ppn 223) as "by means of the here and now, of the life to come, and of the ultimate goal, according as befits the case" but by Pe Maung Tin (Pp 239) as "according to their worthiness, regarding ultimate truths of the present and the future". Nāṇamoli's interpretation is clearly to be preferred, since the presence of *yathārahaṃ* (as is warranted) implies that the Buddha teaches that which is beneficial in this life and the next to those still bound by *samsāra*, but the ultimate goal to those capable of achieving same, depending upon the spiritual capacity (*yathārahaṃ*) of his hearer. Cp also Ud-a 267, 404 below for similar.

483 Reading *kabbaracanā* with Ce Be Se for text's *kabbavacanā*.

484 Reading *Satthu caritaṃ* with Be Se for text's *Ce Satthuracitaṃ*.

485 Cp note at Ud-a 27 above.

486 Reading °*manasikārenā ti* with Be Se for text's *Ce °manasikāran ti*.

487 Assa; presumably that of the Teaching here, since the remainder of the sentence would seem to refer to the manner in which the Buddha's own authoritative status was earlier established.

488 Reading *rāgadosamohādi°* with Ce Be Se for text's *rāgādayomohādi°*.

489 Cp Ud-a 58, 139, 335.

490 Cp Pṭs i 121-134.

491 For some reason, Woodward gives the source as S ii 65, thus completely overlooking the fact that all of this present material still forms part of the commentary on the first sutta of the *Udāna*, in which this passage of course appears.

492 *Bodhaneyyabandhavānaṃ*—cp J i 345 = Dh-p-a i 367; also Bv ii 195f; Miln 169.

493 If I understand all of this correctly, then it would seem that everything in the work now known as the *Udāna*, apart from the actual *Udānas* themselves (whether in verse or prose), is actually the product of those who performed the First Rehearsal. If so,

then the concluding observation—that “this same is the method in Suttantas other than this too”—must presumably be taken as referring to the rest of the suttantas within the collection known as the Udāna, rather than to (all) other suttantas within the Three Piṭakas.

⁴⁹⁴ On what follows, cp It-a i 35 and Sv-pt i 72ff on DA 50f ≠ MA i 15f.

⁴⁹⁵ Reading soḷasavidhatam with Be It-a Sv-pt (Se soḷasavidhabhāvam) for text’s Ce soḷasavidham vā.

⁴⁹⁶ The “Paṭṭhāna-method” here refers to the fourth chapter of the Nettippakaraṇa which attempts to categorise all suttas into a sixteenfold system, commencing with those that deal with the corruptions—cp Guide 173-250. It has nothing to do with the Abhidhamma text of the same name—Bhikkhu Bodhi.

⁴⁹⁷ Saṃsaggo; elsewhere rendered “association”.

⁴⁹⁸ Cp Ud-a 4 above.

⁴⁹⁹ Paṭṭhānanayo; Sv-pt vitthāranayo.

⁵⁰⁰ Reading sesanikkhepānam with Be Se It-a Sv-pt for text’s Ce visesanikkhepānam.

⁵⁰¹ Reading suttadesanā with Ce Be Se It-a Sv-pt for text’s suttanikkhepo.

⁵⁰² It-a inverts the order of these alternatives.

⁵⁰³ Reading parajjhāsaye with Be Se It-a for text’s Ce parajjhāsayo.

⁵⁰⁴ Taken by Nāṇamoli at MR&I 78 as “need arisen”.

⁵⁰⁵ Reading suttadesanāya vatthubhūtaṃ with Be Se It-a for text’s Ce suttadesanassa.

⁵⁰⁶ Reading sā etassa atthī ti atthupattiko | atthupatti eva vā atthupattiko with Se for text’s atthupatti eva atthupattiko va so etassa atthī ti atthupattiko, Ce atthupatti eva atthupattiko vā so etassa atthī ti atthupattiko, Be atthupatti eva atthupatti sā etassa atthī ti atthupattiko (Sv-pt atthupatti yeva atthupatti sā etassa atthī ti atthupattiko), It-a atthupatti eva atthupattikā | sā etassa atthī ti atthupattiko.

⁵⁰⁷ So Be Se It-a Sv-pt for text’s Ce attano atthajjhāsayo.

⁵⁰⁸ So Be Se It-a Sv-pt for text’s Ce paresam atthajjhāsayo.

⁵⁰⁹ Pucchanavasena; Sv-pt tabbasapavattam, that occurs determined by same.

510 Sv-pt atthupatti.

511 All editions vary in their punctuation of the following section, down to “encouraged”. I follow Be, doing with it the best I can.

512 Reading *suttanikkhepabhāvo yutto* with Be Se It-a (Sv-pt *nikkhepabhāvo yutto*) for text’s *Ce suttanikkhepābhāvo yutto*.

513 Text *Ce Se* insert *hi*; Be It-a omit. *Kevalaṃ attano ajjhāsayen’ eva* seems derived from DA and MA, but put to different use here.

514 Reading *anavarodho*, here and below, with *Ce Be Se It-a Sv-pt* for text’s *ananurodho*.

515 Reading *hi* with Be Sv-pt; text *Ce Se It-a* omit.

516 *Abhinīhāra*; cp note at Ud-a 244 below.

517 Reading °*vinicchayādi*° with *Ce Be*; text *Se It-a Sv-pt* omit.

518 Some of the names of the suttas given here do not accord with those now found in present editions of Ud.

519 Untraced; the word *ucchādana* seemingly not appearing at any place in either Ud or Ud-a as we now have them. The editor of *Se* adds a note stating that it is difficult to identify this with any certainty, but that he thinks it must be a reference to the *Udenasutta* (VII.10) (*Katarasuttamhi sannitṭhānam ettha dukkaraṃ | udenasuttaṃ bhavissati maññe*).

520 Reading *tāni pi* with Be Se for text’s *Ce pi*.

521 Reading *najjā* with *Ce Be Se Ud*; text omits.

522 So *Ce Be Se* for text’s *satta ahā ti*.

523 Or perhaps merely synonyms, *sattāhaṃ* seemingly being akin to our “twelvemonth”, *satta ahāni* to our “twelve months”.

524 Reading *sattāhan ti* with *Ce Be Se* for text’s *sattāhaṃ*.

525 *Aparājītapallaṅkavasena*; Be *aparājītapallaṅkavare*, *Se aparājītapallaṅkena*.

526 On what follows, cp MA i 23, SA ii 253 and Sn-a 8f

527 *Tadaṅga*; rendered by *Ñāṇamoli* (Ppn 450) as “substitution of opposites” and by *Pe Maung Tin* (Pp 475) as “partial removal”.

528 These five liberations depend on the five abandonings of *Pṭs* i 27, inverting the order of the first two, viz. (1) of wrong view through the limb therefor in one who develops concentration partaking of penetration; (2) of the hindrances through

suppression in one who develops the first jhāna; (3) of the defilements through extirpation in one who develops the supermundane path; (4) of the effort of development through tranquillization at the moment of path-fruition; and (5) abandoning through escaping which is cessation, nibbāna.

⁵²⁹ Reading yaṃ with Be Se; text Ce omit.

⁵³⁰ Aṅga; or factor, etc.

⁵³¹ Reading yāva tassa tassa (aṅgassa) aparihānivasena (ca) pavatti, tāva taṃtaṃpaṭipakkhato vimuccanato vimuccanaṃ pahānaṃ with Be (Se) for text's Ce yaṃ cittassa aparihānivasena ca pavattitaṃ vihitāṃ paṭipakkhabhāvato tadanatthehi vimuccanaṃ pahānaṃ.

⁵³² MA SA Sn-a pahānaṃ, abandoning.

⁵³³ Visamahetu; literally uneven causality.

⁵³⁴ Presumably upon the arising of the Dhammacakkhu since, at Ud 49, Suppabuddha is said, at such time, to be one for whom the need to ask further questions had disappeared.

⁵³⁵ Cp Ud-a 285 below.

⁵³⁶ Cp Vism 364, 626.

⁵³⁷ Ahaṃ mamā ti; cp Miln 160.

⁵³⁸ Cp Vism 606ff.

⁵³⁹ Cp Vism 639.

⁵⁴⁰ Cp Vism 645.

⁵⁴¹ Reading sabhaye with Be Se MA SA for text's Sn-a sabhayesu; Ce omits.

⁵⁴² Cp Vism 647; also Ud-a 237 below.

⁵⁴³ Reading nibbidānupassanena with Be MA for text's Ce nibbidānudassanena, Se nibbidānūpadassanena. Cp Vism 650.

⁵⁴⁴ Cp Vism 651, 660f; also Pṭs i 60.

⁵⁴⁵ Anulomena; rendered by Ñāṇamoli (Ppn 782) as "conformity". Cp Vism 669ff; also Ud-a 191.

⁵⁴⁶ Dhammatṭhitiyaṃ; cp S ii 124, quoted at Vism 671, which explains as a name for vipassanā leading to emergence.

⁵⁴⁷ Cp Pṭs i 66, quoted Vism 673.

⁵⁴⁸ Bhāvato; MA SA gāhassa, from the grip.

⁵⁴⁹ Reading saṅkhkāra° with Be Se MA SA (Pṭs Vism) for text's Ce sasaṅkhkāra°.

550 Reading anuppattisaññitaṃ with Ce Be Se for text's anuppattisaññātaṃ.

551 Paccanīkadhammānaṃ; Bhikkhu Bodhi observes "This term, as I understand it in this context, does not signify the jhāna factors as the opposites of the hindrances (though it is used in that sense elsewhere). Rather it applies to the hindrances in relation to the first jhāna; to vitakka-vicāra (applied and sustained thought) in relation to the second jhāna; to pīti (joy) in relation to the third jhāna; and so on up to the perception of nothingness in relation to the the fourth āruppa (formless) jhāna".

552 Reading yāv' assa...tāva with Be Se for text's Ceyā cittassa...tāya ca.

553 Text inserts pana; Ce Be Se omit.

554 Depending on which of the four paths the ariyan concerned is in possession of.

555 Samudayapakkhiyassa kilesagaṇassa; the troop of defilements comes under the craving-faction responsible for the origination of dukkha—Bhikkhu Bodhi.

556 Explained at Asl 214; the rendering at A Buddhist Manual of Psychological Ethics, p 75 (3rd ed), is rather misleading.

557 Ce Be Se insert ayaṃ; text omits.

558 Reading paṭisaṃvediyamāno nisinno hotī ti attho ti with Be for text's paṭisaṃvediyamāno ti attho, Ce paṭisaṃvediyamāno ti attho ti, Se paṭisaṃvediyamāno ti. This refers back to the statement given by Dhammapāla himself at the top of Ud-a 32 above.

559 According to Be, "M ii 259 (Be)", but untraced. Cp, however, how equanimity is spoken of, at M i 454, as bliss and, at M iii 299, as santā (presumably in its sense of peace, though taken, at MLS iii 348, as "real").

560 Commentary on the Vibhaṅga.

561 This next section, down to the bottom of Ud-a 36, ought to be read in conjunction with Paravahera Vajirañña Mahāthera, *Buddhist Meditation in Theory and Practice*, Kuala Lumpur, 1975, Chapters 29, 30 and 34, against which background many of Dhammapāla's cryptic allusions readily fall into place. Others remain obscure, a few seemingly at odds with the Mahāthera.

⁵⁶² Reading phalacittassa pavattivibhāgena with Be Se for text's Ce phalacittasamāpattivibhāgena.

⁵⁶³ On what follows, cp Vism 675f.

⁵⁶⁴ Reading tīni dve vā with Ce Be Se for text's dve tīni vā.

⁵⁶⁵ Text inserts ye va hi; Ce Be Se omit.

⁵⁶⁶ Text inserts vā, Ce hi; Be Se omit both.

⁵⁶⁷ Because the series of impulsions (javana) in such cases always totals seven. So, in the first case, the seven impulsions are as follows:

1. Adaptation (anuloma)
2. Adaptation (anuloma)
3. Change-of-lineage (gotrabhu)
4. Path-consciousness
5. Fruition-consciousness
6. Fruition-consciousness
7. Fruition-consciousness

whereas in the second:

1. Adaptation (anuloma)
2. Adaptation (anuloma)
3. Adaptation (anuloma)
4. Change-of-lineage (gotrabhu)
5. Path-consciousness
6. Fruition-consciousness
7. Fruition-consciousness

⁵⁶⁸ Reading bhavaṅgassa āsannattā with Ce Be Se for text's bhavaṅgassa āsaññattā. Vism 675 reads āsannabhavaṅgattā, which Nāṇamoli (Ppn 789) takes to be "owing to their nearness to the life-continuum", but surely the emphasis is on the impending re-appearance of bhavaṅga, which takes over following the seventh impulsion, as explained at Vism 138.

⁵⁶⁹ Reading cittaṃ with Be for text's Ce Se maggacittaṃ, path-consciousness.

⁵⁷⁰ On what follows, cp Vism 699ff.

⁵⁷¹ So Bhikkhu Bodhi; text reads merely anadhigatattā, on account of the fact that (it/they) are not attained (by them), and which Nāṇamoli (Ppn 820) takes simply as "because it is beyond their reach", Pe Maung Tin (Pp 860) as "because they

have not got so far”.

572 Reading *puggalantarabhāvūpagamanena paṭippassaddhabhāvato* with Ce Be (*Vism puggalantarabhāvūpagamanena paṭippassaddhattā*) for text’s *puggalantarābhāvūpagamanena paṭippassaddhibhāvato*, Se *puggalantarābhāvūpagamanena paṭippassaddhabhāvato*. *Ñāṇamoli* (Ppn 820) takes this as “because the state of each successive Person is more tranquillized than the one below”, Pe Maung Tin (Pp 860) as “because, they having reached the next state of the man, the (latter attainment) has subsided”.

573 *Phalasamāpattiṃ*; *Vism* omits.

574 Cp Ud-a 268 below where it is stated that the *sotāpanna* and once-returner are those who have brought things to fulfilment where morality is concerned, the non-returner one who has brought things to fulfilment where concentration is concerned.

575 Reading *kāraṇacintāya* with Ce Be Se for text’s *Vism kāraṇākāraṇacintāya*.

576 That is, of the *sotāpanna* and once-returner mentioned earlier in the paragraph—as the sequel confirms.

577 *Rajjasukhaṃ*; rendered “the bliss of kingship” at Ud-a 161 below.

578 Reading *icchitakkhaṇe* with Ce Be Se for text’s *Vism icchiticchitakkhaṇe*.

579 Reading *°kkamo* with Ce Be Se for text’s *Vism °kkhamo*.

580 Reading *vipassitabbā* with Ce Be Se for text’s *Vism passitabbā*, are to be beheld.

581 Reading *evaṃ* with Ce Be Se for text’s *eva*.

582 Cp Ud-a 376 below.

583 Be reads *pavattānupubbavipassanass’ evasaṅkhārārammaṇa-gotrabhūñāṇānantaraṃ phalasamāpattivaseṇa*, Ce *pavattānupubbavipassanassa saṅkhārārammaṇagotrabhūñāṇānantaraṃ phalasamāpattivaseṇa*, Se *pavattānupubbavipassanassato saṅkhārārammaṇato gotrabhūñāṇānantaraṃ phalasamāpattivaseṇa*, for text’s *Vism pavattānupubbavipassanassa saṅkhārārammaṇagotrabhūñāṇāntarāphalasamāpattivaseṇa*.

584 Reading *phalam eva* with Be Se *Vism* for text’s Ce

phalasamāpatti yeva.

585 Reading attano with Ce Be Se; text Vism omit.

586 Reading paccekabuddho paccekabuddho ca sambuddho with Be Se (Ce Vism paccekabuddho paccekabuddho ca buddho) for text's paccekabuddho.

587 Reading tassa with Ce Be Se for text's v' assa.

588 Cp Pm 895, quoted Ñāṇamoli (Ppn 822 n 4). Note, however, that Paravaḥera Vajirañāṇa Mahāthera (op cit, p 462), in quoting the Tikapaṭṭhāna, points out that, in fruition-attainment, gotrabhu (change-of-lineage) is to be understood as anuloma, (adaptation).

589 The ariyan path which follows on immediately after change-of-lineage.

590 Vuṭṭhānabhāvena; Se vuṭṭhānasabhāvena.

591 Externally from all signs and internally from the defilements, for the path simultaneously takes nibbāna as its object and extirpates the defilements—cp Ñāṇamoli, Ppn 661 (§ 83), and note there quoting Pm.

592 Reading nibbānārammaṇatā yuttā with Ce Be Se for text's nibbānārammaṇatāyuttaṃ.

593 Reading thūlathūlānaṃ with Ce Be Se for text's thūlāthūlānaṃ (? coarse and fine).

594 Cp S v 88; Pts ii 201. The reference by CPD, sv anibbiddha, to "Ps III 303, 4" would seem spurious.

595 Reading samatthito with Be Se for text's Ce samāpattito.

596 Ce Be Se read vuṭṭhānassa for text's M Vism vuṭṭhānāya.

597 Samāpajjanavuṭṭhānaṃ; or emergence from attaining.

598 Lokāmisā; explained at MA ii 162 as the five strands of sense-desires, at MA v 22 as craving. Cp also M ii 253.

599 Sātātisātaṃ; atisāta is not listed by Childers, PED or CPD.

600 So Be, which repeats the statement at the top of Ud-a 32.

601 Adhikāra; or subject, situation, etc. Cp Khp-a 113 where kho is said to have this sense.

602 Imissā; so all texts. CPD, however, sv avirodha, quotes as iminā.

603 In other words, since the opening section of the Vinaya (Vin i 1ff) and the canonical Udāna are (much) the same, in that they

both open with three accounts of dependent co-arising, followed by the sutta dealing with the Buddha's encounter with the brahmin of the 'Huṃhuṅka' breed, and since Buddhaghosa, in his cty on Vin, postpones comment on the first seven weeks until that sutta, so does Dhammapāla not discuss those seven weeks until his own cty on Ud I.4 at Ud-a 51f below.

⁶⁰⁴ Cp Ud-a 118 below.

⁶⁰⁵ On what follows, cp Vism 518ff.

⁶⁰⁶ As Nāṇamoli (Ppn 396) points out, the last clause is wanting in the Dīgha text.

⁶⁰⁷ Reading paṭiccasamuppādā with Ce Be for text's Se paṭiccasamuppādo.

⁶⁰⁸ In what follows, paṭicca, paccetabbam, paccaya, and paccetum are all derived from the same root (paṭi + i), with paṭigantvā being more or less synonymous. These nuances are difficult to maintain in translation.

⁶⁰⁹ Quasi-etymology: paṭiccasamuppāda < *paṭicca* + *samavāyaṃ* + *uppādeti* (with internal glosses on paṭicca).

⁶¹⁰ Quasi-etymology: paṭiccasamuppādo < *paṭicca* + *sambandhassa* + *uppādo* (with many internal glosses on paṭicca).

⁶¹¹ Reading samuppādapadaṭṭhānavacanaviññeyyo with Be Se for text's Ce samuppādapatiṭṭhānavacanam viññeyyam.

⁶¹² Be omits.

⁶¹³ Reading paccetum arahanti nam paṇḍitā ti paṭicco with Be Se Vism (Ce paccetum arahanti nam paṇḍitāya paṭicco) for text's paccetum araho paṭicco.

⁶¹⁴ So Be Se for text's Ce sayam.

⁶¹⁵ Literally, "with the (lie of the) hair", its opposite, paṭilomaṃ meaning very much like our "against the grain". However, it is difficult to find English expressions that make much sense of the explanations given here.

⁶¹⁶ Attanā; Ce attano.

⁶¹⁷ As opposed to that spoken of as "in reverse order" (paṭiloma), when such function is not performed, since the condition giving rise to it is absent—cp Ud-a 46 below = Vin-a 953.

⁶¹⁸ Reading yo yo with Ce Be Se for text's yo.

⁶¹⁹ Reading paccayo hoti with Be Se for text's Ce paccayā honti

tathā tathā te paccayā honti.

⁶²⁰ "Root-condition" (hetupaccaya) here refers to the first of the twenty-four conditions (paccaya) of the Paṭṭhāna, first of the seven books of the Abhidhammapiṭaka. Cp *Buddhist Dictionary*, sv paccaya.

⁶²¹ Reading yassa yassa with Ce Be Se for text's yassa.

⁶²² As at Ud-a 29 above, Woodward again attributes this passage to the Saṃyuttanikāya (S ii 28ff), but the reference is surely to the same statement at Ud 1, upon which Dhammapāla is currently commenting.

⁶²³ Reading anena pakārena with Ce Be Se for text's anekappakārena.

⁶²⁴ Niyamo; or inevitability, etc.

⁶²⁵ Purasmiṃ; Be omits.

⁶²⁶ Asesavirāgaṇirodhā; explained at Ud-a 49 below.

⁶²⁷ Aniruddhabhāvaṃ; Ce anirujjhabhāvaṃ.

⁶²⁸ Reading atthibhāvamattam with Ce Be for text's Se attalābhamattam, (not one in which arising is) merely acquisition of a self. Cp S ii 283 for similar vll.

⁶²⁹ Reading yo atthibhāvo uppādo ti ca pavuccatī ti with Be (Se yo atthibhāvo uppādo ti vuccati) for text's Ce atthibhāvo uppādo pavuccatī ti.

⁶³⁰ Text Ce Se read anibbattaphalārahātāppahāṇehi phalānuppādanārahātā ca, Be anibbattitaphalārahātāppahāṇehi phalānuppādanārahātā ca, both of which are unintelligible. Bhikkhu Bodhi points out that the Burmese edition of Pm (presumably on Vism 688—cp next note but two) has the more preferable and intelligible reading of anibbattitaphalātāppahāṇehi phalānuppādanārahātā ca, which I therefore adopt here too.

⁶³¹ Reading hi with Be Se for text's Ce tehi.

⁶³² Reading kusalābyākatā with Be Se for text's Ce kusalā byākatā.

⁶³³ Be Se read asamugghāṭitānusayatāya hi sasamyojanā (together with (such) fetters on account of the fact of the latent tendencies not having been completely rooted out) for text's Ce asamugghāṭitānusayitā hi samyojanā. However, this seems to be

a disguised allusion to Vism 688, which speaks of the defilements being latent—in the sense of being unabandoned—in the khandhas.

⁶³⁴ SA ii 40; alluded to below by Dhammapāla.

⁶³⁵ Upādāna; or fuel. Cp also S iv 400 for similar.

⁶³⁶ These five, viz. ignorance, the formations, craving, grasping and becoming, form the karma-process aspect of dependent co-arising, whereas those that follow, viz. the six bases of contact, contact and sensation, part of its rebirth-process aspect—cp the diagrams in Nyanatiloka, *Buddhist Dictionary*, Colombo 1972, p 129, and Nārada Mahā Thera, *A Manual of Abhidhamma*, Kandy 1968, facing p 358.

⁶³⁷ Reading taṃ with Be Se for text's Ce taṃ taṃ.

⁶³⁸ Be reads anivattanāya for text's Ce anivattitāya, Se anibbattanāya; more literally, perhaps, “on account of their not having been turned back”—cp also SED, sv anivartana, which lists such meanings as “steadfast” and “improper to be abandoned”. The implication would seem to be that the arising of such conditions would have been prevented had the Brahmācariya been lived. Bhikkhu Bodhi suggests we take it to mean “non-desistence”. Cp also Ud-a 41 below.

⁶³⁹ Abyāpāratam; or non-deliberative nature—cp note at Ud-a 9 above. The statement is clearly an allusion to Vibh-a 198 = Vism 585, where ignorance is said not to think that it has to give rise to the formations, nor the formations that they have to give rise to consciousness.

⁶⁴⁰ Bhāve; or state.

⁶⁴¹ Reading avinābhāvi° with Be Se for text's Ce avinābhāvaphalassa. Avinābhāvin is not listed by Childers, PED or CPD, but cp SED sv.

⁶⁴² Skt Prakṛti.

⁶⁴³ The ablative might better be rendered “from” here, but I retain the “through” construction for the sake of conformity with the subject of discussion, viz. “Through the arising of that, (this arises)”.

⁶⁴⁴ The kalala, abbuta and pesī, and so on, represent stages in the development of a foetus. According to SA i 301, the kalala

first appears, giving way after seven days to the abbuta, whereupon it itself disappears; seven days later still, the abbuta gives way to the pesī, whereupon the abbuta itself disappears; and so on. This would therefore seem to be an example of the use of the ablative in the context of an originating substance, despite the word order. Although I render *jāyati* literally as “is born”, it does not, of course, entail birth in the sense of childbirth.

645 Pabhavanti; Se pabhavati, the Gaṅgā is produced.

646 Siṅga; Se sarabhūto.

647 Untraced; Ce prints as two quite separate quotations, other editions treating them as one.

648 Hetu-atthā; Be hetu-atthe, in a causal sense.

649 Reading anivattasabhāvatā° with Ce Be Se for text’s anivattāsabhāvatā°.

650 Reading udayāvatthatā° with Ce Be (Se udayāvatthatā°) for text’s udaya-v-atthatā°; udaya, literally rise, would seem here to have the fifth sense listed by CPD, viz. the appearance (of the fruition) of a former deed.

651 Abhihitam; not listed by PED.

652 Reading yathā vitthārena with Be Se for text’s Ce yathāvitthārena.

653 On what follows, cp Vism 526ff, Vibh-a 134ff.

654 Presumably as quasi-etymology, viz. *antavārahite javāpeti*.

655 According to Vism 526 = Vibh-a 134, amongst women and men and so on which do not, in their highest sense, exist.

656 According to Vism 526 = Vibh-a 134, amongst the khandhas and so on which do, in their highest sense, exist.

657 So Ce Be Se for text’s paṭiccā ti, thus wrongly printing it as a lemma.

658 Cp Ud-a 141 below.

659 Cp M i 292.

660 Cp Vism 456.

661 Those of sensations, perceptions and formations; cp Dhs 40.

662 Cp S iii 86.

663 So Ce Be Se for text’s Vism Vibh-a āye tanoti.

664 Nāṇamoli (Ppn 605) takes āyatam here as “what is actuated”, presumably on the basis of his previous interpretation of Vism

481. But the phrase *āyatam saṃsāradukkham* recurs at Ud-a 176 below where there is no word-play on *āyatanaṃ*, and it seems safe to conclude that it has here, as there, its more usual meaning of extended, of long duration. Cp his rendering at DD 167 as “what is extended”.

665 So Ce Be Se Vibh-a; text *Vism phassati*.

666 Cp M i 293.

667 All texts read *chattimsavidham*, thirty-sixfold, which, as Bhikkhu Bodhi points out, must be a (rather early) scribal error, since the correct number ought to be thirty-two—cp *Vism XVII* 221 and 230.

668 Cp Ud-a 215 below.

669 Ce Be *upādīyati*, since it is grasped.

670 Reading *taṃ* with Ce Be Se; text omits.

671 Cp D iii 230.

672 Be Se *Vism Vibh-a ca*; text Ce *vā*.

673 Se *bhavissati*, since it will become (at some future point).

674 Cp *Vibh* 137; *Vism* 571.

675 Text *dukkhāyati*; not listed by Childers or PED. Pe Maung Tin (Pp 629) takes this as active, *Nāṇamoli* (Ppn 605, DD 167) as causative.

676 Text *Vism Vibh-a* insert *vā*; Ce Be Se omit.

677 *Uppādaṭṭhitivasena dvedhā khaṇatī ti dukkham*. *Nāṇamoli* (Ppn 605) takes this as “Or it consumes in two ways by means of [the two moments (*khaṇo*)] arising and presence, thus it is pain (*dukkha*)”, Pe Maung Tin (Pp 629) as “Or, what digs up associated states into two by means of genetic and static periods is suffering”. *Nāṇamoli*’s interpretation is based in turn on suppositions recorded at Ppn 151 n 29. *Uppādaṭṭhi* seems here to denote, not the causal relationship at Pts i 50, but rather the first two of the three moments (*khaṇa*) into which each mental state is divided, the third being *bhaṅga*—cp *uppādaṭṭhitibhaṅgakhaṇo* at J iv 112. The exact meaning of the word-play remains obscure, as does the question as to why it was these particular two of the three that were singled out, unless the third moment (*bhaṅga*, breaking up, vanishing) be something to be welcomed, perhaps even *sukha*. Or is *khaṇatī* here being

used with undertones of *khaṇa*, viz. “it momentises (*khaṇati*)”, despite the gloss of *avadāriyati* (presumably from *Pm*) cited by Nāṇamoli at Ppn 151 n 29 ?

⁶⁷⁸ Reading *sambhavanti* ti padassa with *Ce Be Se* for text’s *Vism Vibh-a sambhavanti-saddassa*.

⁶⁷⁹ *Ce* omits.

⁶⁸⁰ *Samvidahana*°; *Vism* 528, *Vibh-a* 136, *cetanā*°.

⁶⁸¹ *Vism*, *Vibh-a* add *vatthārammaṇa*° as an alternative, taken by Nāṇamoli (DD 168) as “basis (*vatthu*) and object (*ārammaṇa*)”.

⁶⁸² *Avinibbhoga*; taken by *Pe Maung Tin* (Pp 630) as “being undivided”, and by Nāṇamoli as “inseparability of its components [that is, the three aggregates]” at Ppn 606, but as “that which is not resolved into components” at DD 168, to which latter he appends the following note “I.e. the togetherness of the four immaterial aggregates which constitute it”. *Bhikkhu Bodhi* notes that this term refers to the inseparability of the mental *khandhas* in any act of cognition, adding that the apparent discrepancy in Nāṇamoli’s renderings is to be resolved on the grounds that “three aggregates” is appropriate in the context of dependent co-arising, since consciousness has been extracted from *nāma* and placed in the position of its condition; whereas “four aggregates” is appropriate in other contexts, when consciousness is incorporated into *nāma*.

⁶⁸³ Reading *vikaraṇa*° with *Be* (*Ce* *vīkaraṇa*°) *Vism Vibh-a* *vikiraṇa*°, for text’s *anārammaṇa*°. The reading of *vikiraṇa*° is taken by Nāṇamoli as “to be dispersed” at Ppn 606 but as “alteration” at DD 168.

⁶⁸⁴ *Appaheyyabhāva*°; *Se sampayogabhāva*°, *Vism Vibh-a* *avyākata*°. *Appaheyya* is not listed by *PED*; its literal meaning is “that which cannot (or is not to) be abandoned”—in other words that which cannot be got rid of.

⁶⁸⁵ So Nāṇamoli at DD 168, but at Ppn 528 “actuating”, whilst *Pe Maung Tin* (Pp 630) takes this as “extending (the round of births)”. Cp *Ud-a* 41 above.

⁶⁸⁶ *Ce Be* read *hetubhāva*° for text’s *Se Vism Vibh-a* *hetu*°.

⁶⁸⁷ *Taṇhādāḥattadiṭṭhi*; or, as understood by *Pe Maung Tin*, “(wrong) view based upon the firmness of craving”.

⁶⁸⁸ Reading bhavanabhāvana° with Ce Be for text's Vism Vibh-a bhāvanabhavana°, Se sabhāva°.

⁶⁸⁹ On what follows, cp Vism 499ff, Vibh-a 95, 99ff; it will be noticed that no proximate cause is given for any of these remaining items.

⁶⁹⁰ Reading atītabhavato idhuppannapaccupaṭṭhānā | dukkhavicittatāpaccupaṭṭhānā vā with Be (Vism atītabhavato idhumujjanapaccupaṭṭhānā dukkhavicittatāpaccupaṭṭhānāvā) for text's dukkhavicittatāpaccupaṭṭhānā. Atītabhavato idhupapajjanapadaṭṭhānā, Ce dukkhavicittatā paccupaṭṭhānā; atītabhavato idhūpapajjanapaccupaṭṭhānā vā, Se atītabhavato idha uppajjanapaccupaṭṭhānā dukkhavicittatāpadaṭṭhānā.

⁶⁹¹ Viyoga°; Be viṣaṃyoga°.

⁶⁹² Gativippavāsa; Pe Maung Tin (Pp 596) takes this as "not arriving at one's destiny", Nāṇamoli (Ppn 572 ≠ DD 121) as "absence from the destiny [in which there was the rebirth]". Vippavāsa means staying abroad or away from home; gati presumably refers to the existence concluded by dying, rather than some future destiny, since it has to be assumed, in the absence of evidence to the contrary, that the death of an arahant also has this as its manifestation.

⁶⁹³ Antonijjhāna; literally burning inside.

⁶⁹⁴ Reading cetaso nijjhāna° with Ce Be Se for text's Vibh-a cetaso parinijjhāyana°, Vism cetaso parijjhāpana°; literally "burning the heart".

⁶⁹⁵ Reading vighātana° with Ce Be Se for text's Vism Vibh-a sambhama°, excitement.

⁶⁹⁶ Cittaparidahana°; Vibh-a 106 vyāsatti° (? attachment—not listed by Childers or PED), being rendered by Nāṇamoli (DD 126) as "frustration".

⁶⁹⁷ It is of interest to find that Buddhaghosa, at the corresponding place at Vin-a 953, states that this can be acquired "from the Visuddhimagga, and from the Sammohavinodanī, the Great Vibhaṅga Commentary".

⁶⁹⁸ On what follows, cp Vin-a 953ff and Vism 528; also Vibh-a 135f.

⁶⁹⁹ Or Creator God; cp note Ud-a 344 below.

700 Asammissassa; more literally, unmixed, and therefore not made up of anything else. Cp Vin-a 954, which reads, instead, suddhassa (purely), adding sattavirahitassā ti attho, meaning devoid of living beings; also the verse, quoted at Vibh-a 89, which commences: "There is dukkha, but none who suffers..."

701 Nā pi jīvassa; Vism, Vibh-a omit.

702 Reading nā pi subhasukhādīnaṃ with Be (Vism, Vibh-a na suhasubhādīnaṃ) for text's Ce Se sukhādīnaṃ.

703 So Ce Be Se Vin-a for text's tāyaṃ velāyaṃ imaṃ udānaṃ udānesi.

704 Reading tasmīṃ with Ce Be Se Vin-a for text's tasmā.

705 Byattaṃ; or apparently, evidently, etc. Its use as an indeclinable (particle) is not listed by PED, but cp SED sv vyakta.

706 Reading āhave yuddhe with Ce Be Se for text's āhave.

707 When the verse would become 'When, in the battle (with Māra), dhammas appear...' etc. Woodward wrongly gives the reference as "Dhp 4".

708 Reading byattā with Ce Be Se Vin-a for text's byattaṃ.

709 Reading kilesasantāpana° with Ce Be Se Vin-a for text's kilesassa tāpana°; santāpana is elsewhere rendered "tormenting".

710 Cp Ud-a 315 below for similar.

711 Reading yā with Be Se Vin-a for text's Ce sā.

712 Cp Ud-a 285, 315 below.

713 Reading aññāsi paṭivijjhī ti with Ce Be (Se aññāsi paṭivijjha) for text's Vin-a aññāti paṭivijjhatī ti.

714 Reading pajahantā, here and below, with Ce Be Se for text's pajahanti and pajahanta.

715 A reference to the perversions, on which cp note at Ud-a 325 below.

716 Cp Pts i 27.

717 Reading pana te with Ce Be Se for text's pana.

718 The first two, viz. dukkha and origination—Bhikkhu Bodhi.

719 The third and fourth, viz. cessation and the path leading thereto—Bhikkhu Bodhi.

720 Reading nirodhasaccassa with Be Se for text's Ce nirodhasaccaṃ.

721 One penetrates all four truths simultaneously by way of four functions, viz. full understanding, abandoning, realisation and

bringing into being; cp Vism 689f for details.

722 On abhinivesa in its positive sense, cp *Ñāṇamoli*, Ppn 484 n 6.

723 Reading *uppannabalavasomanasso* with Be Se for text's *uppannabalavasomanassena*.

724 Reading *tadabhisamayānubhāva°* with Be Se for text's Ce *vā abhisamayānubhāva°*.

725 That is, as a means of concluding the sutta—cp below.

726 Reading *tattha ayam pī ti pi-saddo* with Be Se for text's Ce *tatth' ayam pi iti-saddo*.

727 According to Woodward, this is from "Pāt. 3", but is so far untraced. Be prints both quotations as one, and fails to state the source.

728 Cp It-a i 45.

729 On what follows, cp It-a i 4; also MA i 94f.

730 Vapana; Ce Be *vappana*.

731 Reading *°samīkaraṇa°* with Ce Be Se (It-a *°samīkaraṇe*)—which Woodward claims are wrong—for text's *°samakaraṇa°*; also below where, however, Ce reads as per text.

732 Reading *°pāvacanabhāvena pavattana°* with Be (Se *°pāvacanavasena pavattana°*, It-a *pāvacanabhāvena pavattite*) for text's Ce *°pāvacana°*. I have elsewhere rendered *pāvacana* as "Word (of the Lord)"; but in the explanation below, it refers to the mantras of the Vedic rishis.

733 Reading *ajjhena* with Ce Be for text's Se *ajjhesana* (It-a *ajjhesane*); cp below.

734 So Ce Be Se MA; text M It-a *Kāpaṭṭhika*.

735 Reading *virūhati* with Ce Be Se J for text's *virūḷhati*.

736 So Be Se It-a J for text's Ce *puttānaṃ*, of his sons (or children).

737 Rendered at B Disc i 220 as "I have not closed the furrow". Vin-a 550 explains as any one of a number of rectifications to be made to faulty sowings, though also points out the answer is made in a context of double-entendre.

738 Cp Ud-a 163 below.

739 Reading *viharāmi* with Be Vin for text's Ce Se It-a *viharati*.

740 So Be Vin for text's Ce Se *paradavutto*.

741 Reading *cetasā* with Ce Be Se Vin It-a for text's *cetaso*.

742 So Ce Be Se It-a for text's Vin pamutto; I assume pavutta here is a variant of pavatta, past particle of pra + vṛt—cp PED sv pavutta¹. Vin-a 1034 explains bandhanā pamutto as vaṇṭato patito, fallen from the stalk.

743 Reading pāvacanabhāvena pavattite with Be Se It-a (Ce pāvacanavasena vattite) for text's pāvacane.

744 Reading ajjhene with Ce Be for text's (?) ajjhāsane, Se It-a ajjhesane. Ajjhena is the equivalent of Skt adhyayana, reading and studying the Vedas, one of the six duties of a brahmin. Ajjhesane would mean, instead, with respect to a request that Dhamma be preached. Ajjhāsane, if not a misprint, is presumably locative of Skt adhyāsana, with respect to presiding over.

745 Reading vutto pārāyaṇo with Be (Ce pavutto pārāyaṇo) for text's nappavattite vutto pārāyaṇo, Se vutto guṇo vutto pārāyaṇo, It-a loke pana vutto guṇo vutto pārāyaṇo. According to SED sv, pārāyaṇa can denote reading through, or studying, a text, and especially reading a (whole) Purāṇa or causing it to be read. Guṇa, in some of these vll, may therefore denote instead merely a portion of such a text.

746 The quotation, as it stands, is not exactly the same as that found at M i 12 (also quoted Ud-a 11 above).

747 Ud-a 6ff.

748 Reading pakāsītā with Be Se for text's Ce pakāsito.

749 It-a i 19ff.

750 Reading atthuddhāro with Be for text's Ce Se atthuddhāre.

751 Reading itisaddassa with Ce Be Se for text's iti suddassa.

752 Cp Ud-a 37 above.

753 Attano; so all texts—cp Ud-a 37 above.

754 Reading vā with Ce Be Se for text's va.

755 Reading paṭilomatā na yujjati with Ce Be Se for text's paṭilomato na yuñjati.

756 Reading avuttattā with Be Se for text's Ce vuttattā.

757 Reading veditabbaṃ with Ce Be Se for text's veditabbā.

758 Reading dassitā || evaṃ imasmiṃ with Be Se for text's Ce dassitā eva. Imasmiṃ.

759 Reading yathākkammaṃ with Ce Be Se for text's yathākkammaṃ.

760 Reading sā with Be Se; text Ce omit.

761 Reading viññāṇanīrodho with Ce Be Se for text's viññāṇanīrodhā.

762 Reading saṅkhāranīrodho with Ce Be Se; text omits.

763 Reading na nirujjhati with Be Se for text's Ce uppajjati, arises.

764 Reading paccayadhammassa with Be Se for text's Ce paccayassa.

765 Reading ayam pi with Be Se; text Ce omit.

766 Reading paccayānaṃ with Be and Ud for text's Ce Se paccayadhammānaṃ.

767 Ud-a 44 above.

768 Reading atha yā with Be Se for text's Ce athavā.

769 Reading nanu ca with Ce Be Se for text's na nu.

770 Reading °pavatti with Be Se for text's Ce °pavattitā.

771 Reading eva with Ce Be Se; text omits.

772 So Ce Be Se; text omits.

773 Above, by Dhammapāla himself.

774 Reading iminā with Be Se for text's Ce idam assa.

775 Reading vasībhāvo ca with Ce Be Se; text omits.

776 Reading pubbābhogānaṃ with Ce Be Se for text's pubbabhāgānaṃ.

777 Reading paṭilomaṃ manasi karissāmi | anulomapaṭilomaṃ manasi karassāmi with Ce Be Se for text's paṭilomaṃ manasikarissāmi.

778 Sāvasesa; literally with remainder.

779 Reading assā with Ce Be Se for text's assa; it refers to the aforementioned ignorance.

780 Reading udānesī ti attho with Ce Be Se for text's udānesi.

781 The path fathoms cessation by taking nibbāna (which constitutes such cessation) as its object—Bhikkhu Bodhi.

782 So Ce Be Se for text's Vin-a vidhūpento.

783 Reading pi with Be Se Vin-a; text Ce omit.

784 Be reads ariyamaggena for text's Ce Se Vin-a maggena.

785 Reading °kkhayādhigamassa with Ce Be Se Vin-a for text's °kkhayāvagamassa.

786 Pubbenivāsaṃ; cp note at Ud-a 193 below.

787 Text inserts uggamano ten' eva; Ce Be Se Vin-a omit.

788 Se inserts tam divasaṃ.

789 Sattamāya rattiyā; Be Se sampattāya pāṭipadarattiyā.

790 Reading yathākkamaṃ with Ce Be Se; text omits.

791 Vin i 1f.

792 Vin-a 955f.

793 Vin-a 955f reads as follows:

“So, in this connection, it is to be understood that the first Udāna arose by way of reviewing the (twelve-membered) mode of conditions, the second by way of reviewing nibbāna, the third by way of reviewing the path.

But in the Udāna it is said that throughout the first watch of that night (there was) dependent co-arising in direct order, throughout the second watch (the same) in reverse order, throughout the third (the same) in direct and reverse order, ‘With the passing of that seven-day (period), I will arise, on the day following, from this seat’ being said with reference to the night on which (such) payment of attention was caused to arise. For at that time the Lord paid attention during the first watch and second watch to each phase severally by way of that discerning of the (twelve-membered) mode of conditions, and that attaining of the destruction of those conditions, whose majesty the first two verses consisting of an Udāna elucidate.

But, in this present case, he so paid attention on the night of the lunar fortnight. For in the first watch on the night of the full moon in (the month) of Visākhā the Lord recollected his former dwelling, (and) in the middle watch cleansed his heavenly eye; (then), having in the last watch paid attention to dependent co-arising in direct order and in reverse order, he reached omniscience thinking ‘Now dawn will come up’. And immediately after his reaching of omniscience, the dawn came up. Having spent the following day in that same cross-legged position, he so paid attention, when the night of the lunar fortnight had been reached, in the three watches and then gave rise to these Udānas. Hence it was after he had so paid attention on the night of the lunar fortnight that he spent, right there, the seven-day (period) spoken of as follows: ‘(Then the Lord)

seated himself for seven days in a single cross-legged position at the root of the Bodhi Tree' ”.

It would seem that Buddhaghosa and Dhammapāla were both troubled by the fact that, although the same Udānas appear in the Vinaya account, the preceding prose in the latter describes the Buddha as having paid attention to dependent co-arising in *each* of the three watches in direct and reverse order. Both commentators therefore assume that the Vinaya and Udāna accounts denote separate occasions. The former, they say, refers to that occasion upon which the Buddha, immediately following his enlightenment, first spent the day still seated in the same cross-legged position and then, on the next night (the night of the lunar fortnight—pāṭipada, Skt pratipad), paid attention to dependent co-arising in direct and reverse order in each of the three watches, after which he seated himself for a further seven days before rising to visit the Ajapāla Banyan, as depicted in the next sutta; whereas the episode recorded in the Udāna is taken to have occurred at the culmination of those seven days—that is to say, on the seventh night following his enlightenment and the night immediately preceding his visit to the Ajapāla Banyan—which point also seems confirmed at Ud-a 207 below. There is much that is unsatisfactory in this proposed solution, which is, no doubt, responsible in part for some of the vll already noted.

⁷⁹⁴ Cp Ud-a 52 below.

⁷⁹⁵ Reading chasu with Ce Be Se for text's chisu.

⁷⁹⁶ On what follows, cp Vin-a 956ff.

⁷⁹⁷ Gantvā gantvā; Be gantvā.

⁷⁹⁸ Reading chāyāyaṃ with Ce Be Se for text's chāyāya.

⁷⁹⁹ Reading vadanti with Be; text Ce Se omit, when we should take the verb “believe” to be understood.

⁸⁰⁰ Anajjhāyakā; cp SED sv Vedānadhyaṇa, etc.

⁸⁰¹ Ajapā ālenti (Be lanti, Se ālanti) ādiyanti (Ce arīyanti) nivāsaṃ etthā ti ajapālo ti. CPD claims that āleti = ādeti, and is thus of similar meaning to ādiyati, but fails to cite the present reference svādeti or ādiyati. PED has no entry for lanti or ālanti,

nor CPD for the latter, but the existence of such *vll*, in conjunction with *nivāsaṃ* (abode), suggests that we should instead understand *ālenti* as *ālayanti* (= *allīyanti* < *ālaya*, dwelling, shelter, haven, etc.), with *lanti/ālanti* possibly having been coined to perfect the word-play. DPPN i 30 gives the following as the second etymology: “Old brahmins, incapable of reciting the Vedas, live here in dwellings protected by walls and ramparts (*na japantī ti* = *ajapā*; *mantānaṃ anajjhāyakā ti* = *ajapā*; *ālenti arīyanti nivāsaṃ etthā ti* = *ajapālo ti*)”, from which it is not clear how it understands *ālenti arīyanti*.

⁸⁰² I presume that text’s *nāmaṃ rūlhan ti* is in error for *nāmaṃ rūlhan ti*, governed by, if adopted, the earlier reading of *vadanti*, as with *nāmaṃ jātan ti* above. *Rūlha* (Skt *rūḍha*) means a word whose meaning is not directly related to its etymology, its opposite being those that are *yaugika*.

⁸⁰³ For another account, see *Mahāvastu* iii 301f.

⁸⁰⁴ Reading *tassa* with *Be Se*; text *Ce* omit. I follow the punctuation of *Be*.

⁸⁰⁵ Reading *dhammaṃ vicinanto vimuttisukhañ ca paṭisaṃvedento* with *Be* for text’s *Ce Se dhammaṃ vicinanto vimuttisukhaṃ paṭisaṃvedento*, *Vin-a dhammaṃ vicinanto yeva vimuttisukhaṃ paṭisaṃvedento*, both of which readings suggest he did both things simultaneously which from a Buddhist viewpoint ought not, strictly speaking, to be possible. *J i 78* confuses matters further by reading *dhammaṃ vicinanto yeva vimuttisukhañ ca paṭisaṃvedento*.

⁸⁰⁶ Reading *puratthima*^o with *Ce Be Se* for text’s *purima*^o.

⁸⁰⁷ *Be Se Vin-a* read *anupubbikathā* for text’s *Ce anupubbakathā*; cp *Ud-a 158, 168* below.

⁸⁰⁸ On what follows, cp *J i 77f* and *Bv-a 289f*.

⁸⁰⁹ Reading *aññe pi* with *Ce Be Se Vin-a* for text’s *ajjā pi*.

⁸¹⁰ Reading *phalādhigama(na)ṭṭhānaṃ* with *Se (Vin-a)* for text’s *phalādhigamanatṭhānaṃ phalasamāpattāgamatṭhānaṃ*, *Ce puññādhigamanīyatṭhānaṃ phalasamāpattādhigamaṭṭhānaṃ*, *Be balādhigamaṭṭhānaṃ*.

⁸¹¹ Cp *Ud-a 134* below.

⁸¹² Lit. “Unblinking”.

813 Se Vin-a read *ṭhānaṃ*; text Ce Be omit.

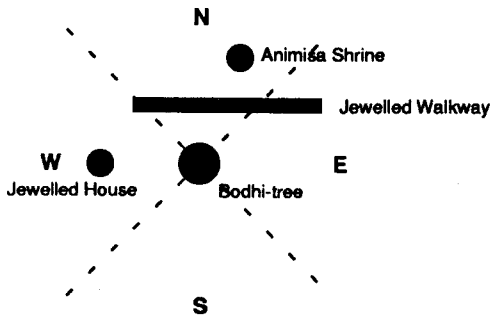
814 Reading *Ratanacaṅkamacetiyaṃ* with Ce Be Se Vin-a for text's *Ratanacaṅkamaṃ*.

815 Reading *tato* with Ce Be Se Vin-a for text's *tathā*.

816 *Ratanagharaṃ*; it is not clear whether this is intended as a proper name. Jayawickrama's (rather free) translation of the *Jātaka* account adds that "The members of the School of *Abhidhamma* say that the house of gems here does not signify a house built with gems, but is the place where he had cogitated upon the seven books of the *Abhidhamma*" (*The Story of Gotama Buddha*, p 104).

817 Reading *anantanayasamantaṭṭhānaṃ* with Vin-a (and Ud-a 336 below) for all texts' *anantanayaṃ samantaṭṭhānaṃ*, which seems to be another name for the *Paṭṭhāna*, seventh book of the *Abhidhammapiṭaka*. CPD, sv, hedges its bets and prints *anantanayaṃ samanta-Paṭṭhānaṃ*; whilst Jayawickrama takes *anantanayaṃ samantaṭṭhānaṃ*, at J i 78, as "the entire set of treatises in the *Abhidhamma Piṭaka* with its endless methods of exposition" (loc cit). Otherwise, we must translate "the entire *Paṭṭhāna*, of endless methods". On the name, cp also JPTS, 1915, p 28f.

818 Thus the geography of the area would seem to be as follows:



819 Ce Be read *vuṭṭhahi*, Se *vuṭṭhāsi*, for text's *uṭṭhahi*.

820 Reading *taṃ gantvā* with Be (Se Vin-a *taṃ āgantvā*) for text's Ce *gantvā*.

821 Be Vin-a 957 read *humhunkajātiko* throughout.

822 *Diṭṭhamaṅgaliko*; cp *Khp-a* 118 for this and other types.

823 Cp *Ud-a* 194 for similar.

824 Reading *avokkha°* with *Ce Be Se* for text's *atakkha°*; CPD claims that this is a wrong reading for *acokkha* < *Skt* *cokṣa*, *caukṣa*, which suggestion I adopt. The undue emphasis placed in the West upon the untouchable castes should not be allowed to obscure the fact that there are in India those even worse off, the sight alone of whom is deemed ritually polluting, and who are, as a consequence, allowed out of doors only after dark.

825 *Vin-a* *huhukajātiko*.

826 On what follows, cp *Vin-a* 128f and *MA i* 109f (not "MA 119" as stated by Woodward).

827 Or direction.

828 Reading *Bhagavā c' ānena so pi Bhagavatā* with *Be Se* for text's *Ce Bhagavato vacanena modi. Bhagavatā*.

829 *Kathāsallāpaṃ*; and thus contrasted to *Dhamma-talk* and so on.

830 Text adds *nisīdi*; *Ce Be Se* omit. Cp *Pv-a* 266 for similar.

831 According to *Vin-a* and *MA*, the others are sitting (1) too far away; (2) too close; (3) upwind of; (4) at an elevated spot; and (5) too far behind, for the reasons that these would involve, respectively, having to raise the voice, being too claustrophobic, inflicting bodily odour, lack of reverence, and stretching the neck, just as sitting too close face to face with leads to a clash of the eyeballs. Cp *SA ii* 86, *Khp-a* 117, *B Disc ii* 42 n 5; also *SA i* 16 which gives the same with respect to standing to one side, which is more appropriate in the present context, since the brahmin (like *devatās*, *Khp-a* 117) remains standing.

832 Reading *tattha* with *Ce Be Se*; text omits.

833 Reading *padapūraṇe* with *Ce Be Se* for text's *padapūraṇo hoti*.

834 Cp *Ud-a* 378 below.

835 *Samudāgata*; explained as *nibbatto* (*SA ii* 38 on *S ii* 24), as *āgata* (*Sn-a* on *Sn* 648), and as *sahitassa uddhaṃ uddhaṃ āgatabhāvo* (*Sv-pt* 139 on *DA* 65 (= *Ud-a* 130 below)).

836 *Sakiñcano*; cp note at *Ud-a* 116 below.

837 Reading *caramāno* with *Ce Be Se* for text's *caranto*.

838 Be Sena, Se Senā; rendered as “the camp township” at MLS i 210. According to J i 68, Senāni was the village wherein resided the man of property Senāni, father of Sujātā who gave alms in the form of milk-rice immediately prior to the enlightenment. It is likely that Dhammapāla is here alluding to this stage in the Bodhisatta’s career.

839 Reading gottena with Ce Be Se for text’s gottam.

840 Reading bho with Ce Be Se; text omits.

841 Reading yato paṭṭhāya vā...tato pabhuṭi with Be Se for text’s Ce yato paṭṭhāya...ca tatoppabhuṭi.

842 So Ce Be Se for text’s brāhmaṇakaronti.

843 Reading tesam sarūpaṃ with Be Se for text’s Ce sarūpaṃ; this sense of sarūpa (also found at Ud-a 283 below) is not listed by PED.

844 Readings sikhāpattam attham with Be (Se sikhapattam attham) for text’s sikhāpattam, Ce sikhāpattatam. Vin-a 958 reads sikhāppattamattham. Literally “having reached the crest”. PED has no entry for sikhāpattam, but Childers, sv sikhāppatto, states that this “means, I think, ‘pre-eminent, highest’, lit. having reached the pinnacle”. Also at SA iii 189, It-a ii 132 and Ud-a 58 below.

845 According to Bv-a 177 the perfections; also at Khp-a 121 (but seemingly omitted at MR&I 131) and Ud-a 336 below.

846 Who also failed to recognise them—cp Vin i 8, M i 170f.

847 Saraṇadānam; the refuges given at this time were twofold, since the Saṅgha, the third of the three refuges, had yet to come into being—cp Vin i 4ff. This would entail that the refuges given at this point were merely lokiya, or mundane. Saraṇa could, however, be derived from smṛ, to remember, in which case saraṇadānam would have to be understood as a gift of remembrance, or memento, which is not unlikely given the fact that these two merchants were given, at their request, eight hairs from the Buddha’s head (J i 81, Vin-a 961, AA i 383) which, according to tradition, subsequently came to be enshrined in the Shwe Dagon pagoda in Rangoon.

848 Reading Tapussa with Be Se Vin i 4 for text’s Ce J i 80 Tapassu, AA i 382 Tapassa.

⁸⁴⁹ Reading Bhallikānaṃ with Ce Be Se Vin i 4, AA i 382 for text's Bhallukānaṃ; the episode is recorded at Vin i 4, J i 80f, and AA i 382ff. The Buddha encountered the brahmin of this sutta in the fifth week following his enlightenment (cp above), Tapussa and Bhallika in the seventh week. It was shortly after this that he ventured to the Deer Park to set the Dhamma-wheel in motion.

⁸⁵⁰ Reading paresaṃ with Be Se for text's Ce padesaṃ.

⁸⁵¹ These three categories, viz. those dealing with impressions (vāsanābhāgiyaṃ), those dealing with penetration (nibbedhabhāgiyaṃ) and those dealing with the asekka (asekhabhāgiyaṃ), form three of the several ways into which the Peṭakopadesa (e.g. Pe 23ff) and the Nettippakaraṇaṃ (e.g. Nett 21, 127ff) classify suttas, both texts quoting numerous examples of same, the present Udāna being given, as it happens, at Nett 150, as an example of those suttas dealing with the asekka (and for which reason it seems necessary to adopt text's vl of asekka^o contra all editions). Vāsanā (from vas, to dwell) is usually taken to mean "impressions", in the sense of karmic traces that are carried over from a previous life into the present one, or from this life into subsequent lives, and recurs in this sense below at Ud-a 139=335, 193, 194, 269, 373, 374. Nāṇamoli renders this throughout as "morality", despite the fact that he notes that the "contexts show the meaning to be the cultivation of merit" (Guide, 36 n 117/4). Cp also BHSD sv vāsana.

⁸⁵² Ce reads °sampattiya (attainment), Be °saṃyamena (control), for text's Se Vin-a °saṃvarena.

⁸⁵³ The three according to Vin-a 958.

⁸⁵⁴ Reading antaṃ gatattā with Ce Be Se Vin-a for text's antagatatattā.

⁸⁵⁵ Vin-a inserts tiṇṇaṃ; by the three Vedas is obviously meant the three knowledges attained by the Buddha of the night of his enlightenment, viz. knowledge of one's own rebirths, knowledge of the rebirths of others, and knowledge that one is one in whom the āsavas have been destroyed (e.g. M i 22f).

⁸⁵⁶ Be Se Vin-a insert so, but it would seem that this word, which occurs at this point in Ud, where rendered "that one", has already been covered by its conjunction, at the beginning of this

explanation, with *brāhmaṇo*, viz. “that brahmin”.

857 Ce reads *Brahmacariyaṃ* for text’s *Be Se Ud Brahmacariyaṃ*.

858 *Ñāyena*; *Vin-a* omits. Cp *Vv-a* 154 where *ñāyena* is similarly a gloss on *dhammena*; also *Ud-a* 234, 435 (and perhaps 215) where it appears as a gloss on *sammā*. (At *VS* 227, I rendered *ñāyena* “on account of the system”, but now think this choice of words may have been misleading, and that “(doctrinally) correct” would probably have been preferable.

859 *Sakalalokasannivāse*; *Vin-a* *sakale lokasannivāse*. Cp *Ud-a* 142f below.

860 Reading *pahīṇā* with Ce *Be Se* for text’s *pahīṇī*.

861 On what follows, cp *MA i* 59ff and *Khp-a* 110ff.

862 Ce *Be MA* read *nivāsaṭṭhāne* for text’s *Se Khp-a* *nivāsanatṭhāne*; *MA Khp-a* both state that *Sāvatti* was, instead, the city that formed the dwelling place of the rishi. Since rishis tend to live in remote places, *Ud-a* is perhaps to be preferred.

863 Cp *Majjhima-ṭīkā*, quoted *MA i* 59: *Kākandī Mākandī Kosambī* ti, by which is probably intended other examples of places named after persons, since *SED* lists *Kakanda* as the name of a king, just as it also states that *Kākandī* was the name of a land or town, *Mākandī* the name of a town on the Ganges.

864 Reading *satthasamāyoge* with Ce *Be MA Khp-a* for text’s *sātthasamāyoge*, *Se yattha samāyoge*.

865 Reading *pavuccatī ti* with *Be* for text’s *Ce Se pavuccati*. This, it seems, is where the proclamation of the commentarial *Ācariyas* is deemed to end; *MA Khp-a* add two more verses before concluding the quotation. Text opens quotation marks with *yaṃ kiñci* but does not close them.

866 Reading *paccatthike* with Ce *Be Se* for text’s *MA Khp-a* *paccatthikajanaṃ*.

867 Text *MA Khp-a* insert *attano*, his; *Ce Be Se* omit.

868 So *Ce Be Se Khp-a* for text’s *vanāyati*; this section is missing in *MA*. *MR&I* 121: “It is what one would (*vanayati*), thus it is a wood (*vana*)”, but *vanayati* here would seem to be causative of *vanati*.

869 So *Ce Be Se* for text’s *vanathe*, *Khp-a* *vanate*; *vanute* (= *vanati*) means to desire, to ask for, its causative being, as already noted,

vanayati, to attract (make desire, ask for). “Grovel” is a bit strong, but sustains the word-play. On vanatha, see Guide 115 n 473/1.

⁸⁷⁰ Reading °ālāpehi with Ce Be Se for text’s °ālayehi; Khp-a differs.

⁸⁷¹ Reading °pallavahatthehi with Ce Be Se for text’s °pallavitehi; Khp-a differs.

⁸⁷² MA rejoins here.

⁸⁷³ Reading so va with Ce Be Se for text’s MA Khp-a so ca.

⁸⁷⁴ Ce Be read gahitanāma for text’s Se MA Khp-a katanāma.

⁸⁷⁵ Vigatamalamaccheratāya; MR&I 122 “devoid of avarice or stain”, but cp AA ii 245 which explains vigatamacchariyamala.

⁸⁷⁶ Pāniṇo; literally “breathing beings”, including insects and birds, etc. Probably they enjoy the flowers, those gone forth the lodgings.

⁸⁷⁷ Text MA Khp-a insert vā here; Ce Be Se omit.

⁸⁷⁸ Not listed by PED; the usual meaning is to take pleasure, delight, etc., which meaning CPD ascribes to the present context, although āramati can also mean to rest, pause, or stop, as at A iv 137, which may be the sense intended here.

⁸⁷⁹ Reading vasanti with Ce Be Se for text’s MA Khp-a nivasanti; cp Ud-a 299.

⁸⁸⁰ Tassa; Ce Be Se omit.

⁸⁸¹ In detail at A v 15; quoted Khp-a 40.

⁸⁸² The episode is to be found at Vin ii 158ff.

⁸⁸³ Ditṭhānugati-āpajjanattham; cp Ud-a 17 above.

⁸⁸⁴ Dvārakoṭṭhakapāsāda°; MR&I 122 takes this as “the gate-house mansion”, singular, but tradition has it that with this money Jeta built a palace seven storeys high on each of the four sides of the grove—cp R. Spence Hardy, *A Manual of Buddhism*, Varanasi 1967, p 219. In the same account we are told that most of the trees in the grove, save for sandal and mangoes, were cut down so that the ground could be levelled. Anāthapiṇḍika then purchased the grove by laying out gold-pieces so as to cover the entire grove, giving additional money for the ground still occupied by trees and which could not, as a result, be covered in the same way. This is presumably why the loss of the rest of

the trees is here included in Jeta's sacrifice.

⁸⁸⁵ MA Khp-a Ānando; in his role, of course, of narrator of the present sutta in which such commemoration occurs.

⁸⁸⁶ Reading *niyojetī ti* with Ce Be Se for text's *niyojeti*; this ti probably indicates the end of the source that Dhammapāla has been quoting.

⁸⁸⁷ Reading *pariccāgaparikittanena* with Ce Be Se for text's MA Khp-a *parikittanena*.

⁸⁸⁸ MA leaves off here, whilst Khp-a continues in a partly different fashion.

⁸⁸⁹ Reading *evaṃ* with Ce Be Se; text omits.

⁸⁹⁰ The presence in such contexts of the first person plural may support the view that the *cty* is the work of a committee.

⁸⁹¹ Reading *Mahāmoggallāno ti pūjāvacanaṃ* | *guṇavisesahi mahanto Moggallāno ti hi Mahāmoggallāno* with Ce Be Se for text's *Mahāmoggallāno ti mahanto Moggallāno ti Mahāmoggallāno: pūjāvacanaṃ guṇavisesaṃ hi*.

⁸⁹² Be reads *khadiravanika*, Se AA i 223 *khadiravaniya* for text's *khadiravanavāsī*. He was youngest of Sāriputta's three brothers—cp AA i 223ff for his details—and chief amongst those monks who were forest dwellers (A i 24).

⁸⁹³ Cp Ud-a 314ff below.

⁸⁹⁴ Reading *pavāladhajaparivārīto* with Be (Ce *pavāla°*) for text's *pañcajāladhajaparivārīto*, Se *sajjhājālaparivārīto*; in addition Ce records a vl of *sajjhājālaparivārīto*, Se vll of *pavāladhajaparivārīto* and *jālāraparivārīto*.

⁸⁹⁵ Cp J iv 425ff, v 333ff, 354ff; also Pv-a 171 for a similar comparison.

⁸⁹⁶ Reading *caturāṅginiyā* with Ce Be Se for text's *caturāsītiyā*, these being elephants, chariots, cavalry and infantry—cp D ii 190, etc.

⁸⁹⁷ So clear was the teaching; cp Vv-a 3 for similar.

⁸⁹⁸ Reading *mahāsāvaka ca* with Ce Be Se for text's *ca*.

⁸⁹⁹ Reading *āmeṇḍitaṃ pasamsāvasena* with Ce Be Se for text's *āmeṇḍitapasamsāvasena*.

⁹⁰⁰ Cp DA 228, AA ii 105 etc., for a list of nine emotional reactions giving rise to a repeated utterance, these being ninth

and third respectively. Amongst those not covered by these nine is ādara, respect, which is to be found at Ud-a 173 below.

901 Mahāsāla°; owning great halls.

902 Reading uḷārabhogā with Be for text's Ce Se uḷārabhogo.

903 Reading brāhmaṇo hoti with Be Se for text's Ce brāhmaṇā honti.

904 Text, wrongly, prints part of this sentence as though it were a lemma.

905 Quasi-etymology, aṇanti being coined for the purpose, and which Woodward (VofU 94) takes as "they breathe the word Brahman, say mantras to Brahman"), though my understanding is that it is supposed to be the power that is Brahman that they encapsulate in their mantras, on account of which such mantras are deemed to possess efficacy. Also at Ud-a 377 below.

906 Nibbacanaṃ; not listed by PED, but cp SED sv nirvacanaṃ.

907 Cp Ud-a 195, 260 below. PED takes sama° in samacariyā from sama¹, calmness, though it would seem from It-a i 78 that Dhammapāla understands it as sama³, even, whilst Buddhaghosa explains samacariyā, in his cty on the passage quoted (Dhp-a iv 145), as (sabbakusalāni) sametvā caraṇena, on account of conduct consolidating (all that is skilled).

908 Reading sikhā(p)pattam atthaṃ with Ce (Be) Se for text's sikkhāppattam atthaṃ; cp Ud-a 54 above.

909 Paramatthato; or intrinsic/ultimate meaning.

910 Cp Pts i 26.

911 Reading dvādasākusalacittuppāde kammappathavasena dasākusalakammapathe with Be Se (Ce dvādasākusalacittuppāde) for text's dvādasā akusalakammapatha.

912 Cp Dhp-a ii 36 for similar.

913 Reading satatavihārasena with Be for text's Ce cha sativihārasena, Se chassativihārasena; cp Ud-a 335. Be may be an over-correction, but the category of cha sativihāra (the six abodes of mindfulness) seems unknown elsewhere. The definition of the six continual abidings, at D iii 250, 281, fits the present context admirably.

914 Be Se read dasavidhassa saṃyojanassa for text's Ce dasavidhasaṃyojanassa; the use of the singular in the context of

the fetters is, to say the least, unusual, had it not been for which, *khīṇasaṃyojanā* would have been taken as “those in whom the fetters have been destroyed”.

915 *Sambodhena*.

916 That is, buddhas who are *sāvakas*.

917 Elsewhere rendered Perfectly Self-Enlightened Ones; defined at Ud-a 84, 125.

918 Reading *brāhmaṇasaṅkhāte dhamme* with Be Se for text's Ce *brāhmaṇasaṅkhātadhammena*. It would seem that *brāhmaṇa*^o here stands for *brahmañña*, brahminhood (cp PED *svbrāhmaṇa*²), as it seems also to do at Thag 631, Sn 655, Thag-a ii 265 further explaining as *brahmaññu* (knowledge of *Brahmā*/Brahman). Cp also EV i 217. It is not clear whether we should therefore also take *brāhmaṇā* in the verse simply as “brahmins” or as “those with brahminhood”.

919 *Brāhmaṇabhūta*ssa; presumably *brāhmaṇa*^o here similarly stands for *brahmañña*.

920 Reading *abhiḷāpanānattena* with Be Se for text's Ce *abhiḷāpanatthena*.

921 Cp Ud-a 9ff above; also Vism 524.

922 Cp DA 132 for similar.

923 Literally, the house or home (*gaha*, Skt *gṛha*) of kings (*rāja*).

924 So Ce Be Se for text's DA *Mandhātu*.

925 Cp Vv-a 82 which states that this same city, also known as *Giribbaja*, was well-planned and founded by the wise man (*paṇḍita*) *Mahāgovinda*. Here *Mahāmandhātu* and *Mahāgovinda* would both seem to be kings.

926 Reading *ādinā aññen' ettha pakārena* with Be (Ce Se *ādinā aññen' ettha pakārena ca*) for text's *vuccati*. *Aññe c' ettha pakāre*, DA *aññe p' ettha pakāre* (but omitting the preceding words). By “KhA” and, in the following note, “KhpA” Woodward probably means “Dhp-a”.

927 *Gahabhūta*m; *gaha* would here seem to represent Skt *graha*.

928 Text Ce insert *na*m; Be Se omit.

929 Reading *vasanaṭṭhāna*m with Ce Be for text's DA *vasantavana*m, Se *vasanavana*m.

930 Cp Ud-a 246 below on the various units of measurement.

931 Eva; Be omits.

932 Nīlobhāsaṃ; nīla can mean dark-blue, blue-black, and blue-green.

933 Reading kalandakānaṃ with Ce Be Se for text's kalandakaṃ.

934 Surā; cp Vv-a 73 for the five kinds, also for the five kinds of spirits.

935 Kaṇṇamūle; also at Ud-a 317 below. Perhaps the ear-lobe, or perhaps the ear-cavity; either way, the meaning seems to be that of whispering.

936 Kāḷaka; perhaps the name for a variety of squirrel.

937 Ce Be read abhayaghosaṇ ca for text's Se abhayaghosanaṇ ca; literally a proclamation of non-fear, or fearlessness.

938 Ce Be Se read °nivāpaṃ for text's nivāpo.

939 He was accorded chief of those professing ascetic practices at A i 23, his story appearing at AA i 161ff.

940 The others being those of concentration and insight (D i 206) plus, on occasion, liberation (D ii 122f); cp Vv-a 155 for similar.

941 Kassapa the Youth, since he joined the Saṅgha whilst still young. He was accorded chief place of those who were vivid talkers at A i 24, his story appearing at AA i 283ff.

942 Be reads pippali° throughout as do the Burmese editions at S v 79. It is not clear why Woodward should have subsequently thought his translation at KS v 66 to be incorrect, substituting that of "Figtree Grotto" at VofU 5 n 1, for the reading is pipp(h)ali, not pippala. For observations on the identity of the various peppers involved, cp VS 287 n 12.

943 Defined at Ud-a 125 below; cp also DA 212 on this and the next two terms.

944 Be Se read byādhiko for text's Ce byādhito.

945 Reading kāyasannissitaṃ with Be Se for text's Ce kāyasannissayaṃ; it would be wrong to translate dukkhito as "distressed" and the like, since arahants would be mindful of, but not emotionally troubled by, physical pain.

946 This does not appear in the list of Parittas at Miln 150f, Vism 414. A paritta (Sinhalese pirit) is a sutta whose chanting is thought to afford special protection.

⁹⁴⁷ Reading *etad avoca* with Be S v 79 for text's Ce Se *āmantesi*.

⁹⁴⁸ Although CPD, sv *osāna*, seems to accept *paṭikkamosānaṃ* and *abhikkamosānaṃ* here as instances of *osāna*, I here follow SA ii 314 on S iii 120 which explains *paṭikkamosānaṃ* as *paṭikkamo etāsaṃ*; for despite Woodward's contradictory notes at KS iii 102 n 2, v 66 n 2 and SA 314 n 2, which speak respectively of readings of *etāsaṃ*, *etesaṃ* and *esānaṃ*, it is difficult to see how, in denying that things were on the mend, Mahākassapa could say *abhikkamosānaṃ paññāyati no paṭikkamo*, viz. that it was the end of (their) getting worse that was evident, not (their) receding.

⁹⁴⁹ Be inserts *bhante*; Se S v 80 omit.

⁹⁵⁰ Reading in full with Be Se; text Ce abbreviate.

⁹⁵¹ Reading *bojjhaṅgā* with Ce Be Se S v 80 for text's *sambojjhange*; it is not clear what the difference is between *bojjhaṅga* and *sambojjhaṅga* and I do not differentiate between these in translation, either here or elsewhere.

⁹⁵² Or self-possessed; cp definition at Ud-a 156 below.

⁹⁵³ *Saddhivihārikehi*; a term seemingly denoting the pupils of a preceptor—cp Vin i 45, A iii 69f and Vism 94 and Ud-a 266 below. It is not at all clear how Dhammapāla can now speak of the Pepper Den—presumably a cave hideaway—as a *vihāra* replete with co-resident pupils. Cp next.

⁹⁵⁴ *Antarāmagge*; usually taken to mean “en route” but difficult to explain here since, according to the account in Ud, this whole episode, including the elder's subsequent rejection of these *devatās'* almsfood, seems to have occurred prior to his departure from the Pepper Den.

⁹⁵⁵ Cp Ud-a 281 concerning talk on giving.

⁹⁵⁶ Reading *vatvā* with Be Se; text Ce omit.

⁹⁵⁷ Reading *mahābhogā* with Ce Be Se for text's *mohābhāgā*.

⁹⁵⁸ *Accharaṃ pahari*, which could also mean “struck the nymph”, though the context rules this out; the word-play may, however, not be entirely unintentional.

⁹⁵⁹ On questions connected with the three robes, see B Disc ii 1 n 2, 32 n 2, 3 and iv 60 n 1, 2, 3. As there noted, one dresses (*nivāseti*) in a *nivāsanaṃ*, or lower garment, that is held in place

with a belt, but covers oneself (pārupati) with the outer robe. I take daḷhaṃ as “firmly (tied)” although it is of interest to note that the usual word in such contexts is gālhaṃ (e.g. Vism 105f where it is contrasted with sithilaṃ, loosely), whilst daḷhaṃ is itself contrasted with sithilaṃ at Dhṃ 313. Could the original reading have been gālhaṃ ?

960 Vasanaṃvāṇo; Be reads vasaṇokāso, Se vasaṇavāso, Be Se also reading vāso below for text's Ce vāṇo.

961 Tantavāya.

962 Reading eva with Ce Be Se for text's evaṃ.

963 Dīpakam; Se vibhāvanam, explaining.

964 Cp note at Ud-a 167 below.

965 Reading khīṇāsavassa tāḍibhāvānubhāva° with Ce Be Se for text's khīṇāsavāḍibhāvānubhāva°.

966 One of five states accompanying the volition associated with the limbs of asceticism (dhutaṅga), on which cp A iii 219, Vism 81, etc.

967 Reading ekako ti with Be Se for text's Ce ekapoṣi ti.

968 Reading subharatam with Ce Be Se for text's svācāratam; cp Ud-a 202 for same.

969 Reading yathābhuccagūṇehi patthaṭṭayasam | ten' eva vā with Be Se for text's Ce yathāvuttagūṇehi saṇhatāya santen' eva; cp Ud-a 204.

970 Be reads nātam for text's Ce Se abhiññātam.

971 Pāpiccho; defined at Ud-a 227 below.

972 Cp Vism 160.

973 Here the fourfold divisions of D ii 122f are meant; cp note at Ud-a 60 above.

974 What follows assumes a familiarity with the events recorded in the cty (Sn-a 217-240) on the Ālavakasutta (Sn p 31f), a condensed version of which also appears in R. Spence Hardy, *A Manual of Buddhism*, Varanasi, 1967, pp 261-265. Some of the salient points are noted below. A partial edition of the present cty (not “the whole of this chapter” as stated at Ud-a 63 n 5) is also to be found in JPTS, 1886, pp 94ff (not “p 74” as stated by Woodward (VofU 6 n 3)).

975 Where Nigaṇṭha Nātaputta (with whom Mahāvīra, reformer

of the Jainas, is usually identified) is said to have died—cp M ii 244f, MA iii 99f.

⁹⁷⁶ *Cittikataṭṭhāne*; this is clearly a gloss on *cetiya*—cp MA i 119: *cittikataṭṭhena hi te cetiyānī ti vuccanti | pūjaniyaṭṭhenā ti vuttaṃ hoti*—but perhaps also with the underlying meaning of a place at which humans should act thoughtfully, since *yakkhas* are beings towards whom one should act with caution. Cp also n 984 below.

⁹⁷⁷ The references in CPD, svv *Ajakalāpaka*, *Ajakotṭhāsa*, to Ud-a 81, lines 17 and 18 respectively are in need of amendment.

⁹⁷⁸ *Bandhanena*; Se *bandhena*. Literally bond, tie, fetter, etc. but presumably also denoting something used in offerings to *yakkhas* whose meaning is not recorded in Childers, PED or SED. In modern Sri Lanka *bandhana* denotes the means by which a *yakkha* is 'bound' and then placed on an adversary's property, or the means by which its powers are curtailed.

⁹⁷⁹ Reading *kalāpe katvā* with Ce Be Se for text's *kalāpetvā*; this thus provides the first etymology of *Ajakalāpaka* < *aje* + *kalāpe* + *katvā*.

⁹⁸⁰ Reading *panāhu* with Be (Ce Se *pana ahu*) for text's *pana*.

⁹⁸¹ The reference to Ud-a 82, line 2, at CPD sv *ajaka* should similarly be amended.

⁹⁸² There would seem to be a difference between *upanetvā* (presented) and *upaharanti* (offered), though it is not clear what that difference is, since the terms are more or less synonymous. Cp the quasi-etymology of *yakkha* at Vv-a 224: they are *yakkhas* since (people) sacrifice (*yajanti*), since they offer a food-offering therein (*yajanti tattha balim upaharanti ti yakkhā*). It is clear that such offerings consisted of blood-sacrifices, even if accompanied by cereals, as at Ud-a 122.

⁹⁸³ *Sannihito*; if Vv-a 332 is anything to go by, *yakkhas* are appointed (*ṭhapeti*) to such places by the Great King *Vessavaṇa* for various purposes.

⁹⁸⁴ *Cāyitaṃ*; Be *cittim*, which may be an over-correction based upon the presence above of *cittikataṭṭhāne* (at the place thought much of), on which see n 976. *Dhammapāla* thus seems to be offering two separate explanations of *cetiya*, one being derived,

as above, from cit, the other one here from cāy/ci—cp PED, sv cāyati, which states that the root cāy is defined by pūjā (worship); also SED, sv caitya, which states this to be derived from ci. Text Ce add ca in the immediately following clause, but that clause would seem rather to be an expansion on the present one, rather than an additional statement.

⁹⁸⁵ Kālena kālaṃ; or from time to time, but at Sn-a 218 the yakkha requires a daily (divase divase) offering.

⁹⁸⁶ From this it would seem clear that his realm, or haunt, (bhavana) and his vimāna are one and the same—cp Vv-a 7, 312, and VS 485 n 5, where the possibility of such identity was raised. The various stories of the Vimānavatthu demonstrate that a vimāna was thought usually to consist of a celestial dwelling, situated within substantial grounds containing parks and lotus ponds and so on, which sometimes also provided a means of transportation.

⁹⁸⁷ Adutiyo; meaning in this case that he failed to take his personal attendant Ānanda with him—cp Ud 41.

⁹⁸⁸ Reading yakkhassa with Ce Be Se; text omits.

⁹⁸⁹ Reading samaṇo ti vā with Ce Be Se for text's samaṇo ti.

⁹⁹⁰ Reading eva with Ce Be Se for text's evaṃ.

⁹⁹¹ At Sn-a 221 the door is said to have opened of its own accord.

⁹⁹² The Thai translation takes this as the yakkha's own seat/throne, which view seems confirmed at Sn-a 221.

⁹⁹³ Since these yakkhas were restricted to air corridors that led them to overfly the place where the Buddha was seated, which is not permitted (Sn-a 222).

⁹⁹⁴ Reading tassa with Ce Be Se for text's ekassa.

⁹⁹⁵ Reading saṅgāmo with Ce Be Se for text's saṅgamo.

⁹⁹⁶ Reading pabbatakūṭaṃ with Ce Be Se for text's kūṭaṃ.

⁹⁹⁷ Reading āgatanayen' eva veditabbaṃ | Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso 'va ṭhapetvā with Ce Be for text's Ālavakasamāgamasadiso 'va. Taṃ sadisaṃ.

⁹⁹⁸ All of which are also to be found at Sn p 31f. Having failed to expel the Buddha with his threats, and found his secret weapon to be powerless as a result of the Buddha's loving kindness, he therefore quietly asked the Buddha to leave, which

the Buddha then did. He then had him enter in the same manner, repeating the episode twice over. This was then followed by the series of questions in Sn. Ālavaka subsequently became a sotāpanna (Sn-a 239).

⁹⁹⁹ Calana; literally vibration. According to Sn-a 224, he could not even cause a corner of his robe to vibrate.

¹⁰⁰⁰ Text inserts ca; Ce Be Se omit.

¹⁰⁰¹ Enumerated at Sn-a 224f as a whirlwind, seven rains consisting of a great rain, boulders, weapons, charcoal embers, hot ashes, sand, and mud, and a dimness; the whole episode seems reminiscent of Māra's attack on the Buddha at J i 73.

¹⁰⁰² Ce Be Se read nāsakkhi for text's na sakkhi.

¹⁰⁰³ Paharaṇa; PED does not list this sense of paharaṇa, but cp Childers sv; also SED sv praharaṇa.

¹⁰⁰⁴ Vippakāraṃ katvā; or continued to assume transformations.

¹⁰⁰⁵ Seyyathā pi nāma caṇḍassa kukkurassa nāsāya pittaṃ bhindeyya evaṃ so bhiyyosomattāya caṇḍataro assa; so Ce Be Se for text's attempted reconstruction. This saying has caused much consternation. At B Disc v 263, we find "It is as if they were to throw a bladder at a fierce dog's nose", whereas at KS ii 164 Woodward renders this "Just as if they were to crumble [dried] liver on the nose of a fierce dog". SA ii 212 explains nāsāya pittaṃ bhindeyyuṃ as acchapittaṃ vā macchapittaṃ vā 'ssa nāsāpuṭe pakkhipeyyuṃ, as they might spurt bear-bile or fish-bile into its nostrils. The trouble seems to have been started by Morris (JPTS 1891-3 p 4f) who, in criticising the editors of Vinaya Texts iii 237, pointed out that nāsāya was locative and had therefore to mean *on* the nose, not *before* the nose as it had hitherto been taken, with the result that pittaṃ could not "signify 'a gall' or 'gall bladder' ". It does not seem inconceivable that one might burst the bile-container *at* the dog's nose such that its contents might spurt *into* its nostrils, which is obviously how SA understands it. It is also worth noting that, at Khp-a 60f = Vibh-a 243f = Vism 260, a disturbance of the contents of the bile-container is said to result in beings becoming crazy and demented; cp also Vibh-a 65 = Vism 359. Bile would seem therefore to be the ideal substance to enrage an already quick-

tempered dog, just as in the West the spleen was long held to be the seat of anger. Acchapittam is not listed by PED or CPD. The Thai translation renders this simply as punching the dog on the nose.

1006 Be Se read andhakaraṇatamasi, in the gloom that brings about the dimness, for text's Ce andhakāre tamasi; it is however more or less a resolution of compound. Cp Ud-a 354 below for a more detailed explanation.

1007 Bahalandhakāre; cp "the thick of night".

1008 At this point, Woodward refers us to Sn-a 224, where the reference is, instead, to the dimness created by the yakkha that formed one of the nine 'rains' above, which Sn-a adds, though similar to one possessed of the four limbs, vanished as soon as it reached the Buddha as though it had been destroyed by the sun's radiance. This episode is therefore quite separate from the one in which the Buddha was seated in the (natural) dimness of night. The four limbs are the fourteenth night in the dark fortnight, midnight, a dense jungle thicket and a ceiling of storm-clouds—DA 228f = MA i 130 = AA ii 106. Cp also Ud-a 286 below.

1009 At Ud-a 354, Dhammapāla attributes the absence of light to the (sky-)deva being covered by a ceiling of storm-clouds, whereas here he equates the (sky-)deva with such a cloud. In fact, it is probably Indra who is meant by "the deva"—cp E. Washburn Hopkins, *Epic Mythology*, Delhi 1974, p 127.

1010 Reading tam with Be Se for text's Ce ca.

1011 Reading tīhi pi with Ce Be Se for text's tīhi.

1012 From here down to the next lemma, I follow the punctuation of Be which is very different from Woodward's.

1013 Attanā kātabbam vippakāram akāsi; or assumed such transformations he himself was capable of assuming—cp above.

1014 Reading anukaraṇasaddo with Ce Be Se for text's anukāraṇasaddo; CPD, sv anukaraṇasadda, suggests a meaning of "an onomatopoetic word" which, as Morris (JPTS) long before pointed out, is stretching things a bit, since it is simply an imitation of the sound made by the yakkha—cp also Ud-a 67 below. It should be noted that "produced"/"performed" and

“sound”/“word” are, in either case, one and the same word in the Pali original.

1015 As at Vv-a 242, where these are used as an indication of difficulty or impossibility.

1016 Vinigghosaṃ; not listed by Childers or PED.

1017 Cp Vism 420f, although this makes no mention of noise; Spence Hardy (op cit, p 32f) also offers a long account, which includes reference to “a fearful noise”, and which states that the wind is named Prachanda (? = Skt *pracaṇḍa*, excessively violent).

1018 Vipphāritāya; cp note at Ud-a 3 above on vipphāra.

1019 Reading *avahasantam iva* with Be Se; text Ce omit.

1020 *Disāgajānaṃ*; not listed by PED. Indian mythology held that the world was supported by four, or eight, elephants.

1021 Reading *hiṃkārasaddaṃ* with Be for text’s Ce Se *huṃkārasaddaṃ*; cp J vi 529.

1022 Reading *aṭṭahāsaṃ* with Ce Be for text’s *aṭṭasaraṃ*, agonised cry (cp Pv-a 285), Se *mahāsaddaṃ*, great sound. *Aṭṭahāsa* is also an epithet of Śiva, lord of ghosts.

1023 *Nighāta*; Be reads *nigghāta* (? = Skt *nirghāta*, hurricane, thunderstorm, etc.).

1024 *Saṅghāta*; literally binding together, union, etc., but also found in *aṭṭhisāṅghāta*, a string of bones, or skeleton. Here it would seem to mean a string of thunder-claps.

1025 Be reads *yaṃ yaṃ niccharati | tena tena* for text’s *yassa niccharaṇena*, Ce Se *yassa nicchāraṇena*; cp below.

1026 Reading *sīdayiṃsu* with Ce Be Se for text’s *sīḍiyiṃsu*.

1027 *Himavant*.

1028 Be omits.

1029 Reading *saṅkampi* with Be Se (Ce ca *saṅkampi*) for text’s ca *kampi*; as at Ud-a 149 below.

1030 Reading *lomahaṃso* with Be Se for text’s Ce *lomahaṃsaṃ*.

1031 *Vibhiṃsikā*, Ce *vibhiṃsanā*, Be *vibhiṃsanakā*, Se *vibhiṃsakā*, none of which are listed by Childers or PED.

1032 Ce Be Se read °*kālo* for text’s °*kāle*.

1033 *Mahāpaṭhaviyā udriyanakālo*; cp S i 113; also J i 72, 74 (where similar is taken, by Jayawickrama, The Story of Gotama Buddha, p 95, 98, as an earthquake).

1034 Ce Se read *kismiñci*, Be 'kimī 'ti, for text's 'kismin' ti.

1035 *Kassaci*; or to anyone.

1036 Text inserts *taṃ*; Ce Be Se omit.

1037 Reading *akkulo pakkulo* with Be (Se *akkulo bakkulo*) for text's Ce *akkulo*.

1038 Text wrongly *akula*^o; Se *akkulabakkulikaṃ*.

1039 Ce Be Se read *tassaṃ nigghosanicchāraṇāyaṃ* for text's *tassaṃ niccharaṇ' āyaṃ*; this must be feminine locative singular, despite the apparent masculine/neuter form of *nicchāraṇena* above. It is most unclear what meaning Woodward's punctuation was thought to convey, which I ignore both here and in the present passage as a whole.

1040 Reading *bhāsāsaddo* with Se for text's Ce Be *ayaṃ saddo*; this presumably also accounts for text's *vll* of *abhisāsaddo* and *āsāsa saddo*.

1041 *Pariyāyābhidhānavasena*; *abhidhāna* is not listed by PED.

1042 So Ce Be Se for text's *ekaṃ ekaṅgaṇaṃ*; this is, presumably, supposed to provide an example of the same linguistic phenomenon.

1043 The gist of this highly complex explanation, is that those born once (such as womb-born creatures like lions, etc.) can be denoted by the term *ākula*, which, in the present case, has become *akkula* as a result of its initial *ā* having become shortened through the doubling—we are not told why—of the following consonant *k*, with *kula* here standing for *jāti* (birth). By the same token, those born twice (such as egg-born creatures like snakes, etc.) can be denoted by the term *bakkula* in which we must presume the consonant *k* to have been similarly doubled, with the prefix *ba* standing for *pa*, in the latter's intensifying sense of that which is more than is usual.

1044 Reading *jāto* with Be Se for text's Ce *jātako*.

1045 Text's *ākāro* should no doubt be better printed *ā-kāro*.

1046 Reading *ādi-attho* with Be Se for text's Ce *ādi-atthe*.

1047 A variety of *sotāpanna* required to undergo two or three (but according to the *cties* up to six) more births before making an end of *dukkha*—cp SA iii 238 on S v 204f etc.

1048 Reading *vutta-adhippāyānuvidhāyī ca saddappayogo ti* with

Be Se for text's Ce vutta-adhippāyam anuvidhāya ca saddappayogavigame.

1049 Ce pakkhulo.

1050 Pavattati; Ce Be read pavatteti here. Text is probably the more likely—cp Vism 60 which explains ulati (a commentarial word coined for such purposes) as gacchati.

1051 The reference at CPD sv to Ud-a 86, line 18, is again spurious.

1052 Ce pakkhitum.

1053 So Be (Se pīsitāsano) for text's pīlitāsano; Ce omits altogether. PED has no entry for pisita, flesh, meat, etc., but cp SED sv piṣita.

1054 Bheravarūpaṃ; cp Pv-a 152. Bherava is the Pali form of Bhairava, a terrific manifestation of Śiva, and it is more probably this, rather than merely a terrifying form, or appearance, that is meant here. Cp Ud-a 325 below, where Māra creates a terrifying sight object, Bheravaṃ rūpārammaṇaṃ, which might also have resembled Bhairava in appearance.

1055 Eight are usually enumerated: gains and losses, fame and obscurity, blame and praise, happiness and dukkha—cp D iii 260; A iv 156f, v 53; Vism 683 etc.

1056 Be reads tassaṃ for text's Ce Se tassa, in which case tassaṃ is to be understood as a gloss on tāyaṃ, viz. at that time of performing that impropriety.

1057 Attabhāva; or individuality.

1058 So Be Se for text's pāraṅgato, Ce pāraṅgato, all being alternative grammatical forms. Similar differences recur in what follows, but I make no attempt at distinguishing them.

1059 Pariññābhisamaya; also at Ud-a 215 below. According to Vism 689ff, during penetration (abhisamaya) of the four truths each of the four path knowledges simultaneously exercises the four functions of full understanding (pariññā), abandoning (pahānaṃ), realisation (sacchikiriya) and cultivation (bhāvanā), in that such knowledges penetrate dukkha by way of full understanding, uprising by way of abandoning, cessation by way of realisation and the path by way of cultivation. Cp Pe 133f for similar. Sn-a 210 states that the Buddha is pāragū in six ways: through his super-knowledge as regards all dhammas, through

fully understanding the five khandhas, through abandoning all defilements, through cultivating and realising the four paths, and through attaining the attainments.

1060 The upādānakkhandhas.

1061 Be reads °avabodhane, Ce avabodhene, for text's Se avabodhena.

1062 Text Se insert hi; Ce Be omit.

1063 Ce Be Se read lokañ ca lokasamudayañ ca paññāpemi (Ce paññāpemi) for text's lokañ ca paññāpemi lokasamudayañ ca...paññāpemi. Does this mean that the Sinhalese, Burmese and Thai editions of S and A differ from the PTS editions, especially when Be gives the references as "S i 61 (Be)" and "A i 357 (Be)"?

1064 Cp Ud-a 185f below for sixteen such.

1065 Reading saṅkilesadhammā viya with Ce Be Se for text's saṅkilesadhammā.

1066 Be adds asakadhammā, Se paradhammā, after viya; text Ce omit.

1067 Cp Ud-a 233 below for similar; I insert in parentheses some of the information contained there.

1068 The others being restraint of the senses-faculties, purification of livelihood, and morality with regard to the requisites—cp Vism 16ff; also Ud-a 206 below.

1069 Reading anekappabhedam with Be Se for text's Ce anekappakārabhedam. Woodward's punctuation implies that what follows is an elaboration of these divisions of mundane morality, which is quite wrong. I follow Be.

1070 Reading saha upacārena with Be Se Ud-a 233 for text's Ce sa-upacārena; cp Compendium 54f.

1071 Pariyāpanno; or is accomplished via.

1072 Cp Nett 60 and Vism 439.

1073 Reading vimuttiñāṇadassanam with Be Se for text's Ce vimutti: ñāṇadassanam.

1074 Cp Vism 676 which states that upon attaining each of the four ariyan fruitions, the person concerned reviews the path, its fruition, the defilements abandoned, the defilements still remaining, and nibbāna. The arahant, however, has no

defilements remaining, and so the total is nineteen. The cties insist, however, that knowledge and vision of liberation, as these nineteen reviewing knowledges, is merely mundane, despite the fact that it is the province of those who are themselves supermundane—e.g. AA ii 258, iii 227, 280; also Vism 13.

1075 Reading arahattaphalādhigamena with Be for text's Ce Se arahattasamadhigamena, through the complete attainment of arahantship.

1076 Text Ce insert athavā sotāpattiphalādhigamena; Be Se omit.

1077 Text inserts hoti; Ce Be Se omit.

1078 Reading tīsu with Be Se; text Ce omit.

1079 Reading paññāvimuttivimuttiñāṇadassanesu pāragū with Ce Be Se for text's paññāvimuttiyā vimuttiñāṇadassanena ca supāragū.

1080 Text inserts paramatthatāya, Ce paramatthāya; Be Se omit.

1081 So Ce Be pakkulañ (Se Ud (Ee, Se) bakkulañ), for text's pākulaṃ.

1082 Reading na bhāyati with Ce Se (Be taṃ na bhāyati) for text's taṃ hāyati.

1083 Reading pīṣitāsanatthaṃ with Be (Se pīṣitāsanatthaṃ) for text's tāpanatthaṃ, with the aim of tormenting you, Se tāsānatthaṃ, with the aim of terrifying you; the choice is somewhat arbitrary, but cp above where the goblin is said to be flesh-eating.

1084 Reading akkulapakkulikañ ca with Be (Se akkulabakkulikañ ca, Ce akkulapakkulitañ ca) for text's ākulapākulitañ ca.

1085 Reading ullapitvā with Ce Be Se for text's ullapitā.

1086 Reading gāthā with Ce Be Se for text's yathā.

1087 Reading kathitā with Be Se for text's ṭhito, Ce ṭhitā.

1088 Reading acchariyamanusso with Ce Be Se for text's acchariyo amanusso, marvellous non-human; cp A i 22, Vism 93, etc.

1089 Reading akampaniyassa Bhagavato with Be for text's Ce Se akampiyabhāvato.

1090 Reading vibhīṃsanena with Ce Be Se for text's bhīṃsanena.

1091 Whereas, as already noted, the yakkha Ālavaka became a sotāpanna.

1092 Reading gandhamālādihatthe with Ce Be Se for text's

gandhamālādīhi hatthe; cp Ud-a 354.

1093 Reading gamissāmi with Be Se for text's Ce āgamissāmi.

1094 Kañcanaguhāya; this sense of guhā is not listed by PED, but cp Childers sv. See also Vv IV 12 16 for similar imagery.

1095 Reading te with Ce Be Se; text omits.

1096 Reading parisāya with Ce Be Se for text's pariyāya.

1097 Pāṇa; lit. breathing beings, and thus not restricted to humans.

1098 Text adds hi; Ce Be Se omit.

1099 Reading so with Be; text Ce Se omit.

1100 Ce Be Se read atha for text's atha kho.

1101 Opening the quotation, with Be, with pabbajitvā, rather than text's attānaṃ.

1102 Reading ca with Ce Be Se; text omits.

1103 Be Se read araṇṇāvāse for text's Ce araṇṇāvāse.

1104 Reading ghaṭento with Ce Be Se, here and throughout, for text's ghaṭanto.

1105 Be Se read paṭissavamocanattamaṃ for text's Ce paṭiñṇā pamocanattamaṃ, though the meaning is little affected.

1106 Reading dhuragāme with Ce Be (Se dhūragāme) for text's dūragāme.

1107 Reading appiyā with Ce Be; text Se omit.

1108 Reading n' ālaṃ with Ce Be for text's Se alaṃ, enough (with this going forth).

1109 Gūthadhārī; or wearers of excrement, and presumably a reference to some kind of insect. Be records a vl of gūthakhādī, excrement-eaters.

1110 That is, pregnant; cp Ud-a 117 below.

1111 Dutiyā; Be dutiyikā.

1112 Be Se read pādaparicaraṇa° for text's Ce pādaparicārikā°; cp Si i 125 where Māra's daughters offer to attend on the Lord's feet (pāde te samaṇa paricārema), although the point is rather obscured by its being rendered, at KS i 156, as "we would be thy devoted slaves".

1113 Vadati; third person singular, whereas in Ud ayyo occurs in the context of reported speech, when the plural might have been expected here (it is said = they say). It is therefore unclear

whether the subject of vadati is to be understood as a single informant (and one who would also speak of her husband as “master”), or the former wife talking to herself, repeating what she has heard from elsewhere.

1114 So Be Se for text’s Ce khuddaputt’ āmhi.

1115 Daharaputtā; Be omits.

1116 Reading tava with Ce Be Se for text’s ’va.

1117 Cp Vv-a 222, 298 where this refers to food and clothing of very poor quality. The story suggests that Saṅgāmañi’s wife is trying to tempt him back home, where he would no doubt have resumed his lifestyle of some opulence. Does this imply that she expected to join him as a recluse and share his meagre sustenance?

1118 Reading okkhipitvā with Se for text’s Ce Be ukkhipitvā; cp CPD, sv ukkhipati, where this reading is recommended, but which does not list this instance sv okkhipati.

1119 Reading n’ eva oloketi n’ āpi ālapati with Ce Be Se for text’s n’ eva olokesi n’ āpi ālapi. Taṃ here refers to his former wife, rather than his son, who is covered later in the cty, where it is said the venerable one did not look at him either (pi).

1120 Reading tath’ eva with Ce Be Se for text’s tatth’ eva.

1121 Reading pi with Ce Se for text’s ’va; Be omits both.

1122 Reading vase vatteyya with Be Se for text’s vasesavatteyya, Ce vase pavatteyya.

1123 Reading sammukhe with Be Se for text’s Ce pamukhe.

1124 Reading n’ eva oloketi n’ āpi ālapati with Ce Be Se for text’s n’ eva olokesi n’ āpi ālapi.

1125 Ākāraṃ; or hint, etc.

1126 After the punctuation of Be, which opens the quotation with puttana.

1127 Reading dibbasadisattā with Ce Be Se for text’s dibbe bhavaṃ.

1128 Reading dibbaṃ pasādacakkhu with Ce Be Se (Vism 423) for text’s dibbapasādacakkhu; part of what follows is also to be found at It-a ii 27 and Vism 423, whilst much the same is also said at Ud-a 201 below concerning the heavenly ear, where also see notes. Nāṇamoli (Ppn 465) renders this as “(for deities have)

as divine eye the sensitivity", Pe Maung Tin (Pp 490) as "(for the devas possess) the deva-sentient eye". However, at Asl 306ff, the sensitive eye is but one of fourteen constituents of the physical eye, a list which when elaborated upon swells to forty-four constituents, four of which, the sensitive eye included, stems from karma. It seems necessary, therefore, to take dibbaṃ here as an adjective predicated of that sensitive eye, pasādacakkhu. See also Vism 444-446.

1129 Sampaṭicchana; sixth of the seventeen possible thought-moments (cittakkhaṇa) making up one thought-process (cittavīthi). Cp Ud-a 91 below.

1130 Reading ārammaṇasampaṭicchanasamatthaṃ with Ce Be Se (Vism 423) for text's ālokanasamatthaṃ, It-a ārammaṇaggahaṇasamatthaṃ; cp Ud-a 201 below.

1131 Dūre pi; perhaps in its technical sense, as at Asl 337 and Vism 450. It-a, Vism 423 add upakkilesavimuttatāya, on account of its being liberated from imperfections; cp Ud-a 201.

1132 Reading abhiññācakkhuṃ with Ce Be Se for text's abhiññacakkhuṃ; also called dibbacakkhu—cp note at Ud-a 161 below. It-a has ñāṇacakkhu here.

1133 Dibbavihāra; "living like a deva" (Pe Maung Tin), "divine abiding" (Ñāṇamoli), neither offering further comment. But see D iii 220 which distinguishes the dibbavihāra from the brahma° and ariyavihāras and which DA 1006 explains as the eight attainments; also A i 182f which speaks of a dibbaṃ, brahmaṃ and ariyaṃ couch, the first being equated with the four jhānas, AA ii 294 adding that his walking (standing, sitting and lying down) are all dibbaṃ both after attaining such jhānas and also after having emerged therefrom.

1134 Mahāgatikattā; not listed by PED. It-a, Vism, state that its great scope is due to its being able to see sight objects through walls and so on. The term is also predicated of the word Tathāgata at Ud-a 154 below.

1135 Reading visayātītena with Ce Be Se for text's visayātikkaṃena.

1136 Ud omits.

1137 Reading imaṃ evaṃ with Ce Be Se for text's imaṃ.

1138 Ce Se add udānesi, gave rise to; text Be omit.

1139 Ce Se read *tādibhāvānubhavadīpakam* for text's Be *tādibhāvadīpakam*.

1140 *Disvā*; Be reads *sā* here.

1141 Cp Ud-a 152 below.

1142 Reading *pañcavidhā pi saṅgā* with Ce Be (Se *pañcavidhato pi saṅgato*) for text's *pañcavidho pi saṅgo*.

1143 Text inserts *tādisam*; Ce Be Se omit.

1144 *Tittham*; cp note at Ud-a 338.

1145 Reading *Gayātitthassa* with Be Se; text Ce omit.

1146 *Lokiyamahājano*; cp AA iii 2, etc.

1147 Reading *pāpappavāhanatittham* with Ce Be (Se *pāpappavāhanatittham*) for text's *pāpappavāhanam*.

1148 A hill near *Gayā*, now known as *Brahmayoni* and an important place of pilgrimage for Hindus, from which it is believed an underground spring (*yoni*) travels to feed the hot water spas of *Brahmakund* in *Rajgir* (*Rājagaha*), which can be identified with the *Tapodā Park* (on which see note at Ud-a 110). See also Pv-a 21 on the three matted-hair ascetics of *Gayāsīsa*.

1149 *Piṭṭhipāsāṇo*; a *pāsāṇa* is defined at Vibh-a 64 as anything larger than can be held in the fist but smaller than an elephant.

1150 My admittedly hazy recollection of my visit to this hill suggests this may be somewhat of an exaggeration.

1151 Reading *eko pabbato gayāsīsanāmako | yattha hatthikumbhasadiso piṭṭhipāsāṇo bhikkhusahassassa okāso pahoti* with Be for text's *eko pabbato gayāsīsanāmako, yattha hatthikumbhasadise piṭṭhipāsāṇe bhikkhusahassassa okāso padeso hoti*, Se *eko pabbato gayāsīsanāmako yattha hatthikumbhasadise piṭṭhipāsāṇe bhikkhusahassassa okāso hoti*, Ce *hatthikumbhasadise piṭṭhipāsāṇe bhikkhusahassassa okāso hoti*.

1152 Cp MA ii 48 on M i 79: *Māghamāsassa avasāne catasso Phaggunamāsassa ādimhi catasso ti evaṃ ubhinnaṃ antare aṭṭharattī*; and AA ii 225 on Ai 136: *Māghaphagguṇānaṃ antare aṭṭhādivasaparimāṇo kālo. Māghassa hi avasāne cattāro divasā Phagguṇassa ādimhi cattāro ti ayaṃ antaraṭṭhako ti vuccati*. Woodward (GS i 119) misconstrues this eight-day period as "the dark half of the month", which he then (loc cit n 7) wrongly

identifies with the “week before and after full moon” (cp VofU 7 n 5 for similar). According to Ency. Buddhism iii 605, Māgha can be either December/January or January/February, more likely the latter since this causes Vesākḥā to fall during April/May, which is when the modern Buddhist world celebrates it. This would then make the octad fall late February/early March, one month later than that suggested at VofU 7 n 5.

1153 Reading *uppilavanti* with Ce Be Se for text’s *pilavanti*.

1154 Ce Se read *nimmujjanti*, here and throughout.

1155 Cp Vism 395, which is no doubt the passage intended by Woodward’s reference to “Vism 195”.

1156 Reading *karonti yeva* with Ce Be Se for text’s *karonti*.

1157 Reading *assāse* with Ce Be Se for text’s *assāsapassāse*.

1158 Reading *marupapātapatitā* with Ce Be Se for text’s *pabbatapapātapatitā*; this sense of *maru* is not listed by PED (which also wrongly states that *maru* is always combined with *kantāra*), but cp Childers sv, also SED sv *maruprapāta*.

1159 Reading *hoti* with Ce Be Se; text omits.

1160 Reading *ummujjanani(m) mujjanāni* with (Ce Se) Be for text’s *ummujjanāni*.

1161 Reading *karontā* with Be for text’s Ce Se *karonti*.

1162 Reading *muṇḍasikhaṇḍino* with Ce Be Se for text’s *muñcasikhaṇḍino*.

1163 Cp S i 182f; also Vin i 196.

1164 Text inserts *pi*; Ce Be Se omit.

1165 *Aggihutaṃ juhanti aggihutaṃ paricaranti*; so all texts. PED and CPD have no entry for *aggihutaṃ* (but cp SED sv *agnihuta*), listing only *aggihuttaṃ*, the *Agnihotra* sacrifice in which oblations were poured into *Agni*, the sacrificial fire kindled at a person’s birth and subsequently maintained (*paricarati*) by him for the rest of his life. Cp Sn 428, p 79 etc. Ce reads *parijuhanti*.

1166 Ce reads *dhūmadambha°*, Be *dhūmadabbha°*, Se *dhūmadabbhi°*, for text’s *idhumadabba°*. Be might be taken as “fragrant kuśa grass”. Se suggests there may once have been a reading of *idhumadabbi*, which I adopt here, against all texts.

1167 Ce Be Se read *vedim* for text’s *vedindhanaṃ*.

1168 Reading *suddhī ti* with Be Se for text’s *suddhi*; Ce omits

suddhi iminā.

1169 Udakavāsaṃ; or near the water.

1170 Reading anuparivattanti with Be Se for text's Ce anuparivattenti.

1171 Or towards such places as these rise and set, if Dhammapāla had D i 240 in mind here.

1172 Reading keci with Ce Be Se; text omits.

1173 Reading sāvitṭi-ādike with Ce Be Se for text's suvatthi-ādike; cp Sn 568, quoted at Vin i 246; also Sn 457. As noted at B Disc iv 340 n 3, Sn-a 403 states that the Buddhist equivalent of this Vedic metre would be the three refuges. By Sāvītṭī is usually meant the Vedic hymn to the sun, also known as the Gāyatrī, of Rg Veda iii 62 10 addressed by brahmins to the sun each morning and evening.

1174 Be reads vijjāpam avhāyanti, Se viccojasam avhāyanti, Ce visamucchāpam avhayanti, for text's Viḍojasamavhayan ti, which latter is almost certainly in error for Viḍojasam avhayanti (O. H. Pind). Cp SED, sv Viḍojas, which it states is a name for Indra.

1175 Reading otarati with Ce Be Se for text's taranti.

1176 Reading keci uttaranti with Ce Be Se; text omits.

1177 Probably a rinsing of the mouth.

1178 Reading sītagaddhitā dantavīṇaṃ with Se for text's gāyanti vādayanti vīṇā vādentī, Ce tantī vādentī vīṇā vādentī, Be tantī vādentī vīṇaṃ vādentī. According to SED, sv dantavīṇā, the "tooth-vīṇā" is a term for the chattering of teeth; I assume gaddhita is a Siamese variant on gathita/gadhita.

1179 Reading udakorohaṇādi-asuddhimagge tesam suddhimaggaparāmasanam with Ce Be Se for text's udakorohaṇādi asuddhimaggo tesam suddhimaggo ti, parāmasanam.

1180 So Ce Be Se; text omits.

1181 Reading udakummujjanādi hi with Be Se for text's Ce udakummujjanādīhi.

1182 Uttarapadalopena; CPD, sv uttarapada, states that this means the last member of a compound which, whilst literally correct, is nonetheless confusing. Presumably compounds are

to be resolved from right to left, when the initial member would become the last item to be dealt with.

1183 Reading *suci* with *Ce Be Se* for text's *sucī pi tassa*.

1184 *Sādhana*.

1185 Text *Ce* insert *ti* here; *Be Se* omit.

1186 Reading *udake* with *Ce Be Se* for text's *udake-nahānena*.

1187 Reading *mātughātādipāpakammakārī* with *Ce Be Se* for text's *mātughātādipāpadhammakādi*; probably a reference to the five incurable deeds of taking the life of one's mother, father, or an arahant, of drawing the blood of a Tathāgata, and of causing a schism in the Saṅgha—cp A iii 146.

1188 Reading *yaṃ hi yaṃ* with *Ce Be Se* for text's *yaṃ hi*.

1189 Reading *vacīsaccaṇ c' eva viratisaccaṇ ca* with *Be* (*Ce Se vacīsaccaṇ ca viratisaccaṇ ca*) for text's *vacīsaccaṃ viratisaccaṃ vā*; by "truth as abstinence" we must presumably understand either the fourth precept, or right speech itself (upon which cp Ud-a 147 below).

1190 *Accanta*; or absolute.

1191 Reading *suci ca* with *Be Se* for text's so *suci so, Ce so sucī ca*.

1192 Reading *saccaṃ ve amatā vācā* with *Be Se*; text *Ce* omit. As pointed out at GD ii 232, Sn-a 399 on Sn 453 offers us the choice of taking *amatā* here either as "ambrosial" or "Death-free".

1193 Reading *saccaṃ have sādutaraṃ rasānaṃ* with *Be Se Sn 182* for text's *saccaṃ h' eva sādutaraṃ, Ce saccaṃ have sādutaraṃ*.

1194 Cp EV i 292 and GD ii 232 on the various ambiguities of this verse.

1195 *Ce Be Se* read *saccavipariyassa* for text's *saccavipariyāyassa*. Childers, PED and SED have no entry for *vipariya* which, if not a short form of *vi + pariya* (cp PED sv *pariya*), must mean something like "the failure to embrace (the truth)".

1196 *Ekaṃ dhammaṃ*; cp Dhp-a iii 182: *ekaṃ dhamman ti saccaṃ*; *musāvadiṣṣā ti yassa dasasu vacanesu ekaṃ pi saccaṃ n' atthi evarūpassa musāvādino*.

1197 *Cīro*, which can also mean "bark", a monk wearing a robe as does a tree its bark. One could therefore equally take *Dārucīriya* as "The Wood-barked One".

1198 Identified with *Sopāra* in the *Thāna* district to the north of

Bombay (DPPN ii 1223).

¹¹⁹⁹ Cp also AA i 279ff; Dh-p-a ii 209ff.

¹²⁰⁰ Reading *khippābhiññānaṃ* with Ce Be Se A i 24 AA i 279 for text's *khippābhiññātaṃ*. Rapid superknowledge is defined at Vism 86 as the insight that occurs after the attainment of access concentration and up to that of absorption; cp also D iii 106; A ii 149f; Dhs 176-180; Vibh 331f; etc. Also at Ud-a 283 below.

¹²⁰¹ *Taṃ thānantaraṃ*; not listed by PED, but cp Childers sv and CPD sv antara².

¹²⁰² Ce Be read *mahā*, great, for text's *Se uḷāro*.

¹²⁰³ Reading *adhikāra-kammaṃ* with Be Se (Ce *adhikārikakammaṃ*) for text's *bodhādhikārikakammaṃ*. At J i 14 (quoted Ud-a 133 below) this appears as seventh of eight qualities that are necessary if an aspiration to become a Buddha is to succeed; similarly Bv-a 92, where it is explained as the sacrifice of one's own life even for a Buddha. At Ud-a 328 below it seems to mean what a Buddha has to do out of his Great Compassion. Since it is invariably found where the context is that of an aspiration to become a Buddha, it is not clear what it was thought to entail either here or for Suppavāsā's son at Ud-a 123, for Nanda at Ud-a 178, for Subhūti at Ud-a 348 and for the seven year-old Dabba at Ud-a 430.

¹²⁰⁴ *Puññaṃ*; AA i 279 *kusalaṃ*, that which was skilled.

¹²⁰⁵ Reading *gharāvāsaṃ* with Ce Be Se for text's *gharavāse*.

¹²⁰⁶ Ce reads *siddattho va*, Be *saddhiṃ yeva parisāya*, Se *siddhiyātro ca*, for text's *Sindhuyātrāya*; Woodward takes this to mean "ocean-faring life", though it is not clear why, especially when the meaning of "expedition" for *yātrā* is well-attested by SED sv. According to Ency Buddhism, the kingdom of Bāhiya was in Bharukaccha (ii 495) in modern Gujerat, an important seaport of ancient India, known today as Broach (iii 3; cp B Disc iii 60 n 2; Sisters 103 n 1), and thus relatively close to the Indus.

¹²⁰⁷ The "Golden Land", and usually thought to be Burma.

¹²⁰⁸ Ce Be read *°bhakkho*, Se AA *°bhattaṃ*, for text's *°bhatto*, similar vll also being found at AA i 279 and Dh-p-a ii 210.

¹²⁰⁹ *Khippamāno*; presumably equivalent of Skt *kṣīpyamāṇa*, though not listed in this sense by Childers or PED. Be reads

kipamāno.

¹²¹⁰ Taranto; literally “crossing over”.

¹²¹¹ Padese; Be samīpe, in the vicinity of.

¹²¹² According to Ency Buddhism ii 1223, this is to be identified with Sopāra in the Thāna district, to the north of Bombay. However, a comparison of maps in *A Historical Atlas of South Asia*, Chicago 1978, suggests that Suppāraka (map p 19) is the more recent Bassein (map 46) which may, or may not, be what is meant by Sopāra. In any event, it is clear that Bāhiya came ashore only a few miles south of his home town of Bharukaccha (map 19).

¹²¹³ Jātarūpena; literally “in the form in which he was born” or “in his birthday suit”, etc.; not listed in this sense by PED or SED.

¹²¹⁴ Cp Vv-a 233.

¹²¹⁵ Calotropis Gigantea; cp Vin i 306. At M i 429 also used for bowstrings.

¹²¹⁶ Vākehi paliveṭhetvā; or “enveloped”. It is not at all clear how he did this, especially when the same verb (paliveṭheti) is used at Vism 353 of the inner skin enveloping the skull. He cannot have strung the pieces of bark on the wort, since this forms the next, alternative, explanation, so he must somehow have tied the bark onto the wort, perhaps using the wort itself, which is not unlikely if swallow-wort was used for bowstrings. AA i 280 reads mahātalākāsevālaṃ (vl mahāsālākā°) gahetvā sarīraṃ veṭhetvā (? enveloped himself with large blades of grass and duckweed); whilst Dhp-a ii 210 merely states sukkhakaṭṭhadaṇḍake vākehi paliveṭhetvā, which is rendered, at BL ii 222, as “he wrapped himself with dry twigs and sticks and bark”.

¹²¹⁷ Ce reads nivāsanapārūpanāni, Se nivāsanapārūpanāni, Be nivāsanapāvuraṇāni, for text’s nivāsanapārūpanaṃ. Cp B Disc iii 305 n 1 and MQ ii 102 n 1; also Ud-a 62 above.

¹²¹⁸ Reading sabbatthā with Ce Be Se for text’s sabbadā, at all times.

¹²¹⁹ Kapāla; here perhaps a turtle-shell, or else a skull, he had found on the beach. Cp also Ud-a 279 below. AA i 280 states that it had been thrown into the same place (? pond) at which he found the duckweed, Dhp-a ii 210 that he took it from a temple

(devakulato (BL ii 222 = “the royal household” !)).

¹²²⁰ Reading mayi with Ce Be Se; text omits. The presence of “not” (na) in both the subordinate and main clause is hard to fathom, for surely the view expressed is that the people of Suppāraka would lose their faith were he to come and accept the clothes. However, both clauses are also negative at AA i 280.

¹²²¹ Devāyatanam; not listed by Childers or PED but cp SED sv. AA devakulam, which Woodward states is a “god’s house”, but cp above.

¹²²² Patijaggitvā; cp BHSD sv pratijāgati for several senses not listed by PED.

¹²²³ Ukkatṭha; literally maximum, in the highest degree, etc.

¹²²⁴ Ce omits this phrase.

¹²²⁵ Reading sakkāragarukāro abhivaḍḍhi with Be (Se sakkāragarukāro ativāḍḍhi) for text’s uppannasakkāro garukāro ca vaḍḍhi, Ce uppannasakkāragarukāro abhivaḍḍhi; cp Ud-a 357 below.

¹²²⁶ Cp Ud-a 369 for the same simile. As noted there, garu literally means heavy—he is to be treated as a “heavy-weight” (garukaroti), like a stone umbrella, and is thus one not to be taken lightly.

¹²²⁷ Reading adhippāyena with Ce Be Se for text’s adhippāyo.

¹²²⁸ Reading pūjana° with Ce Se for text’s pūjita°, Be pūjā°.

¹²²⁹ Cp M i 28 etc. The best of gifts (aggadāna) that a woman may bring is, at Vin iii 39, sexual intercourse, which may explain why Be Se choose to read magga° for text’s Ce agga° here, though the resultant meaning is unclear.

¹²³⁰ Paccaya; usually rendered “requisites”.

¹²³¹ Abhipūjāya; not listed by PED.

¹²³² Reading su-abhisankhate with Be Se for text’s abhisankate, Ce abhisankhate; at Pv-a 7 it is instead the recipient who is said to be well-prepared.

¹²³³ All texts omit.

¹²³⁴ Reading ettha with Be Se for text’s Ce tattha.

¹²³⁵ Cp Ud-a 267 below for similar.

¹²³⁶ Text Ce insert ti; Be Se omit.

¹²³⁷ Ce Se Ud (Se) read ye ca kho for text’s Be Dhp-a ye kho, Ud

(Ee) ye nu kho; but all texts concur on the reading of ye kho at Ud-a 82 below.

1238 Reading kilesārīnaṃ, here and below, with Ce Be Se for text's kilesādīnaṃ.

1239 Reading arahabhāvena with Ce Be Se; text omits.

1240 Reading ye with Ce Be for text's vā tesam vā, Se vā tesam.

1241 Reading tesu with Ce Be Se for text's tesam.

1242 Reading sālohitā bandhusadisā with Be Se for text's lohita-bandhuparisā, Ce lohita-baddhuparisā.

1243 Reading aṭṭhakathāyaṃ with Be Se for text's Ce aṭṭhakathāya.

1244 Vippakāraṃ; or deterioration.

1245 Housing the remains of the Buddha Kassapa; cp Sn-a 420.

1246 Ce Be Se read ānetvā for text's Dhp-a āharitvā; the account of this episode is more detailed in Dhp-a, whilst an equally detailed parallel account concerning three different individuals is also to be found at Sn-a 420f.

1247 The great continent to the north of Meru or Sineru.

1248 The top five heavens of the Brahmāloka associated with the fourth jhāna from which return is impossible and a region in which, for this same reason, the Buddha never took birth (M i 82).

1249 On the seventh day according to Dhp-a ii 212.

1250 Cp M iii 237ff and MA v 33ff, the latter giving a long account (summarised in DPPN) of this former king of Takkaṣilā who went on to become a non-returner. An accomplice of Suppabuddha the leper in a former life (Ud-a 289), he too came to be killed by the same yakkhinī (who had assumed the form of a cow), as he was searching for the bowl and robe necessary for his ordination (M iii 247).

1251 Cp Ud-a 60 above.

1252 Cp Ud-a 430ff.

1253 Cp Sn p 91ff, where he puts a number of questions to the Buddha which other contemporary religious leaders had been unable to answer and where, upon receiving an answer to same, he is said to have become an arahant. His verses appear at Thag 275-278. A parallel account is also to be found at Mahāvastu iii 389ff, where his name is given as Sabhika.

1254 The terms devaputta and devadhītā seem often to mean devas who are sāvakas, being a son (putta) or daughter (dhītā) born the Lord's breast during the ariyan birth. It is probably because he was a non-returner that this Brahmā is here spoken of as a devaputta.

1255 Reading Brahmā devatā ti adhippeto with Ce Be Se for text's brahmadevatā adhippetā.

1256 Reading tassa hi brahmuno with Ce Be Se Dhp-a for text's addasa hi so Brahmā.

1257 Kālānukālaṃ; neither Childers nor PED has any entry for anukāla, whilst CPD sv merely refers us forward to kālānukālaṃ without supplying any references. According to SED, anukāla means "opportune" or "occasional".

1258 Reading kahaṃ with Ce Be Se for text's kathaṃ.

1259 Reading ca with Ce Be Se; text omits.

1260 Titthiya; cp notes at Ud-a 338f. However it is unlikely that he would have claimed the negative status usually associated with this term.

1261 Reading paṭinissajj' etaṃ with Ce Be Se for text's paṭinissajjetha.

1262 Reading mā with Ce Be Se for text's māno.

1263 Text wrongly anukampakā. Cp also Ud-a 182 on this and the following term.

1264 Reading tassā with Ce Be Se for text's tassa.

1265 Text inserts ceto. Bāhiyassa here; Ce Be Se omit.

1266 Reading Brahmaloce with Ce Be Se for text's Brahmaloce; cp Ud 22.

1267 Or catching the thief red-handed. Be Se read sahoḍhaṃ for text's Ce sabhaṇḍaṃ, although the meaning is little affected. Cp Vism 180.

1268 So Ce Be Se for text's arahā.

1269 Ce Se insert Bāhiya here, though this does not appear in Ud (Se).

1270 Ce Se, here and below, assasi; cp Ud.

1271 Kalyāṇaputhujjanabhāvaṃ; this term is, to the best of my knowledge, unknown in the Canon, in which context it would be an almost self-contradictory concept. It is however

foreshadowed on at least one occasion by the term puthujjanasīlavante at M iii 255. Also at Ud-a 369 below.

1272 Presumably the first six of the seven purifications forming the basis of the Visuddhimagga, the seventh being omitted in all probability because of its being supermundane; cp the note at Ud-a 326 below.

1273 Reading etāya with Ce Be Se for text's etasmim.

1274 Or enter upon.

1275 Reading arahattādhimāno with Ce Be Se for text's arahattamaggaṃ vā samāpanno ti kira.

1276 Reading arahattādhimāno with Ce Be Se for text's adhimāno.

1277 Tadaṅgappahānavasena; cp Ud-a 32 above.

1278 Cp Ud-a 204 below.

1279 Catukka; not in this meaning in PED, but cp Guide 152, 294.

1280 Asamudācārato; cp AA i 30f which explains how that which is not arisen, through being held at bay in various ways, subsequently arises when the mechanism checking it disappears. Here the idea would seem to be that Bāhiya managed to abandon the defilements temporarily by suppressing them via the four jhānas, but once such suppression came to an end the defilements once more gained their opportunity (kilesa okāsaṃ labhati—AA i 30).

1281 Cp Pts i 27, Vism 410 and Ud-a 32 above.

1282 Reading yam ahaṃ with Ce Be Se for text's yadā ahaṃ.

1283 Reading devate with Ce Be Se for text's sadevake; cp Ud.

1284 Cp Ud-a 107f, 207 below for details.

1285 Reading kasmim with Ce Be for text's asukasmim, Se atha kasmim.

1286 Reading muccissāmā ti with Be (Ce Se muñcissāmā ti) for text's muñcissāmī ti.

1287 Much of what follows appears to be drawn from Vism 198ff, with interpolations by Dhammapāla.

1288 Cp Ud-a 267, 314 below.

1289 Reading tassānena with Ce Be Se Vism 198 for text's tassa nena.

1290 Reading arahatī ti with Ce Be Se for text's arānaṃ hatattā pi.

1291 Reading arahati with Be (Ce Se arahatī ti) for text's arahatī

ti araham.

1292 Paccaya; cp Ud-a 80 above.

1293 I take the compound, with Vism 201, as *pūjā + visesaṃ*; it is not at all clear why Woodward should punctuate as *pūj' āvisesaṃ*. Nāṇamoli renders this "the distinction of being accorded homage" (Ppn 210), whereas Pe Maung Tin (Pp 231) takes it as I do here.

1294 Cp Ud-a 125 below for similar.

1295 *Abhiññeyye dhamme abhiññeyyato*; or with more of an imperative force, viz. "to things that are to be known directly as something to be known directly". So, too, with the remainder.

1296 Or simply "awoken".

1297 *Netabbo*.

1298 Reading *sabbatikadukādivasena* with Ce Se (Be *sabbattikadukādivasena*) for text's *sabbākāravasena*; cp Asl 36ff, especially Asl 38 to which this is almost certainly an allusion; also Nāṇamoli, Ppn 472 n 20.

1299 *Sayambhūñāṇena*—cp Vv-a 81; also at Ud-a 154, 283 below.

1300 Reading *saṃvegāṃ āpādito* with Ce Be Se for text's *saṃvegajāto*, full of shock.

1301 Reading *Sāvatthiṃ uddissa* with Ce Be Se for text's *yāva Sāvatthiudissa*.

1302 Reading *nāmaṃ api savaṇena* with Be for text's *nāma savaṇena*, Ce Se *nāmasavaṇena*.

1303 Reading *saṃvegena* with Ce Be Se for text's *saṃvega*.

1304 *Sabbattha* usually means "under all circumstances", "in every case", "everywhere", etc. But *Dhammapāla* chooses here to give the rather forced interpretation in terms of *sabbasmim magge*, on the whole path (or where the whole of the path was concerned), subsequently rejecting the explanation in which *sabbattha* would seem to have its more usual meaning. The somewhat clumsy choice (forced upon us by *Dhammapāla*) of "on the whole thing" for *sabbattha* hopefully embraces both possibilities.

1305 Reading *Sāvatthi* with Ce Be Se; text omits.

1306 Reading *pi* with Ce Be Se for text's *hi*.

1307 Reading *assa indriyāni* with Ce Be Se for text's *assa*.

1308 Reading ca with Ce Be Se; text omits.

1309 Bāhiya.

1310 Reading bhuttapātarāse with Ce Be Se for text's bhuttapātarāso.

1311 Text inserts taṃ; Ce Be Se omit.

1312 Reading Suppārakapaṭṭanato with Ce Be Se for text's Suppārakato.

1313 Text inserts telena, with oil; Ce Be Se omit.

1314 Reading dakkhasi with Ce Be Se for text's dakkhissasi.

1315 Reading attano with Ce Be Se for text's Satthu vā attano vā.

1316 Cp Ud-a 313 below.

1317 Reading dhanasampadaṃ with Be Se for text's dānasampadaṃ, Ce ratanasampadaṃ.

1318 Reading mahākullaṃ with Ce Be Se for text's mahākūlaṃ.

1319 Ākāra; or mode.

1320 Text inserts pāmojjavasamgato vā, Ce Se pāsamsiyasaṅgaho vā.

1321 As at Vv-a 213.

1322 Readings sabbabhāgato with Ce Be for text's Se sabbabhāgato ca. Vv-a 213 reads sabbabhāvato (Ee), sādhubhāvato (Ce Be), the latter having been adopted at VS 325. Cp also AA v 3 which reads: samantapāsādiko ti pasādāvahānaṃ yeva kāyakammādīnaṃ sabbbhāvato (vl sabbāvato) samantapāsādiko. There is evidently some history of scribal confusion.

1323 Reading sarīra° with Ce Be Se Vv-a for text's siri°.

1324 Reading sarikkhakajanassa with Be Vv-a for text's Ce Se parikkhakajanassa.

1325 Gaṇa; Vv-a omits.

1326 Āveṇikabuddhadhamma; cp Mahāvastu i 160 and Ency. Buddhism ii 451; also BHSD sv āveṇika. Also alluded to at Ud-a 336 below.

1327 Reading °indiriya° with Ce Be Se for text's °indri°.

1328 Nibbisevanabhāva; not chasing after and indulging in sensory experience which is the origin of dukkha. Cp Vv-a 284; M i 266f. At Ud-a 320 below much the same is said with respect to the other five faculties.

1329 Cp AA iii 78 on A ii 38, which states that tamedness is the

arahant-path, calmness the concentration (samādhi) of that path, “utmost” applying to both.

¹³³⁰ Reading *davādi-abhāvato ca* with *Be Se* (*Ce davādi-abhāvato*) for text’s *tādibhāvāvahanato ca* (which Woodward seems to have imposed from *Vism* 5); *dava* can mean many things in addition to “excitability”—e.g. speed, motion, sport, flowing, burning, being painful, etc.—and it is not certain which is intended here. Cp *Vv-a* 216 where it seems to mean “merriment”.

¹³³¹ Reading *davādi-abhāvato ca* with *Ce Be Se* for text’s *davā ravā vā abhāvato*.

¹³³² *Ce Be Se* read *abyāvaṭa-appaṭisaṅkhānupekkhābhāvato* for text’s *abyāvata-saṅkhārupekkhābhāvato*, which cannot be correct, since *paṭisaṅkhāna*—not *appaṭisaṅkhāna*—is said, at *Ud-a* 145 below, to be the characteristic of the limb of enlightenment that is equanimity (*upekkhā*). *Paṭisaṅkhāñāṇa* and *saṅkhārupekkhāñāṇa* form two of the ten knowledges associated with knowledge and vision of the course (*paṭipadāññadassana*), on which see *Vism* 651ff; also *Compendium* 211 and *Nārada Mahā Thera, A Manual of Abhidhamma*, Kandy 1968, p 66f and 409ff.

¹³³³ At *D iii* 112 this potency, which involves being able to see that which is non-repulsive in the repulsive and so on, is distinguished from the more usual potency of the non-ariyans, equated with the first of the six *abhiññās*, and consisting of being able to fly through the air and so forth; cp also *Pts ii* 212, quoted at *Vism* 381f, where this appears as one of ten potencies, the same list also being found at *Asl* 91.

¹³³⁴ Cp *AA iii* 78 for similar; also *EV i* 177 on *Thag* 289 for further references. The four are all quasi-etymologies, the first, second and fourth being: *vasena* + *agamanato*, *punānāgamanato*, and *punabbhavassa ca agamanato*. The third seems an allusion to *Sn* 522: *āguṃ na karoti*.

¹³³⁵ Reading *tī imehi kāraṇehi nāgaṃ* with *Ce Be Se* for text’s *pi imehi kāraṇehi nāgan tī*.

¹³³⁶ Reading *pahīṇānaṃ* with *Ce Be Se* for text’s *nāna*^o.

¹³³⁷ Text *Se* insert *apaccāgamanato*; *Ce Be* omit.

¹³³⁸ Reading *agamanato tī* with *Ce Be Se* for text’s *agamanato pi*.

1339 Pamāṇabhūtaṃ; not listed by Childers or PED. SED, sv pramāṇabhūta, gives the meaning as “authoritative”.

1340 Catuppamāṇike lokasannivāse; I presume this is a reference to the four Vedas.

1341 Reading ca with Ce Be Se; text omits.

1342 BL ii 224 reads “It is a long time indeed since I have seen Gotama the Supremely Enlightened”, which is nonsense, since he had never seen him before. But the fact that Dh-pa ii 214 reads Gotamasammāsambuddho suggests that we must translate as “the Perfectly Self-Enlightened One” rather than “a Perfectly Self-Enlightened One”, despite the fact that, according to Dhammapāla’s foregoing explanation, he had only come to hear of his existence the day before. Otherwise we might adopt the other interpretation, implying that now, at last, after much intervening running on in saṃsāra, does he come to see a (further) Perfectly Self-Enlightened One.

1343 Minor, momentary, showering, uplifting, and pervading—cp Vism 143.

1344 Reading °vivaṇaniccala° with Be for text’s Ce Se °niccala°.

1345 Reading Bhagavato sarīrappabhāvēmajjhaṃ with Ce Be Se for text’s Bhagavato sarīrappabhāvena majjhaṃ.

1346 Reading paricumbanto with Ce Be Se for text’s cumbanto.

1347 What follows is an elaboration upon a similar passage found at Vism 203f; cp also Khp-a 183. At Ud-a 293 below, there appears a similar explanation of sugati.

1348 Cp Ud-a 131 for similar.

1349 Reading añṇe pi gametī ti with Ce Be Se for text’s ti.

1350 Reading ṭhānaṃ amataṃ nibbānaṃ gato ti with Ce Be Se for text’s ṭhānaṃ gato amataṃ nibbānaṃ ti.

1351 Reading sammāgatattā Sugato with Ce Se (Be sammā ca gatattā Sugato) for text’s sammā ca gato.

1352 Reading apaccāgamanato with Ce Be Se for text’s apaccāgacchanto.

1353 Reading pacceti with Be Se; text Ce omit.

1354 Reading Sugato sakadāgāmī—pe—arahattamaggena—pe— with Ce Be Se for text’s Sugato—pe—arahattamaggena ye kilesā pahīnā, te kilese—pe—.

1355 Untraced; according to one Vism ms, the Mahā-aṭṭhakathā, which is why Nāṇamoli (Ppn 216) adds in parentheses “old commentary?”. Woodward wrongly states the source to be “M i 341; A ii 205”, no doubt as a result of misreading the footnotes at Vism 203.

1356 Text inserts ca; Ce Be Se omit.

1357 Cp note at Ud-a 135.

1358 What follows is an elaboration of Vism 203.

1359 Reading ca with Ce Be Se for text’s ’va.

1360 Reading dhammādhipateyyo with Ce Be Se for text’s dhammādhipateyyāya; or “as one with precedence to Dhamma”, the meaning being that such a person subjects himself to the needs of Dhamma. Cp D iii 220, A i 147ff where three such sovereignties are listed, and Vism 14, Miln 94, etc.

1361 I am grateful to Tissa Rajatirapatirani for help with the syntax of this sentence. Bhikkhu Bodhi, on the other hand, detects in it three separate stages, viz. that which occurred prior to his reaching the Bodhimaṇḍa, that which occurred at the Bodhimaṇḍa, and that which occurred subsequent to the enlightenment, which tripartite division, he advises, is traditional. He therefore suggests the sentence be taken as follows: He is also the Sugata on account of his having gone properly (*sammā gatattā*), in that he went (*gato*), practised (*paṭipanno*), firstly by reaching the peak of that proper practice, onwards from (his aspiration at) the soles of the feet of Dīpaṅkara up until the Great Bodhimaṇḍa, that fulfilled the in all thirty perfections, (and which practice also included) conduct beneficial to relatives, conduct beneficial to the world, and conduct beneficial to Buddhas, as he fully developed that solely to the well-being and happiness of the whole world; (secondly) by way of (that proper practice consisting of) the unsurpassed middle course, (which middle course) avoids these (twin) ends—viz. eternalism and annihilationism, and indulgence amidst sense-desires and self-mortification—reckoned as cultivation of the limbs of enlightenment with regard to the ariyan truths; and (then thirdly, and) subsequent thereto, after he had attained complete Dhamma-sovereignty, by way of that proper practice with respect

to all beings which (practice) is beyond the scope (of all beings).
 1362 Atthavādī; or one speaking that which is beneficial or meaningful, etc.

1363 Pariyantavatiṃ; that is, knowing where to draw the line.

1364 Text Ce insert ti; Be Se omit.

1365 Reading dhammassa upadisaṇaṃ with Be Se (Ce dhammassa upadisaṇaṃ pana) for text's mama assa upari pana.

1366 Cp note at Ud-a 148.

1367 Reading tava with Be Se; text Ce omit.

1368 All texts punctuate differently—Be reads kiṃ pana Bhagavato sattahitapaṭipattiyaṃ akālo pi nāma atthi | yato Bhagavā kālavādī ti ? vuccate—kālo ti c' ettha venneyyānaṃ indriyaparipākakālo adhippeto, Ce kim pana Bhagavato sattahitapaṭipattiyaṃ akālo pi nāma atthi, yato Bhagavā kālavādī ti vuccate, kālo ti c' ettha venneyyānaṃ indriyaparipākakālo adhippeto, and Se kiṃ pana Bhagavato sattahitapaṭipattiyaṃ akālo pi nāma atthi yato Bhagavā kālavādī ti vuccati | kālo ti c' ettha venneyyānaṃ indriyaparipākakālo adhippeto, for text's kim pana Bhagavato sattahitapaṭipattiyaṃ akālo pi nāma atthi ? Yato Bhagavā kālavādī ti vuccati, kālo ti c' ettha venneyyānaṃ indriyaparipākakālo adhippeto. No doubt other interpretations are therefore possible.

1369 The original statement is ungrammatical, with dujjānaṃ (accusative) predicated of jīvitantarāyānaṃ (genitive plural); Dhammapāla therefore attempts to supply the missing words.

1370 Reading tadantarāyā with Be Se for text's Ce bādhakantarāyā.

1371 Ce Be Se read nimittaññutāya for text's nimittaññāyā, but cp Skt nimittajñāna.

1372 Reading adiṭṭhakosallena vā ti with Ce Be Se for text's adiṭṭhakosallena cā ti; adiṭṭhakosalla is not listed by CPD.

1373 Reading antimabhavikattā with Ce Be Se for text's antimabhāvikattā; neither is listed by Childers, PED or CPD.

1374 Reading tasmā tihā ti with Ce Be for text's tasmā ti ha te ti, Se tasmātiha te ti; one might think this were tasmā-tiha (cp CPD sv iha), but see below where Dhammapāla states that tiha is a mere particle (all texts), in which case it is not listed by PED.

1375 Reading tvaṃ with Be for text's Ce Se vā.

1376 Reading *dujjānataṃ* with Ce Be for text's *Se dujjānanaṃ*.

1377 Reading *kātabbaṃ* with Ce Be Se for text's *kātabban ti*.

1378 What follows may be compared with SA ii 383f.

1379 Reading *yathā hi* with Be for text's *yathā hi vā*, Ce Se *yathā*.

1380 Reading *na aniccādisabhāvaṃ* with Ce Be Se for text's *va niccādibhāvaṃ*.

1381 Reading *evam eva sesaṃ* with Be (Ce Se *evamaṃ sesaṃ*) for text's *evaṃ*.

1382 I take me here as *mama*, though it could instead be taken as *mayā*, (seen) by you. Text inserts *etad atthaṃ*; Ce Be Se omit.

1383 *Cakkhudvārikaviññāṇena*; Se *taṃdvārikaviññāṇena*, by means of consciousness associated with the door therefor.

1384 Reading *me* with Be Se; text Ce omit.

1385 Ce Se read *cakkhuviññāṇena rajjanamattam eva*, of the same extent of excitement as eye-consciousness, for text's Be *cakkhuviññāṇamattam eva*.

1386 Reading *cakkhuviññāṇena diṭṭhaṃ rūpaṃ | diṭṭhamattaṃ nāma* with Ce Be Se; text omits.

1387 Ce *sutaṃ*.

1388 Reading *āvajjanappamāṇaṃ* with Ce Be Se for text's *āvajjanapamāṇena*.

1389 Reading *tasmiṃ* with Ce Be Se for text's *tasmā*; it would be tempting to follow Woodward's punctuation at SA iii 384 in terms of *ettha pana viññātaṃ nāma...viññātārammaṇaṃ | tasmiṃ viññāte || Viññātamattan ti āvajjanappamāṇaṃ* but Ce Be Se all concur in punctuating *ettha pana viññātaṃ nāma...viññātārammaṇaṃ || Tasmiṃ viññāte viññātamattan ti āvajjanappamāṇaṃ*.

1390 In the higher morality, in the higher consciousness, and in the higher insight—cp Ud-a 363 below.

1391 That is, that which is seen, heard, sensed (= smelled, tasted and touched) and cognised.

1392 Reading *chalārammaṇa°* with Ce Be Se for text's *sārammaṇa°*.

1393 The eye-consciousness that arises dependent upon the eye and forms, and so on with the other five senses; cp M iii 281.

1394 Reading *saṅkhittarucitāya* with Ce Be Se for text's *cittarucitāya*.

1395 Reading *assa nātaṭīraṇapariññaṃ* with Ce Be Se for text's *pariññāsu ṭīraṇapariññaṃ*.

1396 What follows may be compared with Vism 606f where it appears that full understanding as to the known reveals an item's individual characteristics, full understanding as to judging its general characteristics of impermanence and so on; see also Ppn 705 n 2.

1397 Reading *cakkhuvīññāṇaṃ* with Ce Be Se for text's *cakkhuvīññāṇa*.

1398 Reading *taṃdvārikaviññāṇehi* with Ce Be Se for text's *taṃ dvāravīññāṇehi*.

1399 Reading *yathāpaccayaṃ pavattamānaṃ* with Ce Be (Se *yathāpaccayaṃ sampavattamānaṃ*) for text's *yathā paccayaṃ sampavattamānaṃ*.

1400 Also at Ud-a 166, 215 below.

1401 Reading *upari saha maggaḥphalena pahāṇa°* with Be (Se *upari saha malena pahāṇa°*) for text's *uparibhāgena pahāṇa°*,
Ce *uparipahāṇa°*.

1402 Reading *tena diṭṭhādīnā, diṭṭhādīpaṭibaddhena rāgādīnā vā* with Ce Be (Se *tena diṭṭhādīnā, diṭṭhādīpaṭibaddhena vā rāgādīnā*) for text's *tena diṭṭhādīnāpaṭibaddhena vā rāgādīnā vā*.

1403 Reading *tena vā* with Ce Be Se for text's *ten' eva*.

1404 Reading *rāgādīnā saha na bhavissasi* with Ce Be Se for text's *rāgādīnaṃ pahānaṃ bhavissati*.

1405 Reading *pahīnarāgādīkattā* with Ce Be Se for text's *pahīnarāgādīkatattā*. Ce reads from here onwards as the opening part of the next sentence.

1406 This, and the next four instances of the word "with", refer back to therewith (*tena*) above; hence the rather forced translation.

1407 Reading *tena rāgena vā ratta* with Ce Be (Se *tena vā rāgena ratta*) for text's *pana rāgena ratta*.

1408 Ce takes this first half of the sentence as a question.

1409 What follows, down to mention of the *Abhidhamma*, is also to be found, in much the same form, at MA v 83 and SA ii 372f. Thereafter *Dhammapāla* launches into a two-page dismissal of

the antarābhava not found in MA or SA.

¹⁴¹⁰ Reading pi with Ce Be Se for text's 'si.

¹⁴¹¹ Ubhayattha (locative); cp Thag-a on Thag 986, quoted EV i 261.

¹⁴¹² Reading paricchedo parivaṭumabhāvo with Se MA (Ce paricchedo parivaṭumabhavo) for text's paricchedaparivaṭumabhavo, Be parivaṭumabhāvo, SA paricchedavaṭumabhāvo.

¹⁴¹³ Cp Ud-a 364 below for similar.

¹⁴¹⁴ Reading ayam eva hi ettha attho with Ce Be Se MA SA for text's ayam evā hī ti ettha attho; MA SA however treat this clause as an introduction to the sentence that follows.

¹⁴¹⁵ Reading antarenā ti with Ce Be Se SA for texts antarā ti.

¹⁴¹⁶ Reading antarenā ti with Ce Be Se for text's anantaradesanā ti.

¹⁴¹⁷ Reading antarābhāvadīpanaṃ with Ce Be Se for text's antaradīpanaṃ; antarābhāva here must be carefully distinguished from antarābhava, intermediate becoming, which Dhammapāla is at pains to reject. CPD has no entry for the former.

¹⁴¹⁸ Reading aññaṃ ṭhānaṃ with Se (Be aññaṭṭhānaṃ, Ce aññaṭhānaṃ) for text's aññathā naṃ; or "any other condition", "any other possibility", etc.

¹⁴¹⁹ What follows may be compared with MA i 207, Khp-a 246f.

¹⁴²⁰ Reading ye pi ca...te pi with Ce Be Se for text's ye hi pi...te hi pi.

¹⁴²¹ All texts read antarāparinibbāyī sambhavesī ti ca imesaṃ suttapadānaṃ, which cannot be correct since "sutta-passages" is plural. Since the sequel seems to draw upon the same material used at MA i 207 and Khp-a 246f to explain 'Bhūtā vā sambhavesī vā' of Khp 8, I conjecture that the original reading at this point was 'Antarāparinibbāyī ti bhūtā vā sambhavesī vā ti ca imesaṃ suttapadānaṃ.

¹⁴²² Reading paṭikkhipitabbā with Ce Be Se for text's paṭikkhipitabbā; text prints this clause as though it were the opening of a new paragraph, whereas this forms the conclusion of one long sentence opening at the top of Ud-a 93 with Ye pi ca.

¹⁴²³ Text inserts vadanti; Ce Be Se omit.

- 1424 The Aviha is the lowest of the five Pure Abodes amongst which, as a whole, non-returners such as the antarāparinibbāyin are said to take birth. Much the same is said of the antarāparinibbāyin at AA iv 39, whereas SA iii 143=AA ii 350 distinguishes three classes of antarāparinibbāyin (as also found at A iv 70ff)—one who attains arahantship 100 kalpas after coming into being in the Aviha world (where the lifespan is 1000 kalpas), one who does so after 200 kalpas have passed, and one who does so after four hundred kalpas have passed. All these seem to be in addition to the one who reaches arahantship the same day as he comes into being there, despite the fact that both cties state the division to be threefold (tividho). It is worth noting that since it is merely defilement-parinibbāna that is attained at such times, no indication is given as to when any of these go on attain khandha-parinibbāna which could be thought, given nothing to the contrary, to be only at the culmination of the lifespan of 1000 kalpas. The figure of the antarāparinibbāyin, and problems associated therewith, are discussed in my *Divine Revelation in Pali Buddhism*, London & Colombo, 1986, pp 105ff.
- 1425 Ce Be Se read tabbiruddhatāya for text's tabbidhuratāya; vidhura (separated from, divorced, etc.) seems here to mean mutually opposed to. Cp Ud-a 389 for similar.
- 1426 Cp A ii 133f where these are contrasted to those giving rise to arising (uppatti), though the distinction is at best unclear and not explained with any satisfaction by its cty at AA iii 130f.
- 1427 Cp Ud-a 278 below for similar.
- 1428 Four classes of generation are distinguished: egg-born, womb-born, moisture-born and those springing up spontaneously—see D iii 230; M i 73; also Khp-a 247; Miln 128f. M i 73 states that the moisture-born are beings born in rotting fish or rotting corpses or rotting rice or in a dirty pool near a village; whilst those springing up spontaneously are to be found amongst devas and hell-beings, and amongst some men and some in the downfall. Vism 552 = Vibh-a 161f (cp DA 1024) distribute the four classes amongst the five destinies thus:

	Egg-born	Womb-born	Moisture-born	Spontaneous
Hell-beings				•
Petas (Consumed by thirst)	•	•	•	• •
Animals	•	•	•	•
Men	•	•	•	•
Devas: 4 GK upwards (Earth devas)	•	•	•	• •

DA 1024 cites nāgas as examples of animals that admit of all four classes, whilst MA ii 36 states that although humans can be those springing up spontaneously, they are for the most part womb-born. A good contender for a human springing up spontaneously might be that of Padmasambhāva; though the concept of egg-born (and/or moisture-born) humans and petas is more difficult to fathom without further elaboration. DA 1024 also adds that the moisture-born appear as slow-witted and juvenile; whereas those springing up spontaneously come into being with the appearance of a sixteen year-old.

1429 Cp Ud-a 278 below which states “Those beings lying in the womb are called, onwards from the time of their emerging from that womb, ‘those who are become’, previous to which they are called ‘those who will become’ ”.

1430 Cp Ud-a 291 below.

1431 That is, relinking consciousness; cp note at Ud-a 91 above.

1432 Reading aniddhāritasamatthiyena with Ce Be Se for text’s anudhāritasamatthiyena; in the original, this rhetorical question immediately follows the clause stating that those who still say

that there is an intermediate becoming are to be rebuffed.

¹⁴³³ This sentence seems to lack a correlative for its opening pronoun *ye*—presumably *we must read ye...ti* (te) *yuttim vadanti*.

¹⁴³⁴ Reading *yuttim vadanti* with Ce Be Se for text's *vadanti yuttim vadanti*.

¹⁴³⁵ *Desantaresu*; cp Pv-a 78. This seems to mean anywhere other than the present place, that is, in places other than that in which such dhammas are occurring by way of the continuity, the latter term denoting the persistence of consciousness as it takes birth here and there in *saṃsāra*.

¹⁴³⁶ *Avicchedenā*; or through the continuation of.

¹⁴³⁷ *Vattamānānaṃ*; Be *pavattamānānaṃ*.

¹⁴³⁸ Reading *yathātaṃ* with Ce Be Se for text's *yathā na*.

¹⁴³⁹ It is not easy to find material on how Buddhists of *Dhammapāla*'s day understood non-conscious objects such as plants. Even the *Abhidhammatthasaṅgaha* seems only to deal with those who belong to the *Asaññasattadevaloka*, the non-percipient devas for whom there is only the *jīvitānavakaṃ*, that is, the four elements of earth, water, fire and wind, their four derivatives of colour, odour, taste and nutritive essence, and the life faculty (*jīvitindriya*)—cp Compendium 142, 167, and *A Manual of Abhidhamma*, 244, 269 n 1.

¹⁴⁴⁰ *Vīhi*; since this term can be used to denote either the plant itself still growing in the field or the grain derived therefrom, the comparison remains somewhat obscure.

¹⁴⁴¹ Reading *pi evaṃ* with Ce Se for text's *eva*, Be *evaṃ*.

¹⁴⁴² Reading *sati antarābhava* with Ce Be Se for text's *sa-antarābhava*.

¹⁴⁴³ Reading *upasaṅkamane* with Ce Be for text's Se *upasaṅkamanena*.

¹⁴⁴⁴ Cp A ii 6, iii 340, etc.

¹⁴⁴⁵ If he changes mind to accord with body he goes in a visible body; if body to accord with mind in an invisible body, creating, upon arrival, a mind-made (*manomayaṃ*) body which does everything he does—Pts ii 209, quoted Vism 401f. On the vexed question as to "But does he go himself, or does he send a creation?" Vism 405 states: "He does as he pleases. But here it

is only his going himself that has been handed down in [in the text]" (*Kiṃ pana so sayamaṃ gacchati? Nimmitaṃ pesetī? ti. Yathāruci karoti. Idha pan' assa sayamaṃ gamanam eva āgataṃ*).
 1446 Avicchinnaḍḍese; Se reads vicchinnaḍḍese but inserts na before icchitā, noting that the latter reading is nowhere found. Might the original reading have been avicchinnaḍḍese...na icchitā?

1447 Reading yadi pi with Ce Be Se for text's yadā pi.

1448 Iddhivisaṃ; this term appears, but is not explained, at Vin iii 67; MA iii 85; and Nett 23. Vin-a 392 seems simply to contrast potency (iddhi) as resolving and as physical transformation—on which see also Ud-a 268 above—without further comment.

1449 Reading acinteyyasabhāvē hi sabhāvadhammā | te katthaci with Ce Be Se for text's acinteyya sabhāvē ti te sabhāvadhammā katthaci.

1450 Reading paṭibimbapaṭighosādikamaṃ with Ce Be Se for text's paṭighosādikamaṃ.

1451 Reading ādāsapabbata(p)padēsādike with Ce (Be) Se for text's ādāya sabbapadesādike.

1452 Cp Vism 554 where similar is said of the rebirth process, and which is probably here alluded to.

1453 Na sabbamaṃ sabbattha upanetabbamaṃ; this seems to be another way of saying one should not generalise.

1454 Reading antarābhavakathāvicāro with Ce Be Se for text's antarābhavavicāro.

1455 Udāharaṇabhāvasādhanaḍḍiko; cp P Contr p 1, where udāharaṇa is explained as a universal proposition of the form "Whatever is fiery, is smoky" and upanayana as "This hill is smoky".

1456 Pañcapakaraṇa-anuṭṭikā—Burmese edition, Rangoon, 1960, pp 120ff.

1457 Reading vutto ti with Ce Be Se for text's vutto.

1458 Rendered above as "in both" which the context seems there to require.

1459 Cp Ud-a 207 below on these and the external bases.

1460 Reading cittacetāsikā ti with Ce Be Se for text's cittacetāsikāni.

1461 Pañnattidhammā; or descriptive-dhammas etc. Cp Dhs

1308 and Expos 499 n 3.

1462 Reading *tebhūmakadhammā saṅgahetabbā* with Be (Ce Se *tebhūmika*^o) for text's *tebhūmikadhamme sangahetvā*.

1463 Text wrongly prints *dukkha* after *anicca*.

1464 Reading *°gāha*^o with Ce Be Se for text's *°gahana*^o.

1465 That is, in the seen and so on.

1466 Reading *tato* with Ce Be Se for text's *yato*.

1467 Be *parinibbāna*; Ce Se text *nibbāna*.

1468 Perhaps the three mentioned at Nett 28; cp also Ud-a 366 below where they are spoken of as defilements.

1469 All texts disagree in one way or another here. I read *ciraparivāsiyaṭṭhena madirādi-āsvasadisatāya* for text's *ciraparivāsiakatthena surādimadirādi-āsvasadisatāya*, Ce *ciraparivāsiyaṭṭhena surādi-āsvasadisatāya*, Be *cirapārivāsiyaṭṭhena madirādi-āsvasadisatāya*, Se *ciraparivāsiyaṭṭhena madirādi-āsvasadisato*. A similar, though more detailed, explanation is also to be found at Ud-a 176 below.

1470 Reading *eva* with Ce Be Se for text's *evaṃ*.

1471 *Sīlāni*; or moralities.

1472 Attained by way of the four paths accompanied by *vipassanā*—SA iii 109f on S iv 350.

1473 Reading *khippābhiññatāya* with Ce Be Se for text's *khippābhiñño*.

1474 Reading *paccavekkhaṇāsu pavattāsu* with Ce Be for text's *paccavekkhanāya pavattāya*, Se *paccavekkhaṇaya pavattāya*; cp note at Ud-a 69 above.

1475 Reading *naṃ* with Ce Be Se; text omits.

1476 Such being the lifespan at the time—cp D ii 4.

1477 Reading *attanā* with Ce Be Se for text's *Dhp-a attano*.

1478 Reading *yathādānaṃ karontena* with Ce Be Se for text's *yathādānaṃ akarontena*; *Dhp-a* reads instead *aññaṃ anoloketvā*.

1479 According to *Dhp-a*, *vāma-ūrumhi*, on his left thigh, which Burlingame for some reason takes as "with her left shoulder" (BL ii 226).

1480 Reading *adhipatitvā* with Ce Be Se for text's *adhibādhettvā*.

1481 On which see Ud-a 289 below.

1482 Reading *uppādetvā* with Ce Be Se for text's *uppādetvā*

uppādetvā.

1483 Reading voropesi with Ce Be for text's voropesī ti, Se viyojesi, separated from.

1484 Reading āharāpetvā with Ce Be Se Dhp-a for text's āhārāpetvā; or have them bring out, etc. Burlingame translates "Bring a litter which stands at the door of a certain house" (BL ii 226) which suggests he adopted the vl of gehadvāre ṭhatam for all texts' gehadvāre ṭhatvā and which has the unfortunate consequence of implying they stole it.

1485 Reading ca with Ce Be Se; text omits.

1486 Reading carantena with Ce Be Se Dhp-a for text's caranto.

1487 Text Dhp-a insert kim; Ce Be Se omit.

1488 Though he died, of course, before he could be ordained. Does the qualification above, viz. that the Teacher failed to give him the going forth with the status of (one ordained by way of) "Come, monk!", nonetheless imply that he had been ordained in some other way? Cp Ud-a 94 below, which speaks of him as an elder.

1489 Reading Dārucīriyo with Ce Be Se Dhp-a; text omits.

1490 Reading piṇḍapātaṭṭikkanto ti with Ce Be Se; text omits.

1491 Reading paṇivatto with Ce Be Se for text's paṇivattato.

1492 By Dhammapāla himself at Ud-a 96 above.

1493 Cp Ud-a 168, 268 below for similar. Woodward's punctuation obscures the sense; we should read, with Be, caratha | tam so tumhehi, rather than caratha etaṃ. So tumhehi.

1494 Se reads carittha caratha ca for text's Ce Be sandiṭṭhaṃ caratha, which is likely to be part of a quasi-etymology for sabrahmacārī, viz. sandiṭṭhaṃ + brahmaṃ + caratha. Or alternatively, we might take sandiṭṭhaṃ as "prescribed", when we should read "that prescribed Dhamma consisting of practice of the higher morality and so on that you follow".

1495 Quasi-etymology—sabhmacārī < samānaṃ brahmaṃ acari.

1496 Gati uppattibhavabhūta; cp Vism 571. Be reads gati upapatti bhavabhūta, in which upapatti is presumably to be understood as a gloss on gati, viz. what destiny, arising, out of the five destinies, constitutes (the next) becoming for him.

1497 Reading nipphatti with Be for text's Ce Se nibbatti, coming

into existence.

1498 Kā niṭṭhā—literally, what was his conclusion.

1499 Reading pecca with Ce Be Se for text's pañca.

1500 Bhavuppatti—perhaps an allusion to M iii 147, where four such are mentioned, viz. amongst the Parittābhā, Appamāṇābhā, Saṅkiliṭṭhābhā and Parisuddhābhā devas. Se reads bhavasampatti, excellence in becoming, here.

1501 Reading thūpakaraṇāṇattiyā va with Ce Be Se for text's thūpakaraṇaṃ n' atthi yāva.

1502 Cp Khp-a 124; also MR&I 135 n 68, which claims the verb paṇḍati means "to pick one's way".

1503 Not listed by PED in this sense, but cp SED sv paṇḍā.

1504 So Ce Be Se Ud for text's saccavādī.

1505 Cp Ud-a 326 below. I invert the order in which this and the following lemma appear in the original, so as to conform with their order in translation; so too with the alternative explanation.

1506 Reading anudhamman ti with Ce Be Se for text's anurūpaṃ.

1507 Pagunaṃ; cp Vv-a 232.

1508 Dhammapāla first takes maṃ as first person singular accusative (me) and then, secondly, as a contraction of imaṃ (this).

1509 Reading mama with Ce Be Se; text omits.

1510 Therassa; it is not entirely clear why Dhammapāla calls Bāhiya an elder, nor indeed how he could be said, at A i 24, to be chief of those monks who were sāvakas, since, as this story makes abundantly clear, Bāhiya was not given ordination, since he was denied this on account of his lack of bowl and robe, and died before he could find same. One can only suppose the title (of elder, at least) to be honorific, probably based on the definition given at A ii 22f. Cp Ud-a 297, 431 below.

1511 Be Se read pacurajanehi, ordinary folk, for text's Ce puthujjanehi.

1512 Cp Ud 80, quoted Ud-a 151 below.

1513 Ce reads yassaṃ nibbāṇadhātuyaṃ, Be yasmiṃ nibbāne, for text's Se yasmiṃ nibbāṇadhātuyaṃ; although text Se are clearly wrong, there is no way of deciding between Ce and Be.

1514 Reading ca with Ce Be Se; text omits.

CHAPTER TWO: MUCALINDA

§1. Mucalinda

[100] In the first (sutta) of the Mucalinda Chapter¹: *at the root of the Mucalinda (mucalindamūle)*: it is the nīpa² tree that is, in this connection, spoken of as the “Mucalinda”, its also being spoken of as the “nicula”³—in its vicinity. Some, however, say that “mucala” was the name of that tree, its having been called “Mucalinda”⁴, moreover, on account of the fact that it was the eldest in that grove⁵. *A great, untimely storm-cloud (mahā akālamegho)*: a great storm-cloud that had arisen at a time when the rains had yet to arrive⁶; for it had arisen in the last of the hot months⁷ filling the entire cavity⁸ of the cakkavāla. *Seven days of rainy weather (sattāhavaddalikā)*: when it arose, there was for seven days an uninterrupted downpour⁹. *Cold wind, poor daylight (sītavātaduddinī)*: and that seven days of rainy weather is said to have been one of poor daylight¹⁰ on account of the fact that the days were spoiled by being completely lashed around on all sides by a cold wind mingled with drops of water. *Mucalinda, the nāga-king (Mucalindo nāma¹¹ nāgarājā)*: there was a nāga-realm beneath the lotus pond in the vicinity of that same Mucalinda tree; (and) there there had come into being a nāga-king of great majesty. *From his own realm (sakabhavanā)*: from his own nāga-realm. *Seven times encircled with his coils (sattakkhattuṃ bhogehi parikkhipitvā)*: at seven instances encompassed the Lord’s body with his own bodily coils. *Unfurling his great hood above his skull (upari muddhani mahantaṃ phaṇaṃ vihaṇṇa)*: spreading out his own great hood above the region of the Lord’s skull. *Phaṇaṃ karitvā* (activating his hood) is (also) a reading¹²; the meaning is the same. It is said that this occurred to that nāga-king: “Now¹³ the Lord is seated at the root of a tree in the vicinity of this realm

of mine, and this seven days of rainy weather is in progress—a house and home¹⁴ ought to be got¹⁵ for him”. Although being able to fashion a palace made of the seven jewels, he caused his own being¹⁶ to become great, thinking that in so doing, his bodily essence would not be taken and that he ought to perform (such) bodily service for the Ten-Powered One, [101] and then encircled the Teacher seven times with his coils, activating and holding up his hood over him. It is said in the Khandhaka Commentary¹⁷ that the interior of that encircling (of his coils) had the measure of an inner chamber in the warehouse at the Lohapāsāda¹⁸, but in the Majjhima Commentary¹⁹ that it had the measure of the Lohapāsāda’s basement²⁰. It is said that it had been the disposition of the nāga-king that the Teacher should dwell in whatever bodily posture²¹ he desired; but the Lord spent those seven days seated just as he was. And that place was like a gabled house with its window properly closed, its door properly fastened. *Let not cold the Lord (mā Bhagavantam sīlam)* and so on is a complete elucidation of his reason for creating the place in that manner²². For he remained creating it in that manner thinking “Let not cold afflict the Lord, let not heat; let not contact by gadfly²³ and so on afflict (him)”. Although there was there, during those seven days of rainy weather, no heat whatsoever, there nonetheless would have been heat²⁴ had the storm-cloud gone away from time to time; (therefore) it was fitting for him to think in that manner, viz. “Let not this²⁵ afflict (this one) either”. Some say, however²⁶, in this connection that the inclusion of heat mentions his reason for producing that extensive state in the encircling of his coils; for in the Khuddaka²⁷ (it is said) that the heat generated by the nāga’s body would have afflicted the Lord therein, whereas in producing that extensive state, he remained creating (that place)²⁸ in that manner, thinking “Let not heat afflict (him)”. *Was clear (viddham)*: had soared aloft²⁹, meaning had become far-distant³⁰ through its storm-cloud going away. *Its thundercloud having disappeared (vigata-valāhakaṃ)*: its storm-cloud having departed. *The deva (devaṃ)*: the sky. *Realising (viditvā)*: knowing³¹ that, now that the sky was one whose thundercloud had disappeared, there would be for the Lord no trouble stemming from cold and so on. *Unwound*

(*vinivethetvā*): removed. *His own appearance (sakavaṇṇam)*: his own nāga-form. *Retracted (paṭisaṃharitvā)*: caused to disappear. *The appearance of a brahmin youth (māṇavakavaṇṇam)*: the form of a youth³².

This matter (etam atthaṃ): knowing this matter in all its modes, viz. that for the one experiencing the bliss of separation there is simply bliss wherever (he might be). *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the majesty of the bliss of separation. Herein:

Separation is bliss (sukho viveko): substrate separation³³, reckoned as nibbāna, is bliss. *For the one who is satisfied (tuṭṭhassa)*: for the one who is satisfied by way of the contentedness associated with the knowledge associated with the four paths. *Whose Dhamma has been heard (sutadhammassa)*: whose Dhamma has been made manifest, whose Dhamma has been heard far and wide. *Who beholds: passato=passantassa* (alternative grammatical form) all this—that separation, or indeed whatever else there is to be beheld—[102] with the eye of knowledge attained through his own power in the form of energy³⁴. *Harmlessness (abyāpajjaṃ)*: angerlessness; in this way it is the stage previous to loving kindness that is indicated. *That control with respect to living beings (pāṇabhūtesu saṃyamo)*: and³⁵ that control with respect to beings (*sattesu*), meaning non-injury³⁶ is bliss; in this way it is the stage previous to compassion that is indicated. *Freedom from lust where this world is concerned is bliss (sukhā virāgaṭā loke)*: being without lust³⁷ where this world is concerned is also bliss. Of what sort? *That transcendence of sense-desires (kāmaṇaṃ samatikkamo)* means that that being without lust³⁸, that is spoken of as “That transcendence of sense-desires”, is also bliss; in this way it is the path of the non-return that is talked about. *The driving out of the ‘I am’ conceit (asmimānassa yo vinayo)*: by this means, moreover³⁹, it is arahantship that is talked about. For arahantship is spoken of as “the driving out, by way of tranquillization, of the ‘I am’ conceit”; and there is known no bliss beyond this, for which reason he said “This is indeed the highest bliss”. So did he bring that teaching to a climax by way of arahantship⁴⁰.

The exposition of the first sutta is concluded.

§2. The King

In the second: *amongst a good many* (*sambahulānaṃ*): after⁴¹ the method of the Vinaya, three folk are called “a good many”, (those) beyond this a “saṅgha”, whereas⁴² after the method of the Suttantas, three are simply three, (those) above this “a good many”. Therefore “a good many” is to be understood⁴³ in this case, too, after the method of the Suttantas. *In the Attendance Hall* (*upaṭṭhānasālāyaṃ*): in the Dhamma Hall pavilion; for this is spoken of as the “Attendance Hall”, since it is the place for the monks to pay attendance (*upaṭṭhāna*) upon the Tathāgata when he has come in order to teach Dhamma. Or, alternatively, it is both that⁴⁴ hall and that pavilion in which the monks determine the Vinaya, talk Dhamma, enter upon discussion, (and) normally attend (*upaṭṭhanti*) by way of congregating⁴⁵, that are both spoken of⁴⁶ by way of this same “Attendance Hall”. For therein, too, is there always a Buddha-seat permanently prepared. For this [103] is the practice of monks at such times as Buddhas continue to live. *Who had seated themselves together* (*sannisinnānaṃ*): who had come together (*sangamma*) by way of a sitting and then seated themselves (*nisinnānaṃ*). *Who had congregated* (*sannipatitānaṃ*): who had come from here and there and then congregated by way of congregating. Or alternatively, who had set the Buddha-seat before them and then, with the arising of regard as when face to face with the Teacher, had seated themselves together (*sannisinnānaṃ*) by way of carefully (*sakaccaṃ*) seating themselves (*nisīdana*); who had congregated (*sannipatitānaṃ*) by way of nicely (*suṭṭhu*) and properly⁴⁷ (*sammā*) convening (*nīpatana*) as a result of their resorting to (*ajjhāsayena*) one another on account of their sameness of disposition (*ajjhāsayattā*)⁴⁸. *This* (*ayaṃ*) specifies that which is now being spoken of. *Unrelated talk* (*antarākathā*): some talk⁴⁹ (*kathā*) unrelated (*antarā*), different, (*aññā*), to paying attention to the meditation subject, instruction and questioning and so on. Or, alternatively, it is “unrelated talk” (*antarākathā*) on account of the fact that it occurred midway between⁵⁰ (*antarā*) the Sugata’s exhortation that had been gained at midday and the hearing of Dhamma that was to be gained in the evening⁵¹; or else it is

simply “unrelated talk” (*antarākathā*) since it is some different (*aññā*) talk that occurs unrelated (*antarā*) to the conduct of a recluse⁵². *Had arisen (udapādi)*: had arisen (*uppannā*)⁵³. *Of these two kings (imesaṃ dvinnam rājūnam)* is the genitive case with respect to singling out⁵⁴. As to “Of greater wealth” and so on—one is “of great wealth” (*mahaddhano*) since great wealth (*mahantaṃ dhanam*), reckoned as the accumulation of the seven treasures after mining the earth, is this one’s; out of these two, this one, since he is one of great wealth to excess, is “of greater wealth” (*mahaddhanataro*). The word *vā* (or) has the sense of an alternative; the method is the same with respect to the rest of the words too. But with this distinction: one is “of great possessions” (*mahābhogo*) since great possessions (*mahanto bhogo*) are this one’s by way of an income that is permanent; (whereas) one is “of great stores” (*mahākoso*) since great stores (*mahanto koso*) consisting of revenue entering⁵⁵ by the day are this one’s. Others, however, say that “wealth” is that consisting of revenue entering by the day that forms the basis of property divided into its divisions of gems, valuables, vanities and shrubs⁵⁶ and so on, “stores” that same when deposited in treasuries and so on. These twenty-four, viz. the diamond, mahānīla-sapphire, indanīla-sapphire, emerald⁵⁷, beryl, padumarāga-ruby, topaz, quartz⁵⁸, phulaka⁵⁹, vimala⁶⁰, lohitaṅka-ruby, crystal, coral, jotirasa⁶¹, gomuttaka, gomedaka, sogandhika⁶², pearl, mother-of-pearl⁶³, añjanamūla⁶⁴, rājapaṭṭa⁶⁵, amatamsaka⁶⁶, piyaka, and brāhmaṇī⁶⁷, are what are known as “gems” (*maṇḥ*)⁶⁸. [104] The seven (red) metals and the kahāpaṇa are what are known as “valuables” (*sārā*)⁶⁹. Bed, clothing⁷⁰, cloak, red teeth, complexion and charm⁷¹ and so on⁷² are what are known as “vanities”⁷³. Sandal, aloe⁷⁴, saffron⁷⁵, tagara⁷⁶ and camphor and so on are what are known as “shrubs”⁷⁷. Herein, in making a start (*ādim katvā*) with that sort of cereal⁷⁸ that admits of division into (the seven sorts of) grains, such as rice and paddy and so on, and (the seven sorts of) pulses, such as mugga-beans⁷⁹ and māsa-beans⁸⁰ and so forth, all those substances that are of profit or use to beings are included⁸¹ by means of the former⁸² word *ādi* (and so on⁸³). One is “of great conquest” (*mahāvijito*) since a great

conquest (*mahantaṃ vijitaṃ*), a kingdom, is this one's. One is "of great conveyances" (*mahāvāhana*) since great conveyances (*mahanto vāhana*), such as elephants and horses and so on, are this one's. One is "of great strength" (*mahabbalo*) since not only great (*mahantaṃ*) strength (in the form) of an army (*senābalaṃ*) but also (great) strength (in the form) of stamina (*thāmabalaṃ*) are this one's. One is "of great potency" (*mahiddhiko*) since great potency (*mahatī iddhī*), accomplished⁸⁴ through meritorious deeds, reckoned as the coming into being of that which is desired, is this one's. One is "of great majesty" (*mahānubhāvo*) since great majesty (*mahā ānubhāvo*), either reckoned as effulgence, or reckoned as power with respect to endeavour, the mantras and overlordship⁸⁵, is this one's.

And in this connection, there is made manifest by the first⁸⁶ these kings' excellence of income, by the second their excellence of aids to felicity⁸⁷, by the third their excellence of prosperity, by the fourth their excellence of country, by the fifth their excellence of vehicle, by the sixth their excellence of self together with the excellence of retinue, by the seventh their excellence of meritorious deeds⁸⁸, by the eighth their excellence of overlordship. In this way, all the seven natural excellences that are capable of being desired by kings, viz. the attainment of a commander⁸⁹, the attainment of a confidential adviser, the attainment of an army, the attainment of a kingdom, the attainment of prosperity, the attainment of a friend, the attainment of a fortress⁹⁰, are to be understood as having been completely elucidated as is warranted. He is "king" (*rājā*) since he delights (*rañjayati*⁹¹) the assembly with the four bases of popularity⁹² of giving and so on. He is "the Māgadhan" (*Māgadho*) since he is lord of the Magadhans. He is "Seniya"⁹³ (*Seniyo*) on account of his being endowed⁹⁴ with a great army (*mahatiyā senāya*) or on account of his being of the Seniya gotra. Gold is spoken of as *bimbi*; he is therefore "Bimbisāra" (*Bimbisāro*) on account of his having a complexion of sterling gold (*sārabimbī*). Some say, however, that this is simply that king's name⁹⁵. He is "Pasenadi" (*Pasenadi*) since he conquers the army of another that is his enemy (*paccāmittaṃ*⁹⁶ *parasenaṃ jināti*). He is "the

Kosalan" (*Kosalo*) since he is sovereign of the kingdom of Kosala. *This (ayañ carahi)*: in this connection *carahi* (untranslated) is a mere particle. *Interrupted (vipṭakatā)*: not brought to culmination, meaning this unrelated talk amongst the monks was not concluded. [105] *At a particular occasion during the evening: sāyaṇhasamayam=sāyaṇhe ekam samayam* (resolution of compound). *Who had emerged from his seclusion (paṭisallānā vutṭhito)*: who had emerged, when the time limit was up, from fruition-attainment that is reckoned as seclusion on account of (its consisting in) the withdrawing of the mind from this and that object, such as visible forms and so on.

For⁹⁷ the Lord had, at a particular occasion during the morning, entered Sāvatti surrounded by the order of monks, had contrived that the monks gained their almsfood with ease and, with the business of the meal performed, had left Sāvatti together with the monks, entered the vihāra, stood facing his fragrant hut, had indicated (the monks' various) duties⁹⁸, (and then) given the exhortation of a Sugata, just as it occurred⁹⁹, to the remaining monks; and when these had left for¹⁰⁰ their day-time place(s) at the root of a tree and so on in the forest, he had entered his fragrant hut, passed the day-time in the bliss of fruition-attainment, emerged from that attainment when the time limit was up and, thinking "The four assemblies¹⁰¹ are seated¹⁰² filling the entire vihāra awaiting my approach; now is the time for me to approach the Dhamma Hall pavilion¹⁰³ for the sake of teaching Dhamma", had risen from his seat, come out from his entrancingly fragrant hut as might a maned lion from its den of shining gold, (and) with a gait delightful and displaying prowess without swaying the body¹⁰⁴ like a proud, chief elephant approaching his herd, had approached the Attendance Hall rendering the entire vihāra one mass of light¹⁰⁵ through the excellence of his physical body that blazed forth with the thirty-two marks of a Great Man¹⁰⁶ that are adorned with the eighty subsidiary ones, whose circumference was complete with the charm of its fathom-wide radiance, that was ornamented with a shining garland of rays, and that was endowed with the incomparable polish of a Buddha¹⁰⁷, that is of

unthinkable majesty, emanating¹⁰⁸ the six coloured rays of a Buddha¹⁰⁹ by way of those that are blue, yellow, red, white, crimson and shining bright¹¹⁰, for which reason “For the Lord...had then approached” was said. Upon seeing the monks seated in silence after having so approached, and indicated the duties, he thought “When I am not talking, these monks would, out of reverence for the Buddha, not talk for a kalpa, even”, and with the aim of originating talk said “For the sake of what were you, monks ?” and so on. Herein:

*For the sake of what were you*¹¹¹ : *kāya nu 'ttha=kataṃāya nu bhavatha* (alternative grammatical form). *Kāya nottha* is also the (canonical) Pali; the meaning is the same. They also read *kāya nvettha* (for the sake of what (talk, monks, were you congregated and seated together) here); the meaning of this¹¹² is *kataṃāya nu ettha* (resolution of compound in alternative grammatical form). This is the meaning in brief in the present case—he extended them an invitation¹¹³ of the Omniscient One in the following way, viz. “Monks, [106] for the sake of which talk namely are you¹¹⁴ seated together here ? And which talk of yours was not concluded on account of my arrival ? I will bring this to a conclusion¹¹⁵”. *This is not : na khv' etaṃ=na kho etaṃ* (resolution of compound); or this is alone the reading. They also read *na kho taṃ*; the classification of the words¹¹⁶ is the same, viz. *na kho etaṃ*. *Gentlemen (kulaputtānaṃ)*: gentlemen through birth and conduct¹¹⁷. *Through faith: saddhā=saddhāya* (alternative grammatical form); through faith in the fruition of deeds and faith in the Three Jewels. *From the home (agārasmā)*: from the house, meaning from the state of being stationed in the home. *Into homelessness (anagāriyaṃ)*: into the going forth. *Who have gone forth (pabbajitānaṃ)*¹¹⁸: who have embarked. *That (yaṃ)* points to the activity concerned¹¹⁹. This is how the words are to be construed herein: “Monks¹²⁰, it is not as those forced by kings¹²¹, as those forced by robbers, as those plagued by debt¹²², as those deprived of a means of livelihood¹²³, that you have gone forth. Rather, you have gone forth in my Teaching, having left the home through faith. That you should now talk temporal talk¹²⁴ of such a kind connected with kings—that talking by way

of talk of such a kind is not seeming for you, is simply not fitting". Having thus rejected (this) as unseeming for those gone forth when congregated, he next says "This pair has to be performed by you, monks, when congregated—either Dhamma-talk or the ariyan silence" prescribing the practice that is seeming¹²⁵ for them. Herein:

For you : *vo=tumhākaṃ* (alternative grammatical form); for this is the genitive case with respect to the agent after disregarding the word *karaṇīyaṃ* (in need of being performed), the meaning therefore being *tumhehi* (by you). *This pair has to be performed* (*dvayaṃ karaṇīyaṃ*): these two (things) have to be done (*kattabbā*). *Dhamma-talk* (*dhammī kathā*): talk that does not deviate from Dhamma associated with the four truths, meaning Dhamma-teaching that is a complete elucidation of pravṛtti and nivṛtti¹²⁶; for even that Dhamma-talk reckoned as the ten bases of talk¹²⁷ is just one portion thereof. *Ariyan* (*ariyo*): ariyan on account of the fact that it brings absolute well-being¹²⁸; or alternatively ariyan since it is pure, utmost. *Silence* (*tuṇhībhāvo*): non-talking in the form of samatha and vipassanā meditation¹²⁹. Some say, however, that the second jhāna is the ariyan silence, due to its state of opposition to speech-formation¹³⁰. Others say that the fourth jhāna is the ariyan [107] silence. This, however, is the meaning in this connection—"Monks, if, when you are staying physically separated¹³¹ in some empty place¹³² with the aim of fully developing separation of mind¹³³, you should at some time congregate, then either Dhamma-talk that is connected with the impermanence and so on of the khandhas and so forth is to be instigated¹³⁴ by you when so congregated in the manner stated, viz. 'He causes that (hitherto) not heard to be heard or thoroughly cleanses that (already) heard'¹³⁵ in order to be of service to one another, or else the attainment of jhāna is to be abided in (by you when so congregated) in order that you do not afflict¹³⁶ one another". Herein, by means of the former statement concerning that in need of being performed, he indicates the means of immersion into the Teaching for those not so immersed; by means of the latter, the means of exiting from saṃsāra for those so immersed; or else by means of the former he incites¹³⁷

proficiency with respect to the tradition¹³⁸, by means of the latter proficiency with respect to attainment. Or alternatively, by means of the former, he elucidates the first root-cause for the arising of right view, by means of the second¹³⁹, the second. For this has been said: “There are, monks, these two root-causes, these two conditions, for the arising¹⁴⁰ of right view—a roar from elsewhere¹⁴¹ and personally paying methodical attention¹⁴²” (M ii 294; A i 87). Or else, by means of the former, he explains the basic reason for mundane right view, by means of the latter the basic reason for supermundane right view¹⁴³—in this way and so forth is the construing of the meaning¹⁴⁴ to be understood.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming this matter in all its modes, viz. that the attainment of jhāna and so on is not only more real¹⁴⁵ but also more choice than that attainment of sense-desires extolled by those monks. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the majesty of the happiness associated with the ariyavihāras¹⁴⁶. Herein:

Whatever the happiness associated with sense-desires in this world (yañ ca kāmasukhaṃ loke): the word *loka* (world) is handed down with respect to the formations, as in “The world of the khandhas, the world of the bases, the world of the elements” (Pṭi i 122) and so on; with respect to that which is visible, as in:

“To the extent to which the moon and sun circle, lustre brilliantly in the quarters¹⁴⁷, to that extent is there this thousandfold world. Here is your power exercised” (M i 328)

and so forth; and with respect to beings, as in “And the Lord saw, whilst surveying the world with his Buddha-eye” (Vin i 6; S i 138¹⁴⁸) and so on. But [108] in this case it is to be understood with respect to the world of beings and with respect to the visible world¹⁴⁹. Therefore, whatever happiness that is concomitant with sense-desires on account of its arising by way of sense-desires that are (mental) defilements dependent upon sense-desires that are object-based in this world, from the Avīci (Hell)

upto, but not including, the Brahmalo¹⁵⁰. And whatever this heavenliness, (this) happiness (*yañ c' idam diviyaṃ sukham*): and whatever this heavenly becoming on the part of Brahmās that is to be obtained by way of a heavenly abiding¹⁵¹, and (this) happiness on the part of humans consisting of excellence of physical form. Of that happiness associated with the destruction of craving (*tanhakkhayasukhassa*): that happiness¹⁵² associated with fruition-attainment that occurs after making nibbāna, owing to which craving is destroyed, one's object and (that occurs) by way of the tranquillization of craving is known as "happiness associated with the destruction of craving"—of that happiness associated with the destruction of craving. These (ete) is a designation with a distortion of gender¹⁵³, meaning *etāni sukhāni* (these happinesses). Some¹⁵⁴ read *etaṃ* (this), including both (together) on account of the similarity of the (two) happinesses; for them the reading has to become *kalam n' āgghati*¹⁵⁵ (is not worth a (sixteenth) fraction). A sixteenth (*soḷasim*) is that which complements¹⁵⁶ sixteen; for this is, in this connection, the meaning in brief—(i) that happiness associated with sense-desires arising in the elevenfold¹⁵⁷ world of sense-desires, viz. (a) starting with the happiness of the cakkavatti, that which is human happiness in the whole of the human world, (b) that happiness which is experienced by nāgas and so on in the world of nāgas and supaññas and so forth, (and) (c) the sixfold happiness associated with sense-desires¹⁵⁸ in the (six) deva¹⁵⁸lokas commencing with that of the Four Great Kings; and (ii) that happiness associated with mundane jhāna that has acquired the name "heavenly" on account of its arising within those devas belonging to the world of form and those belonging to the formless world, and within those jhānas associated with the world of form and those associated with the formless world, (which jhānas) constitute heavenly abidings¹⁵⁹—even both of these (happinesses) in their entirety are not worth one fraction, reckoned as the single portion that is obtained when, after that happiness associated with fruition-attainment, reckoned as the happiness associated with the destruction of craving, has been rendered into sixteen portions, and one portion therefrom has

been (further) subdivided¹⁶⁰ into sixteen parts. And this exposition of the meaning is given on account of the similarity of the (various) fruition-attainments. On account of the fact that the destruction of craving is handed down without qualification in the (canonical) Pali, even a fraction of the happiness associated with the first fruition-attainment is not worth that (happiness) which is mundane. For instance, there is said:

“Better¹⁶¹ than sole rule over the earth, or than going to heaven, or than sovereignty over all the worlds, is the sotāpatti-fruit” (Dhp 178);

(just as) there is also said in the Sotāpattisaṃyutta:

“Although, monks, a king who is a cakkavatti may exercise a rule consisting of authority and sovereignty over the four continents, and then arise following the breaking up of the body after dying in a happy heavenly world, in the companionship of the devas of the Thirty-three, (and although) he may gratify himself in the Nandana Grove there¹⁶², surrounded by an order of nymphs, fully given over to, and provided with¹⁶³, the five¹⁶⁴ heavenly strands of sense-desires, he is nonetheless not endowed¹⁶⁵ with four things—whilst he is, moreover, not completely freed from hell, [109] not completely freed from the animal-womb, not completely freed from the peta-plane, not completely freed from the states of loss, a bad destiny, the downfall.

Although, monks, the ariyasāvaka may keep himself going on scraps as almsfood and wear¹⁶⁶ rags, he is endowed with four things—whilst he is, moreover, completely freed from hell, completely freed from the animal womb, completely freed from the peta-plane, completely freed from the states of loss, a bad destiny, the downfall.

With what four ?

In this case, monks, the ariyasāvaka is endowed with certain clarity where the Buddha is concerned, viz. ‘Hence, too, he is the Lord, the Arahant¹⁶⁷... the Buddha... the Lord’; with certain

clarity where the Dhamma is concerned, viz. ‘...by those who are intelligent’; with certain clarity where the Saṅgha is concerned¹⁶⁸, viz. ‘...meritfield for the world’. He is one endowed with those precepts that are pleasing to the ariyans, that are unbroken¹⁶⁹...conducive to concentration.

He is one endowed with these four things.

There is, monks, that which is acquisition of the four continents, and there is that which is acquisition of these four things; acquisition of the four continents is not worth the sixteenth fraction of acquisition of these four things” (Sv 342f).

So did the Lord separate out, under all circumstances, mundane happiness¹⁷⁰ that has that which surpasses it¹⁷¹, that has that which exceeds it, from that which exceeds it, viz. that same supermundane happiness that is unsurpassed.

The exposition of the second sutta is concluded.

§3. With a Stick

In the third: youths (*kumārakā*): boys. *Between Sāvattī and Jeta’s Grove (antarā ca Sāvattīm antarā ca Jetavanam)*: the word *antarā*¹⁷² has been handed down with respect to a reason (for something), as in “Who apart from the Tathāgata could know of what’s involved here¹⁷³ (*tadantaram*)?”¹⁷⁴ (A iii 350; Av 140), “The folk, having come together, are discussing you and me—what’s involved here (*kim antaram*)?” (S i 201) and so on; with respect to a moment(ary event), as in “A certain woman who was washing a dish saw me, Lord, during the lightning’s interval (*viññantarikāya*)” (M i 448) and so forth; with respect to the heart¹⁷⁵, as in “He for whom angers exist not within (*antarato*)” (Vin ii 184; Ud 20) and so on; [110] with respect to the middle, as in “He came to a halt midway (*antarāvossānam*)” (It 85¹⁷⁶) and so forth; (and) with respect to a gap, as in “And yet this Tapodā¹⁷⁷, monks¹⁷⁸, comes through the interval between (*antarikāya*) the two great hells¹⁷⁹” (Vin iii 108). This same is, in the present case also, to be understood with respect to a gap. Therefore, the meaning is to be understood, in this connection, in the following manner, viz. in the gap between Sāvattī and

Jeta's Grove. And, on account of its link with the word *antarā*¹⁸⁰, this is, in this connection, the accusative case, viz. between Sāvātthi (*Sāvātthim*, accusative) and Jeta's Grove (*Jetavanam*, accusative). In such cases, the grammarians employ¹⁸¹ one single¹⁸² word *antarā*, viz. *antarā gāmaṇ ca nadiṇ ca gacchati* (he goes between the village and the river), which has to be construed with the second word too; but, in the present case, it is uttered after it has been (so) construed. *Were beating a snake with a stick* (*ahim daḍḍena hananti*): were pounding a black serpent with rods after pursuing it as it had been going along, consumed with hunger¹⁸³, in search of pasture after coming out of its hole.

And on that occasion, the Lord, as he was going to Sāvātthi in search of alms, saw on his way those boys beating that snake with a stick, asked "Why are you youths beating this snake with a stick?" and, when "Through fear it may bite¹⁸⁴, Lord" was said, caused Dhamma-shock to arise (in them), saying "These striking this one in the belief that they will create happiness for themselves, will pursue dukkha at whatever place they have (next) come into being¹⁸⁵. Oh! the skilful deceit of ignorance!"; and, as a result of that same Dhamma-shock, gave rise to this Udāna, for which reason "Then the Lord" and so on was said. Herein:

Fathoming this matter (etam attham viditvā): some comment in the following manner, viz. knowing this matter, (that is to say,) that these boys, in producing dukkha for another for the sake of their own happiness, will themselves not attain happiness hereafter¹⁸⁶; they say that the quest for happiness on the part of others of poor conduct conduces, in the future, to dukkha, (whereas such quest) on the part of those of good conduct conduces exclusively to happiness, (and) that therefore the Teacher gave rise to this Udāna, too, solely by way of euphoria, viz. that those free of injury to others, being those perpetually partaking of happiness, are truly those complying with his exhortation. Others, however, proclaim that it was in fathoming, as to its peril, in all its modes that antagonising of another instigated by those youths in that manner [111] that he gave rise to this¹⁸⁷ Udāna explaining, respectively, the perils and advantages where injury to others and pity for others are concerned. Herein¹⁸⁸:

Desiring happiness (sukhakāmāni): greedy for happiness through wishing quite exclusively for their own happiness. *Creatures (bhūtāni)*: living beings. *Who injures with a stick (yo daṇḍena vihiṃsati)*: "with a stick" is, in this connection, as far as the teaching (itself) goes, (but) means either with a stick or with a clod of earth, a sword or blows of the hand and so on. Or alternatively *with a stick (daṇḍena)*: with punishment (*daṇḍanena*¹⁸⁹). This is what is said: *he*, that person, *who injures*, antagonises, causes to reach dukkha, *with any stick* whatsoever out of these sticks, viz. with a speech-stick by way of knocking by way of birth and so on¹⁹⁰, or with a body-stick by way of pounding, beating or severing and so on with hand, hammer or sword and so forth, or with a wealth-stick by way of imposing (a fine of)¹⁹¹ a hundred or a thousand, all *creatures*¹⁹² *desiring happiness seeking his own happiness, after passing on, does not gain happiness*, seeking, searching for, desiring, his own happiness, after passing on¹⁹³, in the next world, does not gain the threefold happiness, viz. human happiness, heavenly happiness or the happiness that is nibbāna, meaning on the contrary that he attains only dukkha on account of that stick.

After passing on, does gain happiness (pecca so labhate sukham): that person who, being possessed of forbearance, loving kindness and consideration, being steadfast in the abstinences through custom¹⁹⁴ and so on after reflecting that "Just as I am one desiring happiness, one repulsed by dukkha, so too are all", does not harm, does not afflict, any creature whatsoever with any stick in the manner stated, in the next world does gain human happiness as a human, heavenly happiness as a deva, (whilst if) transcending both, that happiness that is nibbāna. And in this connection, *labhate* (does gain) is said with the aim of indicating that that happiness is as if it were a thing of the present, on account of its having become inevitable¹⁹⁵ for the person of such a kind. This same method applies in the case of the former verse too.

The exposition of the third sutta is concluded.

§4. Respect

[112] In the fourth: *and on that occasion, the Lord was respected (tena kho pana samayena Bhagavā sakkato hoti)*: the Lord was respected by way of a respect and so on that constituted the fruition of eminence in the ingredients of merit fulfilled over four incalculable (kalpas) and a hundred thousand kalpas besides, (such respect) increasing ever higher as though it had been born in earnest in the belief that there would thereafter be no opportunity for it. For¹⁹⁶, as with a great flood after a twin storm-cloud has arisen, all the perfections had, as though compacted since they would be giving ripening within a single existence, brought into being in all quarters a great flood of gain and respect for the Lord, whereby¹⁹⁷ kṣatriyas and brahmins and so on would come with food and drink, clothes, vehicles¹⁹⁸, garlands, scents and ointments and so forth in their hands and seek out the Lord, saying: "Where is the Buddha ? Where is the Lord ? Where is the Deva of Devas ? Where is the Bull Amongst Men ? Where is the Lion of Men ?" Upon not gaining any opportunity after having brought cartloads of requisites by the hundred, they would stand, cart-pole to cart-pole, in an area measuring on all sides a gāvuta¹⁹⁹, as well as pursue (him), as had the Andhakavinda²⁰⁰ brahmins and so forth. All this is to be understood after the manner handed down in the Khandhaka (Vin i 220) and in this and that sutta. And as for the Lord, so for the order of monks²⁰¹. For this is said: "To such extent, Cunda, as saṅghas or groups are arisen in the world, I, Cunda, do not perceive any other single saṅgha, even, that has reached such a chief (place) where gains are concerned, such a chief (place) where fame is concerned, as has, Cunda, the order of monks" (D iii 126). This same gain and respect that had arisen for the Lord and the order of monks became immeasurable, being like the flood of water (resulting) from two great rivers that have come together as one, for which reason "And on that occasion, the Lord was respected...requisites (as a support during sickness); whilst the order of monks, too, was respected...requisites (as a support during sickness)" was said.

Those belonging to other sects, on the other hand, were not respected, not revered, on account of the fact that they had not

previously performed meritorious deeds and on account of the fact that they had (previously) been of wrong practice; whilst with the arising of the Buddha²⁰², they had especially become, like fireflies²⁰³ that have lost their splendour upon the rising of the sun, [113] those lacking in radiance, those lacking in effulgence, those for whom gain and respect had been destroyed. Being unable to endure gain and respect of such a kind for the Lord and the Saṅgha, these, carried away by envy²⁰⁴, would roam about insulting and abusing the monks in this place and that, ejaculating demonstrations of indignation²⁰⁵, thinking “We will put them to flight simply²⁰⁶ by berating²⁰⁷ them with harsh words such as these”, for which reason “Whereas wanderers belonging to other sects were not respected...requisites (as a support during sickness). And when those wanderers belonging to other sects, unable to endure that respect for the Lord and the order of monks, saw the monks in the village or in the forest, they insulted them with discourteous, harsh speech, they abused, vexed and harrassed them” was said. Herein:

Discourteous (asabbhāhi): not suitable for courtly (circles), not suited to be spoken in court amidst a collection of virtuous folk, meaning lewd. *Harsh (pharusāhi)*: coarse, mortally wounding²⁰⁸. *Insulted (akkosanti)*: mocked with the (ten) bases of insult such as that of birth and so on²⁰⁹. *Abused (paribhāsanti)*: threatened causing fear to arise by way of quarrelling. *Vexed (rosenti)*: just as there is vexation for another, so did they cause vexation to arise by way of an (unwarranted) accusation. *Harrassed (vihesenti)*: antagonised, caused discomfort²¹⁰ in divers modes.

But how did they²¹¹ instigate insults and so on with respect to the Lord and the order of monks who are those inspiring devotion in all about them²¹² ? With their minds impaired on account of gains and respect (for them) having been abandoned following the arising of the Lord, as if stumbling²¹³ after digging up the earth²¹⁴, and as if giving rise²¹⁵ to a scar on an unscarred beryl-gem, they drew this to the attention of the female wanderer named Sundarikā²¹⁶ and, having aroused dispraise for the Lord and the monks²¹⁷ through her, instigated insults and so forth. But this same story²¹⁸ concerning Sundarikā²¹⁹ will be handed

down²²⁰ later in the Sundarikāsutta in this same canonical text²²¹; therefore, it is there alone that we will comment upon that²²² which ought to be said here.

The monks approached the Lord's presence and informed him of that incident, for which reason "Then a good many monks approached the Lord... '...and harrass them' " was said. This simply has the meaning stated.

[114] *Fathoming this matter (etaṃ atthaṃ veditvā)*: fathoming in all its modes this erroneous practice²²³ on the part of those belonging to other sects who had been carried away by envy. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the majesty of the constant state²²⁴ with respect to the impropriety performed by them and to the service performed by others of devoted heart. Herein:

When contacted by happiness and dukkha in village or forest (gāme araṇṇe sukhadukkhapuṭṭho): the one experiencing happiness and dukkha when contacted by happiness and dukkha anywhere, be it in village or forest, or alternatively when provided with the conditions for these. *You should put it down neither to self nor another (n' ev' attato no parato dahetha)*: you should attribute that happiness and dukkha neither to self nor another thinking "It is I that is happy, it is I that suffers dukkha, mine is this happiness, mine is this dukkha, it is by another that this happiness and dukkha have been caused to arise within me"²²⁵. Why? For there is in this khandha-pentad here nothing fit to be beheld as "I" or "mine" or "another" or "another's"—rather there is only the formations alone which, having arisen in accordance with conditions, break up at this moment and that. And in this connection the inclusion of "happiness and dukkha" is as far as the teaching (itself) goes, although the meaning is to be understood by way of all worldly dhammas²²⁶. Hence did the Lord explain²²⁷ emptiness to be four-sided, viz. "I am not anywhere, nor in anyone's holdings²²⁸, nor is there anywhere (another), nor at any place in my holdings²²⁹"²³⁰. He next indicates the reason for not putting this down to either self or another—*contacts contact dependent upon the substrate (phusanti phassā upadhiṃ paṭicca)*: these that are known as contacts, that

are to be sensed as happiness and sensed as dukkha, contact their own respective sphere dependent upon the substrate, reckoned as the khandha-pentad, when such exists; at such time²³¹ alone do these occur. For since that sensation that is neither dukkha nor happiness²³² finds inclusion within that same happiness, on account of the fact that its own nature is peaceful, this exposition of the meaning is performed solely in terms of a twofold impingement²³³. Moreover, it was in order to indicate the manner in which these contacts fail to contact that "Due to what might contacts contact²³⁴ one lacking that substrate²³⁵" was said. For, given the complete non-existence of a khandha-substrate²³⁶, due to what reason might these contacts (make) contact? There is no such reason²³⁷. He brought the verse to a conclusion by way of that element of nibbāna that is without remnant of substrate²³⁸ implying that "So if you do not desire happiness and dukkha arising by way of insults and so on, [115] you should forge a link solely with that state in which the substrate is completely lacking²³⁹". So²⁴⁰ were the cycle (of saṃsāra) and the absence of that cycle²⁴¹ talked of by means of this Udāna.

The exposition of the fourth sutta is concluded.

§5. With the Layfollower

In the fifth: *an Icchānaṅgalakan (Icchānaṅgalako)*: there was some brahmin village amongst the Kosalans by the name of "Icchānaṅgala"; he was an Icchānaṅgalakan²⁴² on account of the fact that he dwelt therein or else since he had been born or had his being there. *A layfollower (upāsako)*: a layfollower on account of the fact of his having declared layfollower-status in the Lord's presence by way of the three refuge-goings, being one undertaking the five items of the training²⁴³, one cherishing the Buddha as his own, one cherishing the Dhamma as his own, one cherishing the Saṅgha as his own. *On some business or other: kenacid eva karaṇīyena=kenacid eva kattaḍḍena*²⁴⁴ (alternative grammatical form) such as effecting payment of a debt and so on (by debtors)²⁴⁵. *Having carried out (āretvā)*: having brought to a conclusion. It is said that this layfollower had previously

approached the Lord repeatedly and sat round paying homage to him (but) that for some time he had not managed to see the Teacher on account of the abundant nature of his business, for which reason the Lord said “It is long since you, layfollower, took this course, this that (you have taken) for the purpose of coming here”. Herein:

It is long : *cirassaṃ=cirena* (alternative grammatical form). *Course* (*pariyāyaṃ*): opportunity²⁴⁶. *This that* (*yadidaṃ*) is a particle, meaning *yo ayaṃ* (alternative grammatical form). This is what is said: “This opportunity that²⁴⁷ you have taken today for the purpose of coming here, into my presence, this same have you taken after long creating a delay”. *I have long since* : *cirapaṭikāhaṃ=cirapaṭiko ahaṃ* (resolution of compound), I have for a long time now, “desired to approach” being the connection. *With one or another* (*kehici kehici*): with some or another²⁴⁸. Or alternatively *with some* (*kehici*²⁴⁹): with this or that. He indicates absence of regard²⁵⁰ therefor. For²⁵¹ there can be, for the one utterly devoted to the Teacher, no regard for anything else like that for seeing the Teacher and hearing Dhamma. [116] *Duty or task* (*kiccakaraṇīyehi*): in this connection²⁵², *kiccaṃ* (duty) is that which inevitably has to be performed (*katabbaṃ*), the other a task (*karaṇīyaṃ*); or the first is a duty (*kiccaṃ*) that has to be performed (*katabbaṃ*), the latter a task (*karaṇīyaṃ*) that has to be performed (*katabbaṃ*); or else a duty (*kiccaṃ*) is something minor, a task (*karaṇīyaṃ*) something great. *Have been busy* (*byāvaṭṭa*): have been industrious. *So I* (*ev’āhaṃ*): so (*evaṃ*), in this way, I have not been able to approach, the implication being that it was not due to lack of reverence and so on²⁵³.

Fathoming this matter (*etam atthaṃ viditvā*): fathoming this matter in all its modes, viz. that when a Buddha has arisen and the human state gained, (both) gained with difficulty, there is for beings, on account of their pursuit of duties due to the fact that they possess holdings²⁵⁴, an obstacle to that which is skilled, (though) not for the one without holdings. *This Udāna* (*imaṃ udānaṃ*): gave rise to this Udāna completely elucidating²⁵⁵ that same matter. Herein:

Happiness, truly, that one’s (*for whom*) *there is nothing* (*sukhaṃ vata tassa na hoti kiñci*): happiness, truly, that²⁵⁶ person’s—

meaning 'Oh, what pure happiness'—for which person there is²⁵⁷, there exists, there is found, nothing, no single item, even, amongst those of materials forms (*rūpa*) and so on, by way of being appropriated (*pariggahita*) through craving as "This is mine". *Na 'hosi* (was no(thing)) is also a reading; its meaning is to be understood by way of times past²⁵⁸. Some, however, comment by saying that the meaning of the phrase *na hoti kiñci* (there is nothing) is *rāgādikiñcanaṃ yassa na hoti* (for whom there is no holding (*kiñcana*) in the form of lust and so on²⁵⁹); this is not correct, on account of the fact that the teaching has been handed down by way of things that constitute property (*pariggaha*). It would only be fitting to speak of the holdings of lust and so on were there inclusion also of something capable of being appropriated (*pariggahetabbassa*²⁶⁰)—unless²⁶¹ the meaning is that of for which person there is, simply on account of the absence of holdings such as lust and so forth, nothing, not even the slightest holding which has become an impediment, that fact of there being for that one no holding being, on account of its being the condition of happiness, truly happiness, oh what happiness. And lest (it be asked) for whom there is nothing²⁶², he said, *for the one who has got Dhamma weighed up, for the one who has heard much* (*saṅkhātadhammassa*²⁶³ *bahussutassa*²⁶⁴): whoever has got Dhamma weighed up, has done what was to be done, through accomplishment of the sixteen functions with the four paths²⁶⁵ as his weights (*saṅkhāhi*), is, on account of the fact that he is, as a result of same, one who has heard much by way of penetration²⁶⁶, one who has heard much—for that one. Hence the Lord, having indicated the advantage where the state of not having holdings is concerned, said "Behold the one having holdings" and so on in order to indicate the peril where the state of having holdings is concerned. This is its meaning—the Teacher, subjected to Dhamma-shock, spoke his own mind saying "The one having holdings on account of the existence of holdings in the form of lust and so on and of holdings in the form of material goods²⁶⁷—behold that one, as a result of that same fact of having holdings, coming to grief, meeting with distress²⁶⁸, by way of duties and tasks that have as their root-cause

the seeking out and protection of sense-desires both gained and ungained²⁶⁹ and by way of grasping (same) by way of "I, mine". [117] *Folk are of a type to be attached to folk (jano janasmim paṭibandharūpo*²⁷⁰): being himself other folk where other folk are concerned, he comes to grief, meets with distress, as one whose own nature is that of being subjected²⁷¹ by way of craving (to such other folk) thinking "I am this one's, mine this one". *Paṭibaddhacitto*²⁷² (are such as to have their heart subjected (to folk)) is also a reading; and this meaning is to be elucidated by way of such sutta-passages as:

" 'Sons are mine, wealth is mine'—hence does the fool come to grief; since one is not one's own²⁷³, whence sons, whence wealth ?" (Dhp 62)

and so on.

The exposition of the fifth sutta is concluded.

§6. Pregnant

In the sixth: *of a certain wanderer (aññatarassa paribbājakassa)*: of some wanderer who had been a man of property²⁷⁴. *Who was still a child (daharā)*: who was of tender age. *A young female brahmin (māṇavikā)* is the customary appellation for the daughter of a brahmin. *Lady (pajāpatī)*: wife (*bhāriyā*). *Pregnant (gabbhinī)*: with child. *About to deliver (upavijāññā)*: one for whom the time of delivery was imminent, viz. on that same day (or) that following²⁷⁵, *hoti* (was) being the connection²⁷⁶. It is said that he, of brahmin birth, together with his wife, was stationed in the vanaprastha-āśrama²⁷⁷. For this reason (others) would treat him, together with his lady²⁷⁸, to the customary appellation for wanderers²⁷⁹; whereas his wife would address him as "brahmin" on account of the fact of his being of brahmin birth. *Oil (telam)*: sesame oil; and, in this connection, she gives her order that he fetch, under the heading of oil²⁸⁰, all that which is needed for the sake of counteracting labour-pains²⁸¹ in her delivery, such as butter and salt and so on²⁸². *Since it will be (of service) during my delivery (yaṃ me vijātāya bhavissati)*: since oil and so on²⁸³ will be

of service to the foetus as it is emerging outside during my delivery; *paribbājikāya* (to the female wanderer) is also a reading. *From where (kuto)*: from what place, the implication being that there was for him no place, be it his relatives' family²⁸⁴ or his friends' family, from which he might have fetched oil and so on²⁸⁵. [118] *Do (I) fetch oil (telaṃ āharāmi)* is said assuming (such activity) to be current, on account of the closeness (of that activity) to that which is current²⁸⁶, meaning *telaṃ āharissāmi* (shall (I) fetch oil). *To recluse and brahmin of butter and oil (samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā)*: the word *vā* has the sense of a conjunction, as it does in "From fire, (and) (*vā*) from water and (*vā*) from the breaking of alliances²⁸⁷" (Vin i 229 = D ii 88 = Ud 88²⁸⁸) and so on. *Of butter and oil (sappissa vā telassa vā)* is the genitive case in (the sense of) the nominative²⁸⁹, meaning there was given out, such as was needed, butter and oil to drink (*pātum*²⁹⁰=*pivītum*, alternative grammatical form). Others, however, say that *sappissa vā telassa vā*²⁹¹ (of that butter and oil) is the genitive case with respect to connection of constituent parts²⁹², for it is a constituent part of the butter-oil-collective that is in this case spoken of by means of the word *yāvadattham* (such as was needed). *Not to carry off (no nāharitum)*: it was not given out (to recluse and brahmin) to conduct outside in a dish or in the hand. *Fetch it up (uggiritvā*²⁹³): vomit, *yannūna dadeyyam*²⁹⁴ (what now if I were to...and then give it) being the connection. It is said that it so occurred to him that: "I will go to the king's storehouse, drink oil till it comes up to my throat²⁹⁵, immediately come²⁹⁶ home, vomit into some dish such as has been drunk²⁹⁷, put it on the stove and boil it—that which is a mixture of bile and phlegm will be consumed by the fire—and then take the oil and present it to this female wanderer for her labour". *To force it up (uddhan kātām)*: to drive it up by way of vomiting. *Or, moreover, down (na pana adho*²⁹⁸): was not, moreover, able to drive it below by way of being purged²⁹⁹. For he, having drunk (that oil) in the belief that the surplus that had been drunk would come out from his mouth wholly of its own accord, not knowing or gaining, when it did not come out, any means of (inducing) vomiting or purging³⁰⁰ (same), moved forwards

and about, entirely contacted by painful sensations, on account of the non-emptied state³⁰¹ of the receptacle. *Painful* (*dukkhāhi*): bringing pain³⁰². *Sharp* (*tibbāhi*): thick, acute³⁰³. *Grating* (*kharāhi*): harsh. *Stabbing* (*kaṭukāhi*): severe due to their being undesirable in the extreme. *Rolled forwards* (*āvattati*): rolled forwards, dragging³⁰⁴ his body this way and that rather than lying down³⁰⁵ in one and the same place. *Rolled about* (*parivattati*³⁰⁶): though lying down in a single spot, he rolled³⁰⁷, casting his limbs, both great and small, all about him. Or, alternatively, he rolled forwards, rolling towards (one), rolled about³⁰⁸, rolling³⁰⁹ in all directions³¹⁰.

Fathoming this matter (*etam atthaṃ veditvā*): knowing this matter in all its modes, viz. that this arising of dukkha had as its root-cause inconsiderate consumption on the part of one having holdings, [119] whereas this does not exist at all on the part of one not having holdings, gave rise to this Udāna making that matter manifest. Herein:

Happy truly (*sukhino vata*): happy truly are the sappurisas³¹¹. But who are these? *Who are those not having holdings* (*ye akiñcanā*): who are those not having holdings on account of the absence of any holding in the form of lust and so on and any holding in the form of property; since, moreover, this holding does not exist for them, he said: *for the Veda-gone are folk not having holdings* (*vedaguno hi janā akiñcanā*): (for) those who are Veda-gone³¹² (*vedaguno*), in that it is to the Veda (*vedam*) reckoned as the knowledge associated with the ariyan paths that they are gone (*gatā*), that they have attained³¹³—or alternatively in that it is by means of that Veda (*vedena*) that they are gone to (*gatā*), have attained, nibbāna—are those ariyan folk, those persons in whom the āsavas have been destroyed, who are said to be those not having holdings, on account of the fact of the holdings in the form of lust and so on having been extirpated without remainder by means of the topmost path. For when holdings in the form of lust and so on do not exist, whence the generation of that holding in the form of property? After having so³¹⁴ applauded the arahants³¹⁵ with the former part of the verse, he then says “Behold the one having holdings” reproaching the

blind puthujjanas³¹⁶ with the latter part. This has the same meaning as that stated in the preceding sutta. So were the cycle (of saṃsāra) and the absence of that cycle talked of by means of this verse too³¹⁷.

The exposition of the sixth sutta is concluded.

§7. Only Son

In the seventh: *the only son* : *ekaputtako=eko putto* (resolution of compound in alternative grammatical form); and he was “the only son³¹⁸” in the sense that he was one to be pampered³¹⁹, “dear” (*piyo*) in the sense that he was one to be held dear, “charming” (*manāpo*)³²⁰ in the sense of being one enhancing the mind; or alternatively, he was “dear” (*piyo*) in the sense of being one fair to behold due to the attainment of bodily splendour³²¹, “charming” (*manāpo*) on account of being one of a lovely nature due to the successful attainment of virtuous conduct³²². Since it urges onwards (*kaleti*³²³), since it causes beings to waste away (*khepeti*), it is “time” (*kālo*), dying. One who has finished (*kato*), reached, this³²⁴, is “one who has finished one’s time” (*kālaṅkato*); or alternatively, it is since it is by time (*kālena*), by Death, that one is finished off (*kato*), made to perish, rendered invisible, that one is “one who has been finished off by time” (*kālaṅkato*), meaning dead. A good many layfollowers (*sambahulā upāsakā*): many layfollowers who were residents of Sāvatti, being still dressed just as they had been³²⁵ when they returned after they had gone along, out of a joint state of grief³²⁶, behind the layfollower with the dead son as far as the cemetery, (and) had there be performed what needed to be done for the dead body, descended into the water, bathed their heads³²⁷, pounded³²⁸ their clothes (and) without even drying them, [120] dressed as to lower-garment in one, made one into an upper-garment, set that³²⁹ layfollower before them and then approached the Lord thinking “We will hear grief-dispelling Dhamma in the Teacher’s presence”, for which reason “With their hair wet” and so on was said. Herein:

With their clothes wet (allavattā): with their clothes moist with water. *By day, in the daytime* : *divādivassa=divasassa pi divā*³³⁰ (resolution of compound in alternative grammatical form),

meaning at the time of midday. Since Tathāgatas, though knowing, ask, though knowing, do not ask, ask after having fathomed it to be the time³³¹, do not ask after having fathomed it to be the time, therefore it was as one already quite knowing³³² that the Lord, said "Now why are you layfollowers" and so on, asking with the aim of starting up a conversation. This is its meaning: "You, layfollowers, when coming into my presence on other days, come during the evening with clean, dried clothes. But today you are come to this place whilst it is still the time of midday, with your clothes wet, with your hair wet. What is the reason for this ?" *It is as a result of this that we (tena mayam)*: it is as a result of this torment of mind born of separation from a son that we, being such on account of the fact that of our having been overcome with intense grief, are approaching this place.

Fathoming this matter (etam attham veditvā): knowing this matter in all its modes, viz. that sorrow, dukkha and dejection and so on have their generation in objects held dear (and) that, when there exists no (such) object held dear, these (themselves) do not exist at all, gave rise to this Udāna making that matter manifest. Herein:

Fixated upon the sweet taste of forms dear (piyarūpāsātagadhitāse³³³): fixated upon³³⁴, (being those) such as to have their hearts subjected to, by way of the sweet taste of the sensation of happiness, the khandhas of form and so on whose own nature is that of being dear; for *gadhitāse* (fixated) has the same meaning as *gadhitā*³³⁵, or else *se* is a mere particle. It is the eye and so on and a wife and children and so forth that are known as "forms dear"³³⁶. For this³³⁷ is said:

"And what in this world is a form dear, a form agreeable ? Eye in this world...craving for mental phenomena³³⁸ in this world is a form dear, a form agreeable" (339);

and³⁴⁰

"Whatever man is greedy for fields, property, or gold, cows and horses³⁴¹, servants and men, women, kinsmen, multiple sense-desires" (Sn 769).

Therefore the meaning is hankering after, stupefied by, absorbing³⁴², forms dear on account of their sweet taste. Lest, moreover, it be asked who these are who are fixated upon the sweet taste of forms dear³⁴³, he indicates these, viz. [121] *are the bodies of devas and multiple humans (devakāyā puthumanussā ca)*: are not only abundant collections of devas³⁴⁴, such as that of the Four Great Kings and so on, but also abundant humans³⁴⁵, such as those of Jambudīpa and so forth³⁴⁶. *Distressed (aghāvinō)*: subjected to dukkha (*dukkhiṭṭā*³⁴⁷) by way of physical and mental dukkha. *Decayed (parijunnā*³⁴⁸): fallen away from such successful attainments as youth and good health and so on as a result of such failures as old age and ill health and so forth³⁴⁹; or else it is by way of their accordant gains that this meaning³⁵⁰ is to be understood where devas and humans are concerned. Or alternatively, whilst it be granted that dukkha, old age and ill health are not generated for devas who are those given over to exclusive happiness, even these are nonetheless spoken of as “distressed” and “decayed”³⁵¹ on account of the fact of their own nature being that of their not having passed beyond same. Or else, it is the generation for them, too, of dukkha and so forth by way of clandestine decay and mental ill health upon the arising of the (five) foretokens³⁵² (of his dying³⁵³), that is to be understood. *They go under the sway of the King of Death (maccurājassa vasaṃ gacchanti)*: through their entering the womb again and again on account of the fact of craving, that has as its objective field objects held dear, not having been abandoned, they go under the sway, into the very hand(s), of dying, reckoned as the King of Death on account of his supremacy over the (world-) element triad³⁵⁴. Having thus far indicated the cycle, he next indicates the absence of that cycle by way of “Who, indeed, by day” and so on. Herein³⁵⁵:

Who, indeed, by day and by night diligent (ye ve divā ca ratto ca appamattā): (who being) in the day-time and in the night-time firmly diligent³⁵⁶ after the manner stated by way of “During the day, whilst walking up and down, whilst sitting down³⁵⁷, he cleanses³⁵⁸ the mind of obstructive states”³⁵⁹ and so on, fulfil³⁶⁰ the practice of diligence. *Renounce forms dear (jahanti piyarūpaṃ)*:

renounce, as a result of attaining the ariyan path after having eagerly practised cultivation of their meditation subject in the form of the four truths, forms dear—objects held dear³⁶¹ such as the eye and so on that belong to the class of things held dear—by renouncing yearning³⁶² and lust that are subject thereto. *These, indeed, dig up the root of distress, Death's bait so hard to pass beyond (te ve khaṇanti aghamūlaṃ maccuno āmisam durativattam):* with the spade that is the knowledge associated with the ariyan path, these ariyan individuals dig up, uproot without allowing there to remain³⁶³ even so much as a trace³⁶⁴, craving, together with ignorance, which constitutes the root of distress, of the dukkha belonging to the cycle, which is Death's bait (*āmisam*) since it is something to be sampled (*āmasitabbato*)³⁶⁵ by dying, (and) which is so hard to pass beyond on account of the inability on the part of any recluses or brahmins whatsoever outside of here³⁶⁶ to turn away from (same).

This same meaning [122] is to be detailed by way of such sutta-passages as:

"Diligence is the path to the Deathless, negligence the path to Death; the diligent do not die³⁶⁷, whoever are negligent are as if already dead" (Dhp 21³⁶⁸)

and so on.

The exposition of the seventh sutta is concluded.

§8. Suppavāsā

In the eighth: *at Kuṇḍiyā*³⁶⁹ (*Kuṇḍiyāyam*): in the city, so named, of the Koliyans. *In the Kuṇḍadhāna Grove (Kuṇḍadhānavane):* in the grove in the vicinity of that city known as "the Kuṇḍadhāna". It is said that formerly a yakkha by the name of Kuṇḍa had made his abode in that jungle-thicket; (and the people), believing him to be (kept) satisfied by rites involving food-offerings³⁷⁰ mixed with³⁷¹ rice bran and fried barley³⁷², accordantly offered such food-offerings to him there, for which reason that jungle-thicket came to be known simply as "the Kuṇḍadhāna Grove"³⁷³. (And) there was, in its vicinity, the wife of a village headman³⁷⁴;

whilst on account of the fact that she had settled down in the place over which that yakkha exercised authority³⁷⁵ and on account of the fact that she enjoyed this same one's complete protection, she, too, came to be known as "Kuṇḍiyā"³⁷⁶. Later on, the Koliyan kings had a city be built there; this, too, on account of the earlier designation, itself came to be called "Kuṇḍiyā". And in that jungle-thicket, the Koliyan kings established a vihāra with the aim (of providing) a residence for the Lord and the order of monks. And this, too, came to be known simply as "the Kuṇḍadhāna Grove". Now the Lord, whilst conducting a tour of the countries about, in due course reached that vihāra and stayed there, for which reason "The Lord was staying at Kuṇḍiyā, in the Kuṇḍadhāna Grove" was said. *Suppavāsā* (*Suppavāsā*) is the name of that³⁷⁷ female layfollower. *The Koliyans' daughter* (*Koliyadhītā*): the daughter of a Koliyan king³⁷⁸. For she, an ariyasāvaka, a sotāpanna, was the Lord's chief attendant³⁷⁹, having been accorded³⁸⁰ chief place amongst those female sāvakas who were givers of what is choicest³⁸¹. For such foods both hard and soft, and medicine, as were of a form befitting the Lord, were not to be arranged³⁸² by others there; (rather) all this³⁸³ she would herself alone present after having herself brought it, with due care, to a successful conclusion, once she had examined same with her own insight. [123] And she would give daily eight hundred³⁸⁴ meals for the Saṅgha and meals for specific individuals; (whilst) no monk or nun who had entered that household in search of alms (ever) left empty-handed. Thus was she one dispensing liberality³⁸⁵, one with hands ever-cleansed³⁸⁶, one delighting in relinquishing, one amenable to those who were begging, one delighting in almsgiving³⁸⁷ and sharing. In her womb there took relinking one who had completed his service with respect to earlier Buddhas, one partaking of his last becoming, one attached to enlightenment as a sāvaka³⁸⁸. That foetus, due to some evil deed, she had sustained in her womb for seven years; whilst for seven days she had been one with foetus awry, for which reason "Had carried a foetus for seven years, had for seven days been one with foetus awry" was said. Herein:

For seven years: sattavassāni=satta samvaccarāni (synonyms); and this is the accusative case in (the sense of) a continuous period of time. *Had carried a foetus (gabbhaṃ dhāreti)*: had transported a foetus, meaning had been pregnant. *Had for seven days been one with foetus awry (sattāhaṃ mūlhagabbhā)*: had for seven days (*satta ahāni*, resolution of compound in alternative grammatical form) been one with a flummoxed foetus. For the foetus³⁸⁹, when fully mature³⁹⁰, is, if successful, turned around upon being shaken³⁹¹ by the winds born of kamma (that occur) at the time of delivery and, having become feet-up, head-down, then faces towards the mouth of the womb³⁹², when it can thus emerge outside without becoming stuck anywhere; whereas, if not successful, as a result of its turning around the wrong way³⁹³, it lies horizontally, blocking the womb's tract—or else the womb's tract becomes blocked³⁹⁴ all of its own accord—whereupon, upon turning around successively therein due to the winds born of kamma, it becomes flummoxed (and) is spoken of as “a foetus awry”. So, for seven days, had hers been too, for which reason “Had for seven days³⁹⁵ been one with foetus awry” was said. And this foetus was the elder Sivali³⁹⁶. But how did this dukkha of his in the form of a seven-year sojourn as a foetus, his reaching for seven days the condition of a foetus awry, and likewise this experiencing of dukkha on the part of his mother, even, an ariyasāvaka, a sotāpanna, (all) come about? This is what is said:

In the past, when the king of the Kāsis was reigning at Bārāṇasi, a Kosalan king arrived with huge forces, took Bārāṇasi³⁹⁷, slew³⁹⁸ that king and made his chief consort his own chief consort. The son of the king of Bārāṇasi, however, fled at the time of his father's death through the door of a drain, assembled together his relatives, friends and kinsmen, in due course gathered his forces, came to Bārāṇasi, set up a huge camp in the vicinity, and then despatched a letter to that king, saying “Give (me) the throne, or (give) battle !”.

[124] When the royal prince's mother³⁹⁹ heard the ultimatum⁴⁰⁰, she despatched a letter saying “Battle won't work; the city of Bārāṇasi must be surrounded with communications

in all quarters severed. Then the people in the city, wearied⁴⁰¹ through the exhaustion of wood, water and food thereby, will seize the king⁴⁰² (and) hand him over⁴⁰³ without any battle whatsoever". When he heard his mother's ultimatum, he mounted guard over the four main gates and laid siege to the city for seven years. (But) the people in the city, by emerging through a minor gate, (managed to) procure wood and water and so on (and to) perform all their duties. Now when the royal prince's mother heard what was happening, she sent a secret ultimatum to her son, saying "My son is a fool; he does not know the trick⁴⁰⁴. You should go and tell them they must lay siege to the city by blocking its minor gates too for seven days⁴⁰⁵". When he heard his mother's ultimatum, he acted accordantly for seven days. The citizens, being unable to emerge outside, on the seventh day seized the king's head and handed it over to the prince. The prince then entered the city and seized the throne. It was due to the trickling down of that kamma consisting of besieging the city at that time for seven years that he had now been residing in that pot of blood, reckoned as his mother's womb, for seven years; whilst, as to its residual result⁴⁰⁶, he then, due to his laying siege for seven days to that city, entered for seven days upon that condition of a foetus awry.

In the Jātaka Commentary, however⁴⁰⁷, it is said that it was due to the trickling down of that kamma appropriated by laying siege to the city {by severing communications⁴⁰⁸} for seven days⁴⁰⁹ that he (first) resided in that pot of blood for seven years and then entered for seven days upon that condition of a foetus awry⁴¹⁰. But⁴¹¹ since at the soles of the feet of the Perfectly Self-Enlightened One Padumuttara⁴¹² he made the wish, after giving a great almsgiving, that he might become chief of those gaining (the requisites), and since during the time of the Lord Vipassi he made (that same) wish, after giving, along with the (other) citizens, curds and jaggery costing a thousand⁴¹³, he became, due to the majesty thereof, chief of those gaining (the requisites). Suppavāsā, too, became one with foetus awry for seven days after sustaining that foetus in her womb for seven years, on account of the fact that she had ordered her son to take

the city by besieging it. Thus it was that mother and son⁴¹⁴ came to experience dukkha of such a kind in conformity with their own kamma.

[125] *With three thoughts (tīhi vitakkehi)*: with three correct thoughts connected with recollection of the special qualities of the Three Jewels. *Put up (adhivāseti)*: endured the dukkha that had arisen on account of her being one with foetus awry. For, in recollecting the fact that the Lord is a Self-Enlightened One, the good conduct of the Ariyaśaṅgha, and the fact that nibbāna is the escape from dukkha, she (was able to) tolerate her dukkha as it arose, overcoming same simply by failing to pay it any attention, for which reason “Put up (with this) with three thoughts” was said. “A Perfectly Self-Enlightened One, truly” and so on is an indication of the mode in which those thoughts occurred. This is its meaning: that one who⁴¹⁵ is the Lord (*Bhagavā*) for such reasons as his possession of that which is fortunate and so on⁴¹⁶, who is the Saviour of the World, (and) who is, truly amazingly⁴¹⁷, one perfectly (*sammā*), unequivocally, by himself (*sāmaṃ*), quite of his own accord, enlightened (*buddho*), with respect to all dhammas⁴¹⁸—that Lord talks Dhamma, talks Dhamma that is unequivocal⁴¹⁹, for the sake of abandoning the entire (mass of) dukkha belonging to the cycle of such a form as this being experienced by me now, yet which is thus descended⁴²⁰ from another, (talks such Dhamma) for the sake of the perpetual non-arising and cessation (of that same dukkha). For the fact that he teaches Dhamma that is unequivocal is proof of the Teacher’s perfect self-enlightenment⁴²¹. Well conducted, truly—truly amazingly perfectly conducted—is that collection of the eight ariyapuggalas that has acquired the name of the “Sāvakaśaṅgha” on account of its having been born upon hearing Dhamma⁴²² from that Lord of the aforementioned good qualities, and on account of the fact that it is compact⁴²³ through its equality as to morality and (right) view, which Ariyaśaṅgha conducts itself along an irreversible course for the sake of abandoning, for the sake of the non-arising and cessation, of that dukkha belonging to the cycle of such a form, of such a kind, as this. Perfect bliss

(*susukham*), truly—truly amazingly perfect bliss (*suṭṭhu sukham*, resolution of compound in alternative grammatical form)—is nibbāna, the escape from all that is conditioned, in which nibbāna there is not discovered dukkha belonging to the cycle of such a kind. And, in this connection, even those who are (still) conducting themselves are spoken of simply as “conducted”, on account of the irreversible nature⁴²⁴ of that conduct; or alternatively, the word *paṭipanna* (conducted) is to be understood, as with the word *uppanna* (arisen), in the sense of the present, for which same reason there is said “The one conducting himself (*paṭipanno*) for the sake of realising the sotāpatti-fruit” (Pugg 13).

Her lord (sāmikam): her own master, the son of a Koliyan king. *Addressed (āmantesi)*: spoke to. *You should salute with your head at the Lord's feet on my behalf (mama vacanena Bhagavato pāde sirasā vandāhi)*: you should salute with your head at the Lord's feet (*caraṇāni*) that are adorned with the wheel-mark, that are lustrous as the full-blown lotus⁴²⁵, on my behalf (*mayham vacanena*, alternative grammatical form), meaning you should perform a greeting with your crowning member⁴²⁶.

As regards *freedom from affliction (appābādham)* and so on, it is excruciating pain⁴²⁷ that is spoken of as an “affliction” (*ābādho*) which, though arising in a single region, grips the entire body as if it were encasing⁴²⁸ it with an iron plate. [126] An “impediment” (*āttaṅko*) is that (type of) ill health that makes life difficult; or alternatively an “impediment” (*āttaṅko*) is that (type of) ill health that is curable⁴²⁹, an “affliction” (*ābādho*) being the other (incurable type). Or again, an “impediment” (*āttaṅko*) is minor ill health, an “affliction” (*ābādho*) that which is severe⁴³⁰. Some say, however, that an “affliction” (*ābādho*) has an internal origin, an “impediment” (*āttaṅko*) an external origin⁴³¹. She says that he should ask for an absence of both of these. And, for one who is sick, rising is arduous⁴³²; in (such a person's) body⁴³³ there is no strength—therefore she says that he should ask for that lightness of body which, with respect to a state of healthiness, is reckoned as the light transformability (of matter)⁴³⁴, and for bodily strength. *Moving about in comfort (phāsuvihāram)*: she

says⁴³⁵ he should ask, in addition⁴³⁶, for moving about with ease⁴³⁷ in the four bodily postures reckoned as standing, sitting, walking and lying down. She then says “Suppavāsā, (the Koliyans’ daughter,) Lord” and so on, indicating the mode in which such is to be asked for, specifying next, with “And so (also) ought you to speak”, the mode in which things ought to be stated.

Absolutely (paramam) is acceptance of (her) bidding; he indicates thereby “Very well, my august one, I shall carry (things) out as stated”. *The Koliyans’ son (Koliyaputto)*: Suppavāsā’s lord, the son of a Koliyan king. *May (Suppavāsā, the Koliyans’ daughter,) be at ease (sukhinī hotu)*: the Teacher, chief of those worthy of donations in this world together with its devas, having accepted the salutation Suppavāsā had despatched and having, immediately thereafter, made manifest to her, on account their similarity⁴³⁸, an allocation of ease, indicative⁴³⁹ of his abiding in loving kindness (and) the customary practice for Buddhas, next says, opening with a rejection of that state of dukkha that had its roots in an unsuccessful foetus⁴⁴⁰, “May (Suppavāsā, the Koliyan’s daughter, be⁴⁴¹) at ease; may she be healthy, may she give birth to a healthy son”, specifying that allocation of ease to be for her⁴⁴² and for her son. *With that utterance (saha vacanā)*: with that utterance alone (*saha vacanā=vacanena sah’ eva*, alternative grammatical form) from the Lord. At such time as the Lord gave utterance in that way, at that very same time did that kamma also reach exhaustion; it was upon surveying its state of exhaustion that the Teacher spoke in that way⁴⁴³. Others say, however, that had the Teacher not announced things in that way, that dukkha of hers⁴⁴⁴ would have pursued her also for some time thereafter⁴⁴⁵. But since “May (Suppavāsā, the Koliyan’s daughter, be) at ease; may she be healthy, and⁴⁴⁶ may she give birth to a healthy son” had been uttered by the Lord, that foetus therefore, at the very same time of his utterance, relinquished its flummoxed condition and emerged outside with ease; (and that it was) thus that there came to be safety for mother and son. For unthinkable [127] is the Buddha-majesty of the Buddhas⁴⁴⁷. For just as, when Paṭācārā⁴⁴⁸ was wandering about naked as the day she was born⁴⁴⁹ after saying:

“Both sons have finished their time; my master is dead on the road, mother, father and brother burning⁴⁵⁰ on a single pyre”,

upon being driven to madness through grief generated by separation from those dear to her⁴⁵¹, that madness subsided synchronously⁴⁵² with the Lord’s utterance, viz. “You should regain⁴⁵³ your senses⁴⁵⁴, sister⁴⁵⁵”, so likewise also⁴⁵⁶ did Suppiyā⁴⁵⁷ the layfollower, when lying⁴⁵⁸ on top of her bed, being unable to rise up due to that great wound inflicted by herself on her own thigh, go entirely of her own accord⁴⁵⁹, when that wound reverted to its original state synchronously with his utterance of “Have her come and salute me⁴⁶⁰”, and salute⁴⁶¹ the Lord—in this way are stories and so on thus to be adduced, in the present case, as examples⁴⁶².

(Just) so, Lord (*evam bhante*): Lord, just as the Lord, in wishing for that state of health for her⁴⁶³ together with her son, said “May (Suppavāsā, the Koliyan’s daughter, be) at ease; may she be healthy, may she give birth to a healthy son”, such is just so. For the implication is that things can at no time be inconsistent with an utterance of the Lord Buddhas⁴⁶⁴. Some, however, say (*evam bhante* means) *evam atthu*⁴⁶⁵ (may it be so); others⁴⁶⁶ comment by supplying the meaning of the word *hotu* (may she (so) become). Rejoiced at (*abhinanditvā*): on⁴⁶⁷ account of the acquisition of joy and euphoria associated with that utterance as it was being uttered by the Lord with his Brahma-voice, enticing as the call of the Indian cuckoo⁴⁶⁸, expressed his joy at being confronted thereby⁴⁶⁹. Showed his appreciation (*anumoditvā*): following on from that, also gave rise to mutual joy⁴⁷⁰; or alternatively, rejoiced at (same) in his heart, showed his appreciation with his voice; or, again, rejoiced at (same) on account of the excellence of the utterance, showed his appreciation on account of the excellence of its meaning⁴⁷¹. Went back to his own home (*sakam gharam paccāyāsi*): returned to his own home (*attano gharam paṭigañchī*⁴⁷²). Even if, on the part of those which, on the other hand, read *yena sakam gharam*, the word *tena* is still stated, on account of the inter-connectivity of the words *ya* and *ta*⁴⁷³, the rest of the reading, viz. *paṭiyāyitvā*, is

still in need of being construed (therewith)⁴⁷⁴. *Having given birth (vijātaṃ)*: having generated (*ṇajātaṃ*⁴⁷⁵), meaning having produced⁴⁷⁶. *It is a marvel (acchariyam)*: it⁴⁷⁷ is a marvel in that, as with the climbing of a mountain by a blind man, it is not something permanent; this is, firstly, the grammatical method⁴⁷⁸. But in the Commentaries⁴⁷⁹ it is said that *acchariyam*⁴⁸⁰ (a marvel) is that which is worthy of a finger-snap (*accharāyoggam*)⁴⁸¹, [128] meaning something at which it is fitting to snap the fingers. “Truly” (*vata*) is (a particle in the sense of) esteem⁴⁸², meaning “Oh, it is a marvel”. *My lady (bho)* is the proper mode of addressing (her)⁴⁸³. (He says) “It is an unprecedented thing”⁴⁸⁴ (*abbhutaṃ*) since that which had not previously taken place (*abhūtaṇṭapubbaṃ*) has (now) taken place (*bhūtaṃ*)⁴⁸⁵.

Of the Tathāgata (Tathāgatassa): for eight reasons is the Lord the Tathāgata⁴⁸⁶: (1) he is the Tathāgata, in that it was accordantly (*tathā*) that he came (*āgato*); (2) he is the Tathāgata, in that it was accordantly (*tathā*) that he went (*gato*); (3) he is the Tathāgata, in that it was to the accordant (*tatha*) characteristic that he came (*āgato*); (4) he is the Tathāgata, in that it was to accordant (*tatha*) dhammas that he had definitively awoken (*abhisambuddho*); (5) he is the Tathāgata, in that it was of that which is accordant (*tatha*) that he was a seer (*dassitāya*); (6) he is the Tathāgata, in that it was to that which is accordant (*tatha*) that he gave voice (*vāditāya*); (7) he is the Tathāgata, in that it was accordantly (*tathā*) that he acted (*kāritāya*); and (8) he is the Tathāgata in the sense of eclipsing (*abhibhavanatthēna*).

(1) How is it that the Lord is the Tathāgata, in that it was accordantly (*tathā*) that he came (*āgato*) ? In⁴⁸⁷ that it was in accordance with the way in which the former Perfectly Self-Enlightened Ones⁴⁸⁸, eagerly occupied with the well-being of the whole world, came. What is it that is said (here) ? That it was as a result of that (same⁴⁸⁹) aspiration⁴⁹⁰, endowed with its eight (necessary) qualities⁴⁹¹, as a result of which those Lords came, that this Lord also came. Or alternatively⁴⁹², in that it was in accordance with the way in which those Lords came after they had fulfilled the, in all, thirty perfections, viz. the ten perfections,

the ten higher perfections and the ten ultimate perfections⁴⁹³, (by fulfilling) the perfections of morality, renunciation, insight, energy, forbearance, truthfulness, resolute determination, loving kindness and equanimity after first fulfilling the perfection of charity, after they had performed the five great sacrifices⁴⁹⁴, after they had fulfilled the prior meditations⁴⁹⁵, the prior conduct⁴⁹⁶, the Dhamma-*tales*⁴⁹⁷, and that conduct beneficial to their relatives and so on⁴⁹⁸, and then (finally) reached the peak of conduct consisting in understanding⁴⁹⁹, that this Lord also came. And in that it was in accordance with the way in which those Lords came after they had brought into being⁵⁰⁰, after they had developed⁵⁰¹, the four foundations of mindfulness...the ariyan eightfold path⁵⁰², that this Lord also came. Thus is he the Tathāgata, in that it was accordantly that he came.

(2) How is it that he⁵⁰³ is the Tathāgata, in that it was accordantly (*tathā*) that he went (*gato*)? In that it was in accordance with the way in which⁵⁰⁴ those Lords, having supported themselves on the earth with level feet⁵⁰⁵ immediately they had been born⁵⁰⁶, then went, facing north, taking seven strides⁵⁰⁷, whereupon, as a white parasol was being held over them, they perused all quarters and then spoke with the voice of a chief bull⁵⁰⁸, [129] making manifest⁵⁰⁹ the fact that they were the most senior and best in the world—(such) going of theirs being accordant (*tatham*), not inaccordant⁵¹⁰, due to the fact that it foretokened countless attainments of distinction⁵¹¹—that this Lord also went. And such going of his⁵¹² was accordant (*tatham*), not inaccordant, due to the fact that it (also) foretokened those same attainments of distinction. Thus is he the Tathāgata, in that it was accordantly (*tathā*) that he went (*gato*). Or alternatively⁵¹³, just as those Lords went after they had abandoned yearning for sense-pleasures⁵¹⁴ through renunciation⁵¹⁵, ill will through benevolence⁵¹⁶, sloth and torpor⁵¹⁷ through the perception of light, distraction and fretting through non-wavering⁵¹⁸, went after they had abandoned doubt through Dhamma-investigation⁵¹⁹, having cloven ignorance through knowledge, having dispelled disenchantment through jubilation, went after they had abandoned this and that opponent

through the eight attainments, the eighteen great vipassanās and the four ariyan paths⁵²⁰, so went this Lord also. Thus, too⁵²¹, is he the Tathāgata, in that it was accordantly that he went.

(3) How is it that he is the Tathāgata, in that it was to the accordant (*tatha*) characteristic⁵²² that he came (*āgato*) ? He is the Tathāgata in that, whatever be that characteristic of the own nature and function of this and that dhamma, viz.⁵²³ the earth element's characteristic of hardness, the water element's characteristic of oozing, the fire element's characteristic of heat, the wind element's characteristic of distending⁵²⁴, the space element's characteristic of being non-co-spatial⁵²⁵ (with the previous four elements), material form's (*rūpa*) characteristic of being deformed (*ruppana*), sensation's (*vedanā*) characteristic of being sensed (*vedayita*), perception's (*saññā*) characteristic of perceiving (*sañjānana*), the formations' (*saṅkhārā*) characteristic of (mentally) forming/accumulating (*abhisankharanā*⁵²⁶), consciousness's (*viññāṇa*) characteristic of cognising (*vi jānana*)—(and) as with the five khandhas, (so too with) the twelve bases, the eighteen elements⁵²⁷, the twenty-two faculties, the four truths, the twelve-membered⁵²⁸ mode of conditions⁵²⁹, the four foundations of mindfulness, the four right efforts, the four potency-bases, the five faculties, the five powers⁵³⁰, the seven limbs of enlightenment, the ariyan eightfold path, the seven purifications⁵³¹ (and) nibbāna, the plunge into the Deathless⁵³²—it was to that characteristic, accordant⁵³³, not inaccordant, not otherwise⁵³⁴, that he, through the exercise of knowledge⁵³⁵, came, reached without missing the mark, attained⁵³⁶. Thus is he the Tathāgata, in that it was to the accordant (*tatha*) characteristic that he came (*āgato*).

(4) How is it that he is the Tathāgata, in that it was to accordant⁵³⁷ (*tatha*) dhammas that he had definitively awoken (*abhisambuddho*) ? In that “accordant dhammas” is a name for the four ariyan truths, [130] in accordance with which there is stated in detail: “These four, monks, are accordant, not inaccordant, not otherwise. Which four ? ‘This is dukkha’—this, monks, is accordant, this is not inaccordant, this is not otherwise” (S v 430). And to these the Lord had awoken;

therefore he is {called⁵³⁸} the Tathāgata, on account of his having awoken to things accordant. And, moreover, that “old age and dying” has the sense of “that which originates with, and follows on from⁵³⁹, the condition that is birth” is accordant, not inaccordant, not otherwise...that “the formations” has the sense of “that which originates with, and follows on from, the condition that is ignorance” is accordant, not inaccordant, not otherwise. Similarly, that “ignorance” has the sense of “that which constitutes the condition for the formations”⁵⁴⁰...that “birth” has the sense of “that which constitutes the condition for old age and dying” is accordant⁵⁴¹, not inaccordant, not otherwise. To all this, the Lord had awoken; therefore also is he {called} the Tathāgata, on account of his having awoken to things accordant, for the word *gata* has, in this connection, the sense of *abhisambuddho*⁵⁴² (having awoken)⁵⁴³. Thus is he the Tathāgata, in that it was to accordant (*tatha*) dhammas that he had definitively awoken (*abhisambuddho*).

(5) How⁵⁴⁴ is it that he is the Tathāgata, in that it was of that which is accordant (*tatha*) that he was a seer (*dassitāya*) ? In that the Lord knows, beholds, in all its modes, that which, upon coming into focus at the eye-door of beings beyond measure in world systems beyond measure, is known {in this world⁵⁴⁵} with its devas...with its {generation of} devas and men⁵⁴⁶ as a sight-object. And that (sight-object)—upon being classified by him, as one who thus knows it, as one who thus beholds it, either by way of its being desirable or undesirable and so on, or by way of whichever term is applicable in the case of things seen, heard, sensed⁵⁴⁷ and cognised, under countless names⁵⁴⁸, in thirteen cycles in fifty-two methods⁵⁴⁹, after the method commencing “Which (material) form constitutes the sight-base ? That (material) form which, derived from the four great elements, is visible on account of its colour’s sheen, one producing a reaction, blue⁵⁵⁰, yellow...” and so on⁵⁵¹ (Dhs 617⁵⁵²)—is wholly accordant; there is no (possibility of that sight-object being) inaccordant. This is (also) the method in the case of sounds and so on coming into focus at the ear-door and so forth. For this was said by the Lord: “That which, monks, is, for this world with

its devas...with its (generation of) devas and men, a thing seen, heard, sensed, cognised, attained, explored, pondered over by the mind, that do I know...that have I come directly to know, for the Tathāgata is that fathomed, to that the Tathāgata⁵⁵³ does not attend⁵⁵⁴ (A ii 25). Thus is he the Tathāgata, in that it was of that which is accordant (*tathā*) that he was a seer (*dassitāya*)⁵⁵⁵. [131] And in this connection, the origin of the word “Tathāgata” is to be understood (to lie) in the sense of “accordant seeing” (*tathadassī*).

(6) How is it that he is the Tathāgata, in that it was to that which is accordant (*tathā*⁵⁵⁶) that he gave voice (*vāditāya*) ? In that throughout the time, amounting to⁵⁵⁷ of forty-five years, in between the night upon which the Lord awoke to the unsurpassed, perfect self-enlightenment⁵⁵⁸, and the night upon which he attained parinibbāna by way of that nibbāna-element that is without remnant of substrate, all that was expounded, touched upon⁵⁵⁹, by the Lord—such as the Suttas and the Mixtures of Prose and Verse and so on⁵⁶⁰—was perfectly pure⁵⁶¹, perfectly complete, a thing crushing the vanities⁵⁶² of lust and so forth, identical, accordant, not inaccordant. It was for this reason that he said “And in between, Cunda, the night upon which the Tathāgata awakens to the unsurpassed, perfect self-enlightenment and the night upon which he attains parinibbāna by way of that nibbāna-element that is without remnant of substrate, all that he expounds, touches upon, spells out (at length)⁵⁶³, is wholly accordant, is not⁵⁶⁴ otherwise. Therefore he is called ‘the Tathāgata’ ” (D iii 135; cp A ii 24). In this connection, the word *gata* has the sense of *gada* (speech). Thus is he the Tathāgata, in that it was to that which is accordant (*tathā*⁵⁶⁵) that he gave voice (*vāditāya*). Furthermore, *āgada* (here stands for) *āgadana* (speech)⁵⁶⁶, meaning “utterance” (*vacanam*). Since accordant (*tathā*⁵⁶⁷), unequivocal, speech (*āgada*)⁵⁶⁸ was his, he is, after transformation of the syllable *da* into the syllable *ta*, “the Tathāgata”⁵⁶⁹—this is how the word-formation⁵⁷⁰ to be understood in this connection.

(7) How is it that he is the Tathāgata, in that it was accordantly (*tathā*) that he acted (*kāritāya*) ? For the Lord’s bodily (action)

conforms⁵⁷¹ with his speech, as does his speech with his bodily (action); therefore, he is one acting in accordance with the way in which he speaks, and one speaking in accordance with the way in which he acts. And he is the Tathāgata, in that, as such, it is in accordance (*tathā*) with his speech that his body goes (*gato*)⁵⁷², meaning proceeds⁵⁷³, just as it is in accordance (*tathā*) with his body that his speech goes (*gatā*), proceeds⁵⁷⁴. For this reason, he said: "The Tathāgata, monks, is one acting in accordance with the way in which he speaks, one speaking in accordance with the way in which he acts; hence, in that he is one acting in accordance with the way in which he speaks, one speaking in accordance with the way in which he acts, he is therefore called 'the Tathāgata' " (A ii 24). Thus is he the Tathāgata, in that it was accordantly (*tathā*) that he acted (*kāritāya*).

(8) How is it that he is the Tathāgata in the sense of eclipsing? Since he eclipses all beings across world systems beyond measure, taking the tip of becoming as their upper limit and the Avīci (hell) as their lower limit, through his morality, concentration, insight, liberation, and knowledge and vision of liberation⁵⁷⁵, [132] (since) there is for him neither compare⁵⁷⁶ nor measure, and, moreover, (since) he is without compare, immeasurable, unsurpassed, the deva of devas, the super-Sakka of Sakkas, the super-Brahmā of Brahmās⁵⁷⁷, the utmost of all beings, therefore he is the Tathāgata. For this reason he said: "In this world with its devas, monks...with its (generation of) devas and men⁵⁷⁸, the Tathāgata is the eclipser, not the one eclipsed, the sure-seer, the one exercising control—therefore he is called 'the Tathāgata' " (A ii 24; cp D iii 135). This is, in the present case, the word-formation: *agada/āgada* is (in this connection) like an antidote (*a-gada*)⁵⁷⁹, (indicating⁵⁸⁰) both the charm of his teaching⁵⁸¹ and the eminence⁵⁸² of his merit. (For) it is thereby that he eclipses, as might a physician of great majesty snakes⁵⁸³ with a heavenly antidote, all those professing other views, as well as this world with its devas. Hence, since, when eclipsing the whole world⁵⁸⁴, the accordant (*tatha*), unequivocal⁵⁸⁵, antidote (*agada*) as aforementioned⁵⁸⁶ was his,

he is, after transformation of the syllable *da* into the syllable *ta*, "the Tathāgata". Thus is he the Tathāgata in the sense of eclipsing⁵⁸⁷.

And⁵⁸⁸, moreover, he is the Tathāgata, in that it is by way of that which is accordant (*tathāya*) that he went (*gato*), he is the Tathāgata, in that it is to that which is accordant (*tatham*) that he went (*gato*)⁵⁸⁹. Herein, he is the Tathāgata, in that it was by way of full understanding as judging⁵⁹⁰, which is accordant (*tathāya*), that he went to (*gato*), understood⁵⁹¹, the entire world; he is the Tathāgata, in that it was by way of full understanding as abandoning, which is accordant (*tathāya*), that he went to (*gato*), transcended, the world's uprising; he is the Tathāgata, in that it was by way of realising, which is accordant (*tathāya*), that he went to (*gato*), attained⁵⁹², the world's cessation; (and) he is the Tathāgata, in that it was the practice leading to the world's cessation, which is accordant (*tatham*), that he went to (*gato*), practised. For this was said by the Lord: "The world, monks, has been awoken to by Tathāgata; from the world is the Tathāgata detached. The world's uprising, monks, has been awoken to by the Tathāgata; for the Tathāgata the world's uprising is abandoned. The world's cessation, monks, has been awoken to by the Tathāgata; for the Tathāgata the world's cessation is realised. The practice leading to the world's cessation, monks, has been awoken to by the Tathāgata; [133] for the Tathāgata the practice leading to the world's cessation is cultivated. Whatever, monks, (is seen, heard, sensed, cognised...)...by the world with its devas...(with its generation of devas and men), all that has been awoken to by the Tathāgata. Therefore he is called the Tathāgata" (A ii 23f)⁵⁹³.

For a further eight reasons, too, is the Lord the Tathāgata⁵⁹⁴: (9) he is the Tathāgata, in that it was by way of that which is accordant (*tathāya*) that he came (*āgato*); (10) he is the Tathāgata, in that it was out of that which is accordant (*tathāya*) that he went (*gato*); (11) he is the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*); (12) he is the Tathāgata, in that it was to those that were accordant (*tathā*) that he went (*gato*); (13) he is the Tathāgata, in that he was of a type that was

accordant (*tathāvidho*); (14) he is the Tathāgata, in that it was accordantly (*tathā*) that he proceeded (*pavattito*); (15) he is the Tathāgata, in that, by way of those things that are accordant (*tathehi*), he did not (need to) go (*agato*); (and) (16) he is the Tathāgata, through there being something accordantly gone to (*tathā gatabhāvena*).

(9) How is it that he is the Tathāgata, in that it was by way of that which is accordant (*tathāya*) that he came (*āgato*)? (By way of) that same⁵⁹⁵ Great Vow, viz. "I, when crossed over, will cause the world with its devas to cross over, when released will cause (them) to become released, when tamed will cause (them) to become tamed, when tranquil will cause (them) to become tranquil⁵⁹⁶, when relieved⁵⁹⁷ will cause (them) to become relieved, when attained to parinibbāna will cause (them) to attain parinibbāna, when awoken will cause (them) to become awoken" that was instigated by the Lord when, at the soles of the feet of the Ten-Powered Dīpaṅkara, he, as (the ascetic) Sumedha, was bringing to a successful conclusion his aspiration that was endowed with the eight (necessary) qualities spoken of⁵⁹⁸ as follows:

"The human state, attainment of male gender, root-cause⁵⁹⁹, (and) sight of the Teacher⁶⁰⁰, going forth, attainment of good qualities, service⁶⁰¹ and will-power⁶⁰²—through the combination of these eight things may this aspiration succeed" (J i 14 = Bv ii 59).

For this is said:

"What is the use in me, (though) a man aware of his steadfastness, crossing over alone? Having reached omniscience, I will cause (the world) with its devas to cross over.

Having reached omniscience by means of this service of mine performed with respect to the utmost of men⁶⁰³, I will cause many folk to cross over.

Having cut across saṃsāra's stream, having shattered the three becomings, having embarked the Ship of Dhamma, I will cause (the world) together with its devas to cross over.

What is the use in me, in guise unknown, here realising this Dhamma⁶⁰⁴ ? Having reached omniscience, I will become a Buddha (in this world) together with its devas" (J i 14; Bv ii 55-58).

Moreover, since the Saviour of the World⁶⁰⁵, in remaining faithful to that same Great Vow that formed the reason for his undertaking investigation and reviewing⁶⁰⁶ of the Dhamma-collective that brings about Buddhahood, [134] over four incalculables, and a hundred thousand great kalpas besides, duly fulfilled, without interruption, (and) without remainder, the in all thirty perfections, such as the perfection of charity and so on, performed the five great sacrifices, such as the sacrifice of a limb and so forth, fully developed the four resolute determinations, such as the resolute determination on truth and so on⁶⁰⁷, consolidated⁶⁰⁸ the necessary ingredients of merit and knowledge, brought to maximum perfection the prior meditations, the prior conduct, the Dhamma-tes, and that conduct beneficial to his relatives and so forth⁶⁰⁹, (and then, finally,) caused conduct consisting in understanding to reach the paramount peak, before he awoke to the unsurpassed, perfect self-enlightenment, therefore, that same Great Vow of his⁶¹⁰ was accordant, not inaccordant⁶¹¹, not otherwise—there was, for him, nothing inaccordant, not even so much as a mere hair-tip. For the twenty-four Perfectly Self-Enlightened Ones, viz. the Ten-Powered Dīpaṅkara, Koṇḍañña, Maṅgala⁶¹²... (down to) the Lord Kassapa, likewise (all) declared, as they successively arose, that he would become a Buddha. Thus it is that he is the Tathāgata⁶¹³, in that, since he, as one who had gained such a declaration in the presence of these twenty-four Buddhas, came as soon as he had gained whatever advantages have to be gained by Bodhisattas who have made an aspiration, it was by way of that which is accordant (*tathāya*)⁶¹⁴, by way of that aforementioned Great Vow, that he came to (*āgato*), attained, the state of enlightenment. Thus it is that he is the Tathāgata, in that it was by way of that which is accordant (*tathāya*) that he came (*āgato*).

(10) How is it that he is the Tathāgata, in that it was out of that which is accordant (*tathāya*) that he went (*gato*) ? Out of

that Great Compassion through which the Saviour of the World⁶¹⁵, his heart stirred⁶¹⁶ upon seeing the class of beings to be entered upon the great congestion that is dukkha, as he realised that "There is for them no other shelter⁶¹⁷; I alone, when released, must cause (them) to become released from this dukkha that is saṃsāra", made his Great Aspiration. And, as one eagerly occupied, after having done so, upon bringing the well-being of the entire world, in accordance with that directive⁶¹⁸, to a successful conclusion, (and) as one without regard for his own body or life, (the Saviour of the World), in engaging in difficult conduct, that was extremely difficult to perform (and) which would have generated terror in the hearts of others had it even come merely within their range of hearing, (and) in practising in such a way that his practice⁶¹⁹ for the sake of the Grand Enlightenment⁶²⁰ would not be one to partake of diminution, to partake of corruption or to partake of stagnation⁶²¹, but rather one to partake simply⁶²² of ever higher distinction, in due course, mustered⁶²³ the ingredients of enlightenment⁶²⁴ without remainder, and reached⁶²⁵ enlightenment. And thereafter, with his heart urged on by that same Great Compassion, he then abandoned the delight of seclusion and the paramount⁶²⁶ peace that is the bliss of release, discounted where the world with its abundance of foolish folk is concerned any impropriety being given rise to by them⁶²⁷, and then concluded, without remainder, his duties as a Buddha by way of guiding those folk capable of being guided. [135] The Lord's mode of intervention⁶²⁸ in this regard, out of his Great Compassion for beings, will become clear later on⁶²⁹. And (since) the Saviour of the World's Great Compassion for beings is, on account of its being one and the same⁶³⁰, at all times and under all circumstances accordant (*tathā*)⁶³¹, not inaccordant, not otherwise, in that it was, whilst still a Bodhisatta, at such times as his Great Aspiration and so on⁶³², just as it had been after he had become a Buddha, therefore he is the Tathāgata, in that it is out of his Great Compassion for all beings that is accordant (*tathāya*), of an identical flavour⁶³³, at (all) three stages⁶³⁴, that he went (*gato*), that he practised, for the well-

being of the entire world. Thus it is that he is the Tathāgata, in that it was out of that which is accordant (*tathāya*) that he went (*gato*)⁶³⁵.

(11) How is it that he is the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*) ? “Things accordant” (*tathāni*) is a name for the knowledges associated with the four ariyan paths. For these (knowledges) are accordant, not inaccordant, not otherwise, on account of their remaining faithful to that characteristic of the own nature and function of dhammas, in that they occur in an unequivocal mode, reckoned as the non-confused penetration⁶³⁶ thereof, acquired upon extirpating the corruptions-faction⁶³⁷ that fetters awareness as to the own nature, as it really is⁶³⁸, of the four ariyan truths which, constituting pravṛtti and nivṛtti, and the root-cause of both of these⁶³⁹, sum up all things knowable as follows, viz. “‘This is dukkha—(this, monks, is accordant, this is not inaccordant, this is not otherwise); this the uprising of dukkha—(this, monks, is accordant, this is not inaccordant, this is not otherwise); this the cessation of dukkha—(this, monks, is accordant, this is not inaccordant, this is not otherwise); this the course leading to the cessation of dukkha—(this, monks, is accordant, this is not inaccordant, this is not otherwise)’ ” (S v 430f⁶⁴⁰), and of the classifications of those (truths), viz. “Dukkha has the sense of oppressing, the sense of being formed, the sense of torment, the sense of change; (these are dukkha’s four senses which are accordant, not inaccordant, not otherwise). Uprising’s sense is that of accumulating, its sense is that of source, its sense is that of fettering, its sense is that of impeding (these are uprising’s four senses which are accordant, not inaccordant, not otherwise). Cessation’s sense is that of escape, its sense is that of separation, its sense is that of being unformed, its sense is that of deathlessness (these are cessation’s four senses which are accordant, not inaccordant, not otherwise). The path’s sense is that of exit, its sense is that of root-cause, its sense is that of seeing, its sense is that of sovereignty (these are the path’s four senses which are accordant, not inaccordant, not otherwise)” (Vism 494) and so on⁶⁴¹. It was to these (knowledges) that the

Lord, who was one not to be guided by others, quite of his own accord came (*āgato*), (it was these that he) attained⁶⁴². Therefore he is the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*).

And as with his knowledges associated with the paths, so (also) are there to be understood, in connection with the state of being accordant, (a) the Lord's⁶⁴³ unimpeded knowledges with respect to the three time(-periods); (b) his knowledges associated with the four discriminations; (c) his knowledges associated with the four confidences; (d) his knowledges associated with the demarcation of the five destinies; (e) his six knowledges not shared by others; (f) his knowledges explaining the seven limbs of enlightenment; (g) his knowledges explaining the eight limbs of the path; (h) his knowledges associated with the attainments in the form of the nine progressive abidings⁶⁴⁴; and⁶⁴⁵ (i) his knowledges associated with the ten powers⁶⁴⁶. This is the explanation in the present case:

(a) (As regards his unimpeded knowledges with respect to the three time(-periods)), they are known as unimpeded knowledges with respect to the three time(-periods), since whatever⁶⁴⁷ is capable of being known⁶⁴⁸ concerning the past khandhas, bases and elements, divided into their divisions of inferior and so forth⁶⁴⁹, of beings beyond measure in world systems beyond measure, [136] such as that which constitutes their own nature and function and so on, their distinctions in terms of (life's three) stages and so forth, and the name and gotra and so on of the one subjected to those khandhas⁶⁵⁰, and whatever⁶⁵¹ distinction (is capable of being known), with respect to those phenomena belonging to the sphere of form⁶⁵² that lack faculties⁶⁵³—even those in extremely subtle, hidden⁶⁵⁴, remote regions—in terms of the colour, shape, odour, taste, touch and so on of those things that have arisen by way of conditions, accompanied by the distinctions as to the various conditions (that gave rise to them)—therein, under all circumstances whatsoever, does the Lord's knowledge occur, unimpeded⁶⁵⁵, at first hand, as though it were with reference to a myrobalan placed in the palm of the hand⁶⁵⁶—likewise (his

knowledge) concerning future and present⁶⁵⁷ (khandhas, bases and elements), in accordance with which there is said: "The Lord Buddha's knowledge as regards times past is unimpeded; the Lord Buddha's knowledge as regards times future is unimpeded; the Lord Buddha's knowledge as regards times present is unimpeded" (⁶⁵⁸). Moreover, these same (knowledges) are, on account of their remaining faithful to that characteristic of the own nature and function of dhammas in this place and that, accordant, not inaccordant⁶⁵⁹, not otherwise. These the Lord attained by means of his omniscience. Thus also is he the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*).

(b) Similarly⁶⁶⁰, (as regards his knowledges associated with the four discriminations), discrimination as to meaning, discrimination as to Dhamma, discrimination as to language, (and) discrimination as to inspiration are the four discriminations. Herein: discrimination as to meaning is that knowledge, falling under the category concerned with meaning, capable of noting, explaining and investigating that category concerned with meaning⁶⁶¹; discrimination as to Dhamma is that knowledge, falling under the category concerned with Dhamma, capable of noting, explaining and investigating that category concerned with Dhamma; discrimination as to language is that knowledge, falling under the category concerned with linguistic expression, capable of noting, explaining and investigating that category concerned with linguistic expression; (whilst) discrimination as to inspiration is that knowledge, falling under the category concerned with inspiration⁶⁶², capable of noting, explaining and investigating that category concerned with inspiration. For this is said: "It is knowledge concerning meaning that is discrimination as to meaning, knowledge concerning Dhamma that is discrimination as to Dhamma, knowledge concerning the linguistic expression of the Dhamma therein⁶⁶³ that is discrimination as to language, knowledge concerning (the other three⁶⁶⁴) knowledges that is discrimination as to inspiration" (Vibh 293). And, in this connection, it is, briefly⁶⁶⁵, the fruition of a root-cause that is

(here) called “meaning” (or “goal”, *attha*⁶⁶⁶) since it is something that has to be approached, and since it is something that has to be attained⁶⁶⁷, in conformity with that root-cause; whereas, as regards its categorisation, it is these five things, viz. anything arisen by way of conditions, [137] nibbāna, the meaning (*attha*) of something proclaimed, (karmic) ripening, (and) functional (consciousness) (that are to be understood⁶⁶⁸) as “meaning” (*attha*), the knowledge falling under the category concerned with such meaning, on the part of one reviewing that meaning (*attha*⁶⁶⁹), being discrimination as to meaning. Dhamma is, briefly, “condition” (*paccayo*). For this, since it determines⁶⁷⁰ this and that meaning—both initiates and⁶⁷¹ consummates (same)—is therefore spoken of as “Dhamma”; whereas, as regards its categorisation, it is these five things, viz. any cause bringing fruition into being, the ariyan path, that which is spoken, that which is skilled, (and) that which is unskilled, (that are to be understood) as “Dhamma”⁶⁷², the knowledge falling under the category concerned with such Dhamma, on the part of one reviewing that Dhamma, being discrimination as to Dhamma.

And, as to details, this, too, is said: “Knowledge concerning dukkha is discrimination as to meaning; knowledge concerning dukkha’s uprising is discrimination as to Dhamma; knowledge concerning the cessation of dukkha is discrimination as to meaning; knowledge concerning the course leading to the cessation of dukkha is discrimination as to Dhamma...Or alternatively⁶⁷³, knowledge concerning root-cause is discrimination as to Dhamma; knowledge concerning fruition of a root-cause discrimination as to meaning...Knowledge concerning those dhammas that are born, become, begotten, brought into being, brought into being anew⁶⁷⁴, made to appear, is discrimination as to meaning; knowledge concerning those dhammas, from which dhammas, those (former) dhammas are born, become, begotten, brought into being, brought into being anew, made to appear, is discrimination as to Dhamma...Knowledge concerning old age and dying is discrimination as to meaning; knowledge concerning the

uprising of old age and dying is discrimination as to Dhamma; knowledge⁶⁷⁵ concerning the cessation of old age and dying is discrimination as to meaning; knowledge concerning the course leading to the cessation of old age and dying is discrimination as to Dhamma... Knowledge concerning birth, becoming, grasping, craving, sensation, contact, the six bases, name-and-form, consciousness (and) the formations, is discrimination as to meaning; knowledge concerning the uprising of the formations is discrimination as to Dhamma; knowledge concerning the cessation of the formations is discrimination as to meaning; knowledge concerning the course leading to the cessation of the formations is discrimination as to Dhamma... In this case, monks, a monk knows Dhamma, the Suttas, the Mixtures of Prose and Verse... the Miscellanies—this is called discrimination as to Dhamma. He knows the meaning of this and that same that was proclaimed, viz. ‘This is the meaning of that which was proclaimed; this is the meaning of that which was proclaimed’—[138] this⁶⁷⁶ is called discrimination as to meaning... What are the dhammas that are skilled? That occasion, upon which occasion a skilled thought belonging to the sphere of sense-desires has arisen, one accompanied by euphoria, one associated with knowledge, one with some sight-object as its object... one with some mental-object as its object, or else contingent upon this or that, there is contact... there is non-wavering... these are the dhammas that are skilled⁶⁷⁷. Knowledge concerning these dhammas is discrimination as to Dhamma; knowledge concerning their ripening is discrimination as to meaning” and so on (Vibh 293-5).

Moreover, it is that knowledge falling under the category concerned with expressions natural to a (given) language—which⁶⁷⁸, being natural to a (given) language consists, where this meaning and Dhamma are concerned, of an expression that remains faithful to the (normal) usage (of that language)—(e.g.) “This language is natural, this language is not natural for (a speaker of) Magadhi, the root-speech of all beings” that is discrimination as to language. It is that knowledge falling under the category concerned with that knowledge, viz. all that

knowledge concerning the aforementioned knowledges that occurs in detail by way of range and function (and so on) for the one reviewing (same) after making (such knowledge) his object, that is discrimination as to inspiration. Hence, these four discrimination-knowledges, that were attained by the Lord, quite of his own accord, are, in that they occur in an unequivocal mode by way of their remaining faithful to this and that objective field of theirs that is concerned with meaning and Dhamma and so on, accordant, not inaccordant, not otherwise. Thus also is the Lord the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*).

(c) Similarly, (as regards his knowledges associated with the four confidences), all that is deemed knowable, was known, seen, understood, fully awoken to, in all its modes, by the Lord. For instance, for him⁶⁷⁹ things directly knowable were awoken to as being directly knowable⁶⁸⁰, things fully understandable as being fully understandable, things capable of being abandoned as being capable of being abandoned, things realisable as being realisable, things capable of being brought into being as being capable of being brought into being⁶⁸¹, from which it follows that there is no one⁶⁸²—neither recluse nor brahmin nor deva nor Māra nor Brahmā—who is capable of legitimately⁶⁸³ challenging him, on the grounds that these same things were not fully awoken to. All that is deemed capable of being abandoned was abandoned without remainder, became of a nature not to arise, for the Lord whilst still at the root of the Bodhi (Tree); there was for him no further task beyond that abandoning. For him, for instance, there were abandoned, extirpated, uprooted, the one thousand five hundred defilements, together with their impressions, that admit of the following divisions⁶⁸⁴, viz. greed, hatred and delusion, misguided attention, shamelessness and no sense of reproach, sloth and torpor, anger and grudging, hypocrisy and spite, envy and selfishness, deceit and treachery, [139] stubbornness and haughtiness, pride and conceit, vanity and negligence⁶⁸⁵, [craving and ignorance,] the threefold unskilled roots, misconducts, [corruptions,] uneven and misguided⁶⁸⁶

perceptions, stains, applied thoughts and diversifications, strivings and cravings, the fourfold inversions⁶⁸⁷, āsavas, knots, floods, yokes, going astrays⁶⁸⁸, cravings and graspings, the five rejoicings⁶⁸⁹, hindrances, wildernesses in the heart⁶⁹⁰, shackles in the heart, the six roots of contention, [classes of craving,] the seven latent tendencies, the eight wrongnesses, the nine bases of resentment, (the nine) things rooted in craving, the ten courses of action that are unskilled, the twenty-one wrong ways of begging, the sixty-two (wrong) views resorted to, (and) the one hundred and eight thoughts haunted by craving and so on, from which it follows that there is no one—neither recluse⁶⁹¹...nor Brahmā—who is capable of legitimately challenging him, on the grounds that these defilements were not abandoned. And those {things⁶⁹²}, divided into karma, ripening, defilements, blaming and disobeying orders, that were spoken of by the Lord as causing obstacles, are certainly quite enough to form an obstacle for one pursuing them, from which it follows that there is no one—neither recluse...nor Brahmā—who is capable of legitimately challenging him, on the grounds that they are not enough to form an obstacle to one pursuing them⁶⁹³. And that⁶⁹⁴ unsurpassed, exit-providing, Dhamma⁶⁹⁵ taught by the Lord for the sake of escaping from that dukkha belonging to the cycle without remainder⁶⁹⁶, that is classified by way of morality, concentration and insight⁶⁹⁷, that is of seven sections, that is of thirty-seven divisions⁶⁹⁸ and that is preceded by the ariyan path, quite certainly does provide an exit⁶⁹⁹, (quite certainly) is for the sake of release from that dukkha belonging to the cycle for one practising (it), from which it follows that there is no one—neither recluse...nor Brahmā—who is capable of legitimately challenging him, on the grounds that that which was taught for that sake⁷⁰⁰, viz. as an exit-providing⁷⁰¹ Dhamma, provides no exit. For there is said in detail: "These things have not been fully awoken to by you who claim to be a Perfectly Self-Enlightened One" and so on (Mi 71). Thus these knowledges associated with the Lord's four confidences, that were brought into play in an unequivocal mode on account of an awareness of the fact that his knowledge,

abandonment, teaching and uniqueness⁷⁰² were not inaccordant⁷⁰³, [140] are (themselves) accordant⁷⁰⁴, not inaccordant, not otherwise. Thus also is the Lord the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*).

(d) Similarly⁷⁰⁵, (as regards his knowledges associated with the demarcation of the five destinies), the hells-destiny, the animal-destiny, the peta-destiny, the human-destiny (and) the deva-destiny constitute the five destinies. As to these, it is the hells-destiny, since all of these, viz. the eight great hells, such as the Sañjīva⁷⁰⁶ and so on⁷⁰⁷, the sixteen supplementary hells⁷⁰⁸, such as the Kukkula⁷⁰⁹ and so forth, (and⁷¹⁰) the Lokantarika hell⁷¹¹, are hells (*nirayā*) in the sense of yielding no enjoyment (*nirassāda*)⁷¹² on account of the fact that (these realms are) exclusively dukkha, whilst they are a destiny (*gati*) since (all of) these are to be gone to (*gantabbato*) in accordance with one's deeds⁷¹³. The cold hells⁷¹⁴, such as the Abbuda and so on⁷¹⁵, are also tacitly contained within these same. Worms, beetles, creepy crawlies, winged creatures, dogs and jackals and so on⁷¹⁶ are animals (*tiracchānā*), since it is in a horizontal fashion (*tīriyam*) that they drag themselves along (*añchita*)⁷¹⁷, its being the animal-destiny, since it is the destiny for these same. Those tormented by hunger and thirst⁷¹⁸, those living on what is given by others, and those consumed with craving and so forth are petas, since it is ordinary happiness (*pākaṭasukhato*) from which they are gone (*iitā*)⁷¹⁹, of which they are deprived, on account of the fact that (this realm is one of) abundant dukkha, its being the peta-destiny, since it is the destiny for these same. The asuras, such as the Kāḷakañjikas⁷²⁰ and so on, are also tacitly contained within these same. Those⁷²¹ who are inhabitants of the four great continents of Jambudīpa and so on, together with those who are inhabitants of the lesser islands⁷²², are, on account of the mind's (*manaso*) preponderance (*ussannatāya*), humans (*manussā*)⁷²³, its being the human-destiny, since it is the destiny for these same. The twenty-six classes of devas⁷²⁴, viz. those commencing with those belonging to the (realm of the) Four Great Kings upto those who have reached the base consisting of neither perception nor non-perception, are devas (*devā*)

since they amuse themselves (*dibbanti*), since they sport and sparkle through their own potency and majesty⁷²⁵, its being the deva-destiny, since it is the destiny for these same. Moreover, since differentiation in the rebirth process comes about as a result of this and that deed, these same destinies are, therefore, as to sense, resultant khandhas and kamma-produced matter⁷²⁶. Herein the Lord's knowledge, as to circumstance and as to cause⁷²⁷, occurs by way of demarcating the classification of root-cause and fruition in accordance with what is each one's own⁷²⁸, viz. "This particular destiny was brought into being through that particular deed; these classes of beings are classified separately⁷²⁹ in this way, on account of their having been so classified in accordance with the conditions peculiar to that deed⁷³⁰", for which reason the Lord said: "There are, Sāriputta, these five destinies. Which five ? Hell, the animal-womb, the peta-realm, humans and devas. And I, Sāriputta, understand hell, the path leading to hell and the course leading to hell; and⁷³¹ I understand how one entered (thereon) arises, [141] at the breaking up of the body after dying, in a state of loss, in a bad destiny, in the downfall, in hell" and so on⁷³² (M i 73). Moreover, these same knowledges of the Lord are, on account of their remaining faithful, in that they occur in an unequivocal mode with respect to their several objective fields, accordant, not inaccordant, not otherwise. Thus also is the Lord the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*).

(e) Similarly⁷³³, (as regards his six knowledges not shared by others):

(i) That (knowledge) which, as a result of an awareness as to whether beings are deficient or non-deficient⁷³⁴ in their link with faith and so on, occurs in fifty modes explaining the distinctions between those with little dust in their eyes and those with great dust in their eyes and so on, is the Lord's knowledge as to the higher or lower state (in the development) of their faculties. For there is said in detail: "The person with faith has little dust in his eyes; the person without faith has much dust in his eyes" (and so on) (Pṭs i 121).

(ii) And that (knowledge) which occurs with the mode of explaining, as they really are, the biases⁷³⁵ and so on of beings by way of (their biases)—viz.

"This person has little dust in his eyes; this one⁷³⁶ holds the eternalist view; this one holds the annihilationist view; this one is established in adaptive forbearance⁷³⁷; this one is established in knowledge of things as they really are⁷³⁸; this one has a bias towards sense-desires, not a bias towards renunciation and so on; this one has a bias towards renunciation, not a bias towards sense-desires and so forth" and so on;

by way of (their latent tendencies), viz.

"This one's lust for sense-desires is extremely stubborn, not one that repels and so on⁷³⁹; this one's repulsion is extremely stubborn, not one that lusts after sense-desires and so forth⁷⁴⁰" and so forth⁷⁴¹;

by way of (their conduct), viz.

"This one has accumulation of merit to excess, no accumulation of demerit, no accumulation of that which is non-wavering⁷⁴²; this one has accumulation of demerit to excess, no accumulation of merit, no accumulation of that which is non-wavering; this one has accumulation of that which is non-wavering to excess, no accumulation of merit, no accumulation of demerit"; and "This one has good conduct of body to excess; this one good conduct of speech; this one good conduct of mind"⁷⁴³;

by way of their disposition, viz.

"This one is disposed to that which is inferior; this one is disposed to that which is superior"⁷⁴⁴;

by way of their being incapable⁷⁴⁵, viz.

“This one is endowed with an obstruction caused by karma; this one is endowed with an obstruction caused by defilement; this one⁷⁴⁶ is endowed with an obstruction caused by (karma’s) ripening”;

and by way of their being capable⁷⁴⁷, viz.

“This one is not endowed with an obstruction caused by karma; this one is not endowed with an obstacle caused by defilement; this one is not endowed with an obstacle caused by (karma’s) ripening” and so on

—is the Lord’s knowledge as to the biases and latent tendencies (of beings), with reference to which “In this case, the Tathāgata knows⁷⁴⁸ the biases of beings, knows (their) latent tendencies, knows (their) conduct, knows (their) dispositions... knows beings to be capable or incapable” and so on⁷⁴⁹ (Pṭs i 123⁷⁵⁰; Vibh 340) was said.

(iii) And that (knowledge), not shared by others, consisting of magical creations⁷⁵¹, by way of his potency, of divers physical transformations⁷⁵², which occurs by way of masses of fire and torrents of water from the uppermost and lowermost, foremost and hindmost, parts of his body, from his right and left eyes, ear-apertures, nostrils, shoulders, arms, flanks⁷⁵³, and legs, and from his fingers and toes, the interstices between his fingers and toes and from his hair-pores⁷⁵⁴, [142] is the Lord’s knowledge in the form of the Twin Miracle⁷⁵⁵, with reference to which, “In this case, the Tathāgata performs the Twin Miracle, which is not shared by his sāvakas. There proceeds from the uppermost part of his body a mass of fire; there proceeds from the lowermost part of his body a torrent of water; there proceeds from the lowermost part of his body a mass of fire; there proceeds from the uppermost part of his body a torrent of water” and so on (Pṭs i 125), was said.

(iv) And⁷⁵⁶ (similarly accordant, not inaccordant, not otherwise is) that knowledge consisting of the attainment of the Great Compassion, which constitutes the condition for the

descent of the Lord's Great Compassion, which (descent) occurs in divers ways out of a desire to remove that class of beings, troubled by countless painful phenomena (*dukkhadhammehi*), such as lust and so on, and birth⁷⁵⁷ and so forth, from (such troubles), (and) in accordance with which there is said:

"What is the Tathāgata's knowledge consisting of the attainment of the Great Compassion⁷⁵⁸? The Great Compassion that descends with respect to beings as the Lord Buddhas behold them in a multiplicity of modes, viz. the Great Compassion that descends with respect to beings as the Lord Buddhas behold that:

(1) the cohabitants of this world⁷⁵⁹ are ablaze⁷⁶⁰;
the Great Compassion⁷⁶¹ that descends with respect to beings as the Lord Buddhas behold that:

(2) they are busy⁷⁶²;
(3) they are advancing;
(4) they are entered upon a bad path;
(5) the world, being unstable, passes away⁷⁶³ (M ii 68);
(6) the world, being without protector, is without a guardian (M ii 68);

(7) the world, having nothing it can call its own, has to abandon all and move on⁷⁶⁴ (M ii 68);

(8) the world is wanting, insatiate, a slave to craving (M ii 68);

the Great Compassion that descends with respect to beings as the Lord Buddhas behold that:

(9) the cohabitants of this world are without protection⁷⁶⁵;
(10) they are without harbour;
(11) they are without refuge;
(12) they constitute no refuge;
(13) the world is distracted, uncalm;
(14) the cohabitants of this world are wounded by darts, pierced by a multiplicity of darts⁷⁶⁶;

(15) they are (subjected to) the obstacle that is the blindness of ignorance, cast into⁷⁶⁷ the cage of defilement⁷⁶⁸;

(16) the cohabitants of this world, being steeped in ignorance, in the egg⁷⁶⁹, encased (Vin iii 3), a tangled skein, a knotted ball (of thread)⁷⁷⁰, like muñja-grass and reeds⁷⁷¹, do not get beyond⁷⁷² the state of loss, the bad destiny, the downfall, saṃsāra (D ii 55 = S ii 92 = A ii 211);

(17) they are smeared with the blemish that is the poison of ignorance⁷⁷³, being a mire of defilement;

(18) they are entangled in the tangle⁷⁷⁴ of lust, hatred and delusion⁷⁷⁵;

(19) they are wrapped about by the cloak of craving⁷⁷⁶ (M i 271);

(20) they are overspread⁷⁷⁷ by the net of craving;

(21) they are carried away by the stream of craving;

(22) they are fettered by the fetter of craving;

(23) [143] they are dogged⁷⁷⁸ by the latent tendency of craving;

(24) they are tormented by the torment of craving;

(25) they are completely burnt by the fever of craving⁷⁷⁹;

(26) they are wrapped about by the cloak of views⁷⁸⁰;

(27) they are overspread by the net of views;

(28) they are carried away by the stream of views;

(29) they are fettered by the fetter of views;

(30) they are dogged by the latent tendency of views;

(31) they are tormented by the torment of views;

(32) they are completely burnt by the fever of views;

(33) they⁷⁸¹ are tailed by birth;

(34) they are dogged by old age;

(35) they are overcome by disease;

(36) they are struck down by death;

(37) they are founded upon⁷⁸² dukkha;

(38) they are strung up⁷⁸³ by craving (S i 40);

(39) they are bounded by the wall⁷⁸⁴ of old age;

(40) they are bounded by Death's noose;

(41) they are bound by the great bond⁷⁸⁵;

(42) they are bound by the bond of lust, by the bonds of hatred, delusion, conceit, views, defilement, (and) misconduct;

(43) they are entered upon the great congestion⁷⁸⁶;

- (44) they are impeded by the great impediment;
- (45) they are fallen down the great precipice⁷⁸⁷;
- (46) they are entered upon the great wilderness;
- (47) they are entered upon the great saṃsāra⁷⁸⁸;
- (48) they are writhe within the great impasse⁷⁸⁹;
- (49) they are sunk in the great mire⁷⁹⁰;
- (50) the cohabitants of this world are struck down⁷⁹¹;
- (51) the cohabitants of this world are ablaze⁷⁹² with the fire of lust, with the fire of hatred, with the fire of delusion, through birth, old age, dying, grief, lamentation, dukkha, dejection (and) despair⁷⁹³;
- (52) the cohabitants of this world are led away⁷⁹⁴, they are slain, being permanently without protector, (like) a criminal⁷⁹⁵ subjected to punishment;
- (53) they are presented for execution, bound⁷⁹⁶ with the bonds of their sins;
- (54) the cohabitants of this world, (though) without a saviour, have reached a state worthy of the highest compassion⁷⁹⁷;
- (55) they are overwhelmed by dukkha, being for a long time (so) oppressed;
- (56) they are permanently fixated⁷⁹⁸, permanently thirsty;
- (57) they are blind, eyeless;
- (58) they have lost their guide, are without an adviser;
- (59) they have left off the road⁷⁹⁹, having missed the straight one;
- (60) they are left⁸⁰⁰ into the great flood;
- (61) they are blocked by two views⁸⁰¹ (It 43);
- (62) they are those who have practised wrongly through three (types of) misconduct;
- (63) they are yoked⁸⁰² with four yokes (cp D iii 230);
- (64) they are knotted with four knots (cp D iii 230);
- (65) they grasp by way of the four graspings (cp D iii 230);
- (66) they are embarked upon⁸⁰³ five destinies (cp D iii 234);
- (67) they are excited by⁸⁰⁴ the five strands of sense-desires (cp D iii 234);
- (68) they are overspread by the five hindrances (cp D iii 234);

(69) [144] they contend by way of the six roots of contention (cp D iii 246);

(70) they are excited through the six classes of craving (cp D iii 244);

(71) they are blocked by six views (cp M i 8);

(72) they are dogged by the seven latent tendencies (cp D iii 254);

(73) they are fettered by the seven fetters (cp D iii 254);

(74) they are haughty by way of the seven conceits (cp Vibh 383);

(75) they writhe by way of the eight worldly dhammas (cp D iii 260);

(76) they are led⁸⁰⁵ by the eight wrongnesses (cp D iii 254);

(77) they are blemished by the eight blemishes of man (cp Vibh 387);

(78) they are resentful by way of the nine bases of resentment (cp D iii 262);

(79) they are haughty by way of the ninefold conceit (cp Vibh 389);

(80) they are excited by the nine things rooted in craving (cp D iii 288f);

(81) they are defiled by the ten bases of defilement (cp Vibh 391);

(82) {they are resentful by way of the ten bases of resentment (cp A v 150) }⁸⁰⁶;

(83) they are endowed with the ten courses of action that are unskilled (cp D iii 269);

(84) they are fettered by the ten fetters (cp A v 17);

(85) they are led⁸⁰⁷ by the ten wrongnesses (cp D iii 290);

(86) they are endowed with the ten-based wrong view (cp Vibh 392);

(87) {they are endowed with the ten-based wrong view of body reified⁸⁰⁸};

(88) they are endowed with the ten-based view of the extremist⁸⁰⁹ (cp Vibh 392);

(89) they are diversified by way of the diversifications associated with the one hundred and eight occurrences of craving (cp Vibh 400);

(90) the cohabitants of this world are blocked by the sixty-two (wrong) views (D i 1ff; Vibh 400); and

(91) the Great Compassion that descends with respect to beings as the Lord Buddhas behold that:

‘Now I am crossed over, but the world is not crossed over; now I am released, but the world is not released; now I am tamed, but the world is not tamed; now I am tranquil, but the world is not tranquil; now I am relieved, but the world is not relieved; now I am attained to parinibbāna, but the world is not attained to parinibbāna. Moreover⁸¹⁰, I am able, now that I am crossed over, to cause them to cross over, now that I am released, to cause them to become released, now that I am tamed, to cause them to become tamed, now that I am tranquil, to cause them to become tranquil, now that I am relieved⁸¹¹, to cause them to become relieved, now that I am attained to parinibbāna, to cause them to attain parinibbāna⁸¹²’ ” (Pṭs i 126-131).

† Thus is the analysis effected in eighty-nine modes⁸¹³.

(v-vi) Moreover⁸¹⁴, that knowledge of the Lord not shared by others, in that its usage is subject⁸¹⁵ to a mere wish (on his part)—that is capable of piercing, in all its modes, irrespective of instruction from others⁸¹⁶, all that is formed and unformed and so on, that is capable of being exercised upto and including the mental data element⁸¹⁷, and that is “omniscient knowledge”, on account of the complete awareness (that it provides), without remainder, of that which is formed, of that which is unformed, and of conventional truths⁸¹⁸—is (also) spoken of as “unobstructed knowledge”, owing to its unrestricted occurrence as a result of the absence therein of any obstruction. For, under the heading of occurrence of objective field, this knowledge, which is (actually) one and the same, is listed in two (different) ways, with the aim of indicating the fact that it is not shared by others⁸¹⁹. [145] Otherwise, it would follow that his omniscient knowledge and his unobstructed knowledge had the whole of their objective fields in common⁸²⁰; and this is not fitting, however much they might (otherwise) concur. For this is, in this connection, the (canonical) Pali in detail:

"It is an omniscient knowledge, since it knows without remainder all that is formed and unformed; it is an unobstructed knowledge, since there is therein no obstruction. It is an omniscient knowledge, since it knows all things past; it is an unobstructed knowledge, since there is therein no obstruction. It is an omniscient knowledge, since it knows all things future; it is an unobstructed knowledge, since there is therein no obstruction. It is an omniscient knowledge, since it knows all things present; it is an unobstructed knowledge, since there is therein no obstruction⁸²¹" (Pṭs i 131).

Thus these six knowledges of the Lord not shared (by others) are, on account of their remaining faithful to their own peculiar objective field, in that they occur in an unequivocal mode⁸²², are accordant, not inaccordant, not otherwise. Thus also is the Lord the Tathāgata, in that it was to things accordant (*tathānī*) that he came (*āgato*).

(f) Similarly⁸²³, the Lord's knowledges explaining the seven limbs of enlightenment, which occur in a variety of modes, viz:

(i) as to the form taken by them, viz: "These seven, monks, are the limbs of enlightenment—the limb of enlightenment that is mindfulness; the limb of enlightenment that is Dhamma-investigation; the limb of enlightenment that is energy; the limb of enlightenment that is joy; the limb of enlightenment that is serenity; the limb of enlightenment that is concentration; (and) the limb of enlightenment that is equanimity" (cp D iii 251f⁸²⁴);

(ii) as to their general characteristic, viz: that harmony of states—which same⁸²⁵ harmony of states admitting of the divisions of mindfulness and so on provides opposition, as it arises⁸²⁶ at the moment of a supermundane path, to countless troubles, such as those of inactivity and distraction, fixity and struggle, addiction to the bliss of sense-desires⁸²⁷ and to mortification⁸²⁸, and adherence to annihilationism and eternalism and so on, (and) by means of which (harmony of states) the ariyasāvaka awakens—rises from the sleep of the defilements—or alternatively pierces the four ariyan truths or else realises nibbāna itself—is what is meant by *bodhi*

(enlightenment), their being *bojjhaṅgā* (limbs of enlightenment), since it is of that enlightenment (*bodhiyā*) that they are limbs (*aṅgā*); or alternatively⁸²⁹, it is the ariyasāvaka, given that he awakens by means of that aforementioned harmony of states, that is meant by *bodhi* (an enlightened one), their being *bojjhaṅgā*, since it is of that enlightened one (*bodhissa*) that they are also limbs (*aṅgā*)⁸³⁰;

(iii) as to their specific characteristic, viz. the limb of enlightenment that is mindfulness has the characteristic of being present (before one)⁸³¹; the limb of enlightenment that is Dhamma-investigation has the characteristic of thorough investigation; the limb of enlightenment that is energy has the characteristic of exertion; the limb of enlightenment that is joy has the characteristic of pervading; the limb of enlightenment that is serenity has the characteristic of peace; the limb of enlightenment that is concentration has the characteristic of non-wavering; (whilst) the limb of enlightenment that is equanimity has the characteristic of calm assessment⁸³²;

(iv) [146] from the point of view of the simultaneous occurrence of the seven limbs of enlightenment by way of mutual assistance, by way of: "Herein, what is the limb of enlightenment that is mindfulness? In this case⁸³³, a monk possesses mindfulness; endowed with the highest mindfulness and discernment, he is one to remember, one to recollect, what has long since been done, what has long since been proclaimed" (Vibh 277⁸³⁴) and so on;

(v) from the point of view of their occurrence by way of their classification in terms of objective field, as in: "Herein, what is the limb of enlightenment that is mindfulness? There is⁸³⁵, mindfulness concerned with things internal, there is mindfulness concerned with things external" (Vibh 228⁸³⁶) and so forth;

(vi) from the point of view of their method of cultivation, as in: "In this case, what is the limb of enlightenment that is mindfulness? In this case, a monk cultivates the limb of enlightenment that is mindfulness that is dependent upon separation, dependent upon fading away, dependent upon cessation, resulting in relinquishment" (Vibh 229) and so on; and

(vii) by way of their ninety-six⁸³⁷ thousand methods of classification⁸³⁸, as in: "Herein, what are the seven limbs of enlightenment? In this case, on that occasion upon which a monk⁸³⁹ cultivates a supermundane jhāna...on that occasion are there the seven limbs of enlightenment, (viz.) the limb of enlightenment that is mindfulness...the limb of enlightenment that is equanimity. Herein, what is the limb of enlightenment that is mindfulness? That which is mindfulness, recollection..." (Vibh 229ff) and so on;

are, on account of their remaining faithful to this and that sense, accordant, not inaccordant, not otherwise. Thus also is the Lord the Tathāgata, in that it was to things accordant (*tathāni*) that he came (*āgato*).

(g) Similarly, the Lord's knowledges explaining the ariyan path, which occur in countless modes, viz:

(i) as to the form taken by them, viz. "Herein, what is the ariyan truth that is the course leading to the cessation of dukkha? This same ariyan eightfold path, that is to say, right view...right concentration" (Vibh 104);

(ii) as to their general characteristic⁸⁴⁰, viz. it is ariyan on account of its keeping aloof from all defilements, on account of its bringing about ariyan status and on account of its bringing about⁸⁴¹ acquisition of the ariyan fruition(s); it is eightfold (*aṭṭhaṅgiko*) on account of its being eightfold (*aṭṭhavidhattā*)⁸⁴² and on account of its being the exclusive means of attaining nibbāna; (and) it is a path (*maggo*) since it murders (*mārento*) the defilements as it goes along (*gacchati*), since it is pathed (*maggīyati*) by those seeking nibbāna⁸⁴³, or because it, of its own accord, tracks down (*maggatī*)⁸⁴⁴ nibbāna;

(iii) as to their specific characteristic⁸⁴⁵, viz. right view has the characteristic of right seeing; right thought has the characteristic of right directing⁸⁴⁶ (of the mind onto the object concerned); right speech has the characteristic of right embracing⁸⁴⁷; right action has the characteristic of right originating; right livelihood has the characteristic of right cleansing; right effort has the characteristic of right exerting; right mindfulness has the characteristic of right presenting

(before one); right concentration has the characteristic of right non-wavering;

(iv) [147] as to their classification in terms of their (tripartite⁸⁴⁸) function, viz. right view (a) abandons wrong view together with the other defilements that are opposed thereto, (b) makes nibbāna⁸⁴⁹ its object, and (c) beholds associated states as non-confusion⁸⁵⁰ by scattering the delusion concealing them; likewise, right thought and so on also (a) abandon wrong thought and so forth, (b) make nibbāna⁸⁵¹ their object, and (c) effect the right directing, embracing, originating, cleansing, exerting, presenting and concentrating⁸⁵² of (their several) co-nascent states⁸⁵³;

(v) as to their classification in terms of their occurrence at that stage previous to, and at that stage subsequent to, (path-attainment), viz: right view⁸⁵⁴ which, at the stage previous to (path-attainment), had occupied divers moments with dukkha and so on severally as its object, and which, at the time of the path, occupies a single moment and takes nibbāna alone as its object⁸⁵⁵, acquires, as to function, the four names of “knowledge concerning dukkha” and so on⁸⁵⁶; right thought and so forth, too, which, at the stage previous to (path-attainment), had occupied divers moments and had divers objects, at the time of the path, occupy a single moment and have a single object; as to these, right thought acquires, as to function, the three names of “thought associated with renunciation” and so on; the three beginning with right speech which, at the stage previous to (path-attainment), had been abstinences and intentions classified as “abstention from lying speech” and so on, are, at the moment of the path, simply abstinences; (whilst) right effort and mindfulness each acquire, as to function, four names by way of the (four) right efforts and the (four) foundations of mindfulness; whereas right concentration, even at the moment of the path, is still divers by way of the first jhāna and so forth⁸⁵⁷;

(vi) as to their method of cultivation, by way of: “In this case, monks, a monk cultivates right view that is dependent upon separation” (S iv 367; Vibh 236) and so on; and

(vii) by way of their eighty-four thousand methods of classification⁸⁵⁸, by way of: “Herein, what is the ariyan eightfold

path ? In this case, a monk⁸⁵⁹, upon the occasion that cultivates a supermundane jhāna...in which progress is painful and direct knowledge dull, on that occasion is there the eightfold path, (viz.) right view, right thought..." (Vibh 109) and so forth; are, on account of their remaining faithful to (such) sense, all accordant, not inaccordant, not otherwise. Thus also is the Lord the Tathāgata, in that it was to things accordant (*tathānī*) that he came (*āgato*).

(h) Similarly⁸⁶⁰, the Lord's knowledges associated with those attainments (in the form of the nine) progressive abidings—viz. "Attainment of the first jhāna...and that which is attainment of cessation⁸⁶¹" (Vibh 335), (which are "progressive abidings") in the sense that they have to be abided in successively⁸⁶² and ("attainments") in the sense that they have to be attained—(and) which (knowledges) occur by way (his) bringing them to a successful conclusion and by way of (his) reviewing them and so on, and by way of (his) employment of them as is warranted, are, since they are proof of the matter, accordant, not inaccordant, [148] not otherwise.

(i) Similarly⁸⁶³, those knowledges associated with the Lord's ten powers—viz. (a) that of knowing unequivocally that which is the reason and that which is not the reason for this and that fruition, viz. "This is the circumstance⁸⁶⁴ (leading) to this, that is not the circumstance"; (b) that of knowing the difference in ripening, as it really is, without remainder of this and that being's undertaken karma, divided into its divisions of past and so on⁸⁶⁵; (c) that of knowing definitively, at the very moment of its accumulation⁸⁶⁶, whether the classification of karma of this and that being be that with āsavas or that without āsavas, viz. "This is the course leading to hell...this is the course leading to nibbāna"; (d) that of knowing the countless (specific) own natures, in terms of that which is grasped at and that which is not grasped at and so on (by kamma⁸⁶⁷), of the khandhas and bases and so on—and the divers (unspecified⁸⁶⁸) own nature of that world⁸⁶⁹—in terms of the diversity of elements, as it really is, after the method of "On account of the preponderance⁸⁷⁰ of that particular element, this distinction has been born within

this continual (stream) of dhammas” and so on; (e) that of knowing, without remainder, the inclinations and dispositions⁸⁷¹ of beings in terms of those that are inferior and so on⁸⁷²; (f) that of knowing the sharpness and dullness⁸⁷³ of (their) faculties of faith and so on⁸⁷⁴; (g) that of knowing (their) particular types of jhāna and release and so on, together with their corruptions and so forth⁸⁷⁵; (h) that of knowing, without remainder⁸⁷⁶, the continuity of khandhas formerly dwelt in⁸⁷⁷ by beings in births beyond measure, together with (the details of) the one subjected thereto⁸⁷⁸; (i) that of knowing falling and re-linking (of beings), together with the classifications (of such beings) as inferior and so on⁸⁷⁹; and (j) that of knowing the four truths, after the very same method mentioned above⁸⁸⁰, by way of “This is dukkha” and so on—are, through their occurrence in accordance with the way things really really, in that they plunge into their own respective objective field and in that they yield the goal anticipated⁸⁸¹, without missing the mark⁸⁸², accordant, not inaccordant, not otherwise. For this is said: “In this case, (monks,) the Tathāgata understands as they really are both circumstance as circumstance, and non-circumstance as non-circumstance” (A iii 417, v 33) and so on. Thus also is the Lord the Tathāgata, in that it was to things accordant (*tathānī*) that he came (*āgato*).

And, just as it was by way of these knowledges⁸⁸³ (that he so came to knowledges that are accordant), so was it (also) by way of those (other knowledges) specifically concerned with insight—such as the aforementioned knowledges explaining the (four) foundations of mindfulness and the (four) best efforts—which admit of infinite and immeasurable divisions, (and) which are not shared by others, that the Lord (turns out to be) the Tathāgata, in that it was to knowledges that are accordant (*tathānī*) that he came (*āgato*), that he attained. Thus also is he the Tathāgata, in that it was to things accordant (*tathānī*) that he came (*āgato*).

(12) How⁸⁸⁴ is it that he is the Tathāgata, in that it was to those that were accordant (*tathā*) that he went (*gato*)? The Lord’s (a) birth; (b) enlightenment; (c) declaration⁸⁸⁵ of

Dhamma and Discipline; and (d) (attainment of) that element of nibbāna that is without remnant of substrate are (all) accordant. What is being said?⁸⁸⁶ That (these four), on account of their remaining faithful, by way of being absolute proof of that purpose for whose sake they were sought, and initiated⁸⁸⁷, by the Saviour of the World, are, due to the unequivocal actualisation of that purpose⁸⁸⁸, accordant, not inaccordant, not otherwise.

(a) For instance, this Lord (of ours), whilst still stationed, as the Bodhisatta, [149] in the city of the Tusita (devas), after having brought to a successful conclusion the whole of the root-cause of Buddhahood which admits of the aforementioned divisions⁸⁸⁹, such as that of fulfilling the in all thirty perfections and so on, was begged by the devatās of the ten thousand cakkavālas when, upon hearing the Buddha-tumult⁸⁹⁰, they approached, congregated together as one, and said: "Your time has come⁸⁹¹, Great Hero; arise in a mother's womb. Causing (the world,) together with its devas, to cross over, may you awaken to the Deathless Place" (Bv i 67); then, as one for whom the foretokens had arisen⁸⁹², he surveyed (the world) with the five great surveyings⁸⁹³, took relinking, on the night of the full moon in the month of Āsāḷhī⁸⁹⁴, in the womb of Queen Mahāmāyā in the Sakyan king's clan, thinking "Now will I, having arisen in a human womb, awaken", (and, after) being sustained for ten months with great sustenance by devas and men, reached that birth towards dawn on the night of the full moon in the month of Visākha.

Moreover, as at the moment of his taking relinking⁸⁹⁵, so did there (also) appear, at the moment of that birth, thirty-two foretokens⁸⁹⁶. For:

(1) this ten-thousandfold world system trembled, quaked, shook violently⁸⁹⁷;

(2) a measureless glow pervaded the ten-thousand cakkavālas⁸⁹⁸;

(3) those blind from birth⁸⁹⁹ acquired eyes, as though desiring to see that lustre of his;

(4) the deaf heard sound;

- (5) the dumb addressed one another;
- (6) the limbs of the humpbacked became upright;
- (7) the lame became able to move about on foot;
- (8) all beings subjected to bonds were released from leg-irons and bonds and so on;
- (9) the fire in all the hells⁹⁰⁰ was extinguished;
- (10) hunger and thirst in the peta-realm abated;
- (11) animals had no fear;
- (12) ill health abated for all beings;
- (13) all beings became affable;
- (14) horses neighed in an enticing manner;
- (15) elephants trumpeted;
- (16) all the musical instruments emitted their own peculiar sounds, without being struck at all;
- (17) ornaments of the sort that go on the arm and so on of humans rattled⁹⁰¹ in an enticing manner;
- (18) all quarters became ultra-serene;
- (19) a gentle, cool, breeze blew providing beings with relief⁹⁰²;
- (20) an untimely storm-cloud rained down;
- (21) water, too, flowed about after bursting up through the earth;
- (22) birds relinquished going through the air;
- (23) rivers came to a standstill⁹⁰³, no longer flowing;
- (24) the water in the Great Ocean became sweet as honey;
- (25) with the sun, freed⁹⁰⁴ of impediments, still remaining visible⁹⁰⁵, all the stars in the sky sparkled⁹⁰⁶;
- (26) [150] excepting the devas of the formless sphere, all the remaining devas, plus all the denizens of hell, took on a visible form;
- (27) trees, walls⁹⁰⁷, doors and rocks and so on formed no obstacle;
- (28) there was no falling or arising of beings;
- (29) a heavenly fragrance blew forth⁹⁰⁸ overpowering all undesirable smells;
- (30) all⁹⁰⁹ fruit-bearing trees successfully took on fruit;
- (31) the Great Ocean's⁹¹⁰ surface became covered, simply

everywhere, with lotuses of the five colours;

(32) all flowers, whether those that grow on the ground or those that grow in the water and so on, flowered;

(33) trunk-lotuses flowered on the trunks of trees, branch-lotuses on their branches, creeper-lotuses⁹¹¹ on their creepers;

(34) rending rock slabs on the earth's surface, what are known as stalk-lotuses emerged in clusters of seven, one above the other⁹¹²;

(35) in the air, hanging-lotuses⁹¹³ came into being;

(36) all about there rained a rain of flowers;

(37) in the air, heavenly musical instruments sounded⁹¹⁴;
(and)

(38) the entire ten thousandfold world system became a single series of garlands, one with yaktail-fans aquivering, one perfumed throughout with the fragrance of flowers and incense, (and) one that had reached the highest gracefulness⁹¹⁵, as though it were a garland-ball that had been spun and then thrown, as though it were a bunch of garlands that had been compressed and bound into a sheaf⁹¹⁶, and as though it were a garlanded seat (all) dressed and adorned⁹¹⁷;

and these foretokens came themselves to be tokens of the countless attainments of distinction⁹¹⁸ that were subsequently attained⁹¹⁹ (by him). And thus that birth, adorned with the appearance of countless marvels—being absolute proof⁹²⁰ of that enlightenment for whose sake such (birth) had been sought⁹²¹ by this one—was wholly accordant, not inaccordant, not otherwise.

(b) Similarly, since all those who were capable of being guided⁹²² by the Buddha—who were his kinsmen, in that they were capable of being led to enlightenment⁹²³—were without remainder guided by the Lord himself alone, not by *sāvakas*⁹²⁴, and (since) those who are capable of being guided by *sāvakas* and who are capable of being guided by Dhamma, upon being guided by such⁹²⁵ *sāvakas* and so on, are going, or will be going⁹²⁶, to the Discipline⁹²⁷, (therefore) that enlightenment, being absolute proof of that purpose for whose sake enlightenment was sought by the Lord, is accordant, not

inaccordant, not otherwise. And, moreover, whatever own nature, of whatever thing knowable⁹²⁸, that is capable of being awoken to was awoken to by the Lord, unequivocally (and) without remainder, through his own knowledge which, as with a myrobalan placed in the palm of the hand, is subject to mere⁹²⁹ advertizing (on his part). Thus also was (his) enlightenment accordant, not inaccordant, not otherwise.

(c) Similarly, since it was (only) after he had properly surveyed the manner in which this and that item⁹³⁰ had to be taught in this and that way, and the biases and latent tendencies, conduct and dispositions⁹³¹ of the various beings⁹³² (that were to be so taught) [151] that those who were capable of being guided were guided—were caused to reach the plane of the ariyans⁹³³—by the Lord when explaining the nature of Dhamma and instructing (them) in accordance with their shortcomings⁹³⁴, in accordance with their inclinations and in accordance with Dhamma, without either relinquishing that Dhamma's nature or straying beyond the path of customary usage as a method of description⁹³⁵, that declaration of Dhamma and Discipline of his, too, was, through being proof of the matter and through its occurrence in accordance with things as they really are, accordant, not inaccordant, not otherwise.

(d) Similarly, that great nibbāna-element that is the Deathless, (i) which was reached by the Lord; (ii) which is free of that whose own nature consists of form, such as earth and so on, and that whose own nature is one of immateriality, such as contact and sensation and so forth; (iii) which has, on account of the absence of the state of crumbling away {and dissolving}⁹³⁶, transcended the own nature of the world⁹³⁷; (iv) which, on account of its dissociation from the gloom, does not need to be lit up by anyone; (v) which, on account of that same absence of the world's own nature⁹³⁸, is devoid of states such as (those involving a future) destiny and so on⁹³⁹; (vi) which is without foundation; (vii) which is without object; (and) (viii) which, due to the absence of even so much as a trace⁹⁴⁰ of the substrates⁹⁴¹, reckoned as the khandhas, is spoken of as being without remnant of substrate—(and) with reference to which: "There is, monks,

that base wherein there is neither earth, nor water, nor fire, nor wind, nor that base consisting of endless space, nor that base consisting of endless consciousness, nor that base consisting of nothingness, nor that base consisting of neither perception nor non-perception, nor this world, nor the next world, nor both sun and moon. There too, monks, I do not speak either of coming, or going, or remaining, or falling, or arising. This is (quite) without foundation, (quite) without occurrence, quite without object. This alone is the end of dukkha" (Ud 80) is said—that⁹⁴² (great nibbāna-element) is, on account of its always remaining faithful to its own nature, stated to be "the disappearance of all khandhas as objects of clinging", "the calming of all formations", "the relinquishment of all substrates", "the alleviation of all dukkhas", "the uprooting of all reliances"⁹⁴³, "the destruction of all cycles", (and) "that which has as its characteristic⁹⁴⁴ absolute peace", accordant, not inaccordant, not otherwise. Thus it is that he is the Tathāgata, in that it was this birth and so on that are accordant that he went to, approached, attained, entered upon, reached. Thus it is that the Lord is the Tathāgata, in that it was to those that were accordant (*tathā*) that he went (*gato*).

(13) How is it that he is the Tathāgata, in that he was of a type that was accordant? Of whatever type were the former Perfectly Self-Enlightened Ones⁹⁴⁵, of a type accordant (therewith) was this Lord too. What is being said? That of whatever type those Lords were—viz. briefly, by way of morality associated with the path(s), by way of morality associated with the fruition(s), by way of all morality, both mundane and supermundane; by way of concentration associated with the path(s), [152] by way of concentration associated with the fruition(s), by way of all concentration, both mundane and supermundane⁹⁴⁶; by way of insight associated with the path(s), by way of insight associated with the fruition(s), by way of all insight, both mundane and supermundane; by way of the twenty-four hundred thousand kotis of abidings in attainment that are to be made use of daily; by way of liberation through the limb therefor, by way of liberation through suppression, by way of liberation through

extirpation, by way of liberation through tranquillization, by way of liberation through escaping, but in detail by way of the entire (range) of qualities associated with omniscience, that are of unthinkable majesty, that admit of infinite and immeasurable division—of a type accordant (therewith) was this Lord of ours too. For⁹⁴⁷ although all the Buddhas may differ on account of these five differences⁹⁴⁸, viz. difference in lifespan, difference in bodily size, difference in clan, difference in the practice of austerities⁹⁴⁹, (and) difference in rays⁹⁵⁰, there is however nothing causing diversity where their purifications, such as their purification of morality and so on, their practice of samatha and vipassanā and the qualities that have been acquired by them⁹⁵¹ are concerned—on the contrary, (in such cases) these Lord Buddhas lack differentiation between one another, as does gold that has been broken down the middle. Therefore, of whatever type were the former Perfectly Self-Enlightened Ones, of a type accordant (therewith) was this Lord also⁹⁵². Thus it is that he is the Tathāgata, in that he was of a type that was accordant. And, in this connection, the word *gata* has the sense of *vidha* (type); the mundane, for instance, utter the words *vidha*, *yutta* and *gata* in the sense of *pakāra* (kind)⁹⁵³.

(14) How is it that he is the Tathāgata, in that it was accordantly (*tathā*) that he proceeded (*pavattito*) ? He is the Tathāgata, in that his his gait (*gaṭaṃ*), course (*gaṭi*), movement (*gamanam*)⁹⁵⁴, physical, verbal and mental processes, accorded with his wishes, on account of the absence of any resistance at any place to the Lord's bodily procession and so on, due to his attainment, to maximum perfection, of the discriminations as to meaning and so on⁹⁵⁵ and due to his acquisition of unobstructed knowledge⁹⁵⁶, on account of the fact that he was endowed with a potency and majesty not shared by others. Thus he is the Tathāgata, in that it was accordantly (*tathā*) that he proceeded (*pavattito*).

(15) How is it that he is the Tathāgata, in that, by way of those things that are accordant (*tathehi*), he did not (need to) go (*agato*⁹⁵⁷) ? He did not (need to) go, since there was for him no (need of) going⁹⁵⁸, reckoned as the occurrence of that opposed

thereto, where consolidation of the necessary ingredients of enlightenment is concerned⁹⁵⁹. Moreover, he is the Tathāgata in that, by way of those things that are accordant (*tatthehi*), he did not (need to) go (*agato*), since his state of not (needing) to go⁹⁶⁰ (came about) by way of knowledges⁹⁶¹ concerned with selfishness⁹⁶² and the perfection of charity and so forth that unequivocally occur via the method of reviewing and so forth the perils (associated with former) and the advantages (associated with the latter). Or alternatively, he did not (need to) go (*agato*⁹⁶³), since, where the five destinies are concerned, there was for him no (need of) going (*gataṃ*), of travelling on (*gamanam*)⁹⁶⁴, reckoned either as the (continued) occurrence of the defilements and accumulations or reckoned simply as the (continued) occurrence of the khandhas⁹⁶⁵. On account of his reaching both that nibbāna that is with remnant of substrate and that which is without remnant of substrate, there was for him this same state of not (needing) to go⁹⁶⁶ by way of those things that are accordant, by way of those knowledges associated with the ariyan paths. Thus, too, is he the Tathāgata, in that, by way of things that are accordant (*tathā*), he did not (need to) go (*agato*⁹⁶⁷).

(16) [153] How⁹⁶⁸ is it that he is the Tathāgata, through there being (something) accordantly gone to (*tathā gatabhāvena*)? And⁹⁶⁹ by “through there being (something) accordantly gone to” (*tathā gatabhāvena*) is meant due to the actual presence of⁹⁷⁰, due to the existence of, (something) which is accordantly gone to (*tathāगतassa*). But what is this (something) that is accordantly gone to (*tathā gato*), on account of whose existence the Lord is spoken of as “the Tathāgata”? The True Dhamma. For the True Dhamma⁹⁷¹ is, firstly, as the ariyan path, (something) accordantly gone to (*tathā gato*), since it is gone to (*gato*) in accordance with (*tathā*) the way in which, through the power of samatha and vipassanā when combined into a pair⁹⁷², the defilement-faction⁹⁷³ has to be gone to (*gantabbam*)⁹⁷⁴ without remainder by way of abandonment in the form of extirpation⁹⁷⁵ culminating in (its) uprooting; (secondly, the True Dhamma is,) as Dhamma-as-fruiting,

(something) accordantly gone to (*tathā gato*), since it is gone to (*gato*), occurs, in accordance with (*tathā*) the way in which that which is appropriate to one's own path has to be gone to (*gantabbam*) by way of abandonment in the form of tranquillization; (whilst, thirdly, the True Dhamma is,) as Dhamma-as-nibbāna, (something) accordantly gone to (*tathā gato*), since it is gone to (*gato*), realised, by Buddhas and so on in such a way (*tathā*) that, when gone to, when pierced by insight, it succeeds in the alleviation of the entire dukkha belonging to the cycle. The Dhamma of the texts⁹⁷⁶ is also (something) which is accordantly gone to (*tathā gato*), since it was gone to (*gato*), spoken (*gadito*⁹⁷⁷)—or alternatively set going (*pavattito*)—by our⁹⁷⁸ Lord too⁹⁷⁹, in accordance with (*tathā*) the way in which it was set going by former Buddhas, by way of the Suttas and the Mixtures of Prose and Verse and so on, and by way of its manifestation commencing with its being set in motion⁹⁸⁰, in a manner conforming with the biases and so on of those capable of being guided. It⁹⁸¹ is (something) accordantly gone to (*tathā gato*), since it was gone to (*gato*), understood (*avagato*⁹⁸²), by the Lord's *sāvakas* in accordance with (*tathā*) the way in which it was taught by the Lord. Thus all this True Dhamma is (something) accordantly gone to (*tathā gato*), for which reason Sakka, Lord of Devas, said:

“Let us pay homage to the Dhamma, that which is accordantly gone to (*tathā gato*), that which is worshipped by devas and men—may there be well-being !” (Sn 237⁹⁸³).

The Lord is the Tathāgata, since this same (Dhamma)⁹⁸⁴ belongs to him. And, as with the Dhamma, so too is the Ariyaśaṅgha (something) which goes accordantly (*tathā gato*), since it goes (*gato*⁹⁸⁵) to this and that⁹⁸⁶ in accordance with (*tathā*) the way in which the perfectly pure practice of samatha and vipassanā⁹⁸⁷ associated with the stage previous to (path-attainment) is to be gone to, after setting same to the fore, by means of this and that path, by those practising for their own well-being and for the well-being of others. Or alternatively, (the Ariyaśaṅgha) is

(something) which goes accordantly (*tathā gato*), on account of its having awoken (*buddhattā*⁹⁸⁸) wholly⁹⁸⁹ in accordance with, and on account of its speaking (*gadanato*) in accordance with, the way in which the (four) truths and dependent co-arising and so on were taught by the Lord, for which reason, Sakka, Lord of Devas, said:

“Let us pay homage to the Saṅgha, that which goes accordantly, that which is worshipped by devas and men—may there be well-being !” (Sn 238).

The Lord is the Tathāgata, since this (Saṅgha) that is comprised of sāvakas belongs to him. Thus it is that he is the Tathāgata, through there being (something) accordantly gone to (*tathā gatabhāvena*)⁹⁹⁰.

And even this serves merely as an introduction where elucidation of the Tathāgata's Tathāgata-status⁹⁹¹ is concerned, it being rather the Tathāgata alone who should comment on the Tathāgata's Tathāgata-status in all its modes. [154] For this word “Tathāgata” is one of great meaning⁹⁹², one of great scope⁹⁹³, one of great range; as in the case of the word *appamāda* (diligent), the Dhamma-talker, in resorting, as regards its construing⁹⁹⁴, to the Word of the Buddha contained in the entire Three Piṭakas for the nature of its meaning⁹⁹⁵, could not be said⁹⁹⁶ to be leaping from the wrong terminal⁹⁹⁷. This⁹⁹⁸ is stated in this regard:

“Just as, in this world, the former Great Rishis, Sages, came here to the omniscient state, (so) accordantly did this Sakyan Sage also come, due to which the One with Vision is said to be the Tathāgata⁹⁹⁹.

Just¹⁰⁰⁰ as those Conquerors of old, having abandoned the stains of sense-desires and so on without remainder, went¹⁰⁰¹ by means of concentration and knowledge, (so too) accordantly went the Sakyan Sage, the bearer of brightness¹⁰⁰², due to which he is deemed the Tathāgata.

And it was to the accordant characteristic of the elements and bases and so on, divided into classifications¹⁰⁰³ in terms of

their similarities and own natures, that this Conqueror came¹⁰⁰⁴ through self-evolved knowledge, (for which reason) the Sakyan Bull is said to be the Tathāgata.

The (four) truths that are accordant, and likewise¹⁰⁰⁵ specific conditionality¹⁰⁰⁶, were completely (and) methodically explained by the All-Seeing One, by the one not needing to be guided by others¹⁰⁰⁷, due to which the Conqueror, being gone accordantly¹⁰⁰⁸, is the Tathāgata.

Wholly accordant was the seeing of the Conqueror concerning the pasturage, such as that of the sight-base and so on, with its vivid divisions, in world-systems of countless divisions, due to which the One with the All-Seeing Eye is the Tathāgata¹⁰⁰⁹.

[155] And since the Dhamma that he proclaims is quite accordant, what he does conforms with his speech¹⁰¹⁰; he dwells having eclipsed the world with his qualities, due also to which the Leader of the World is the Tathāgata.

Similarly, having come to know this world¹⁰¹¹ by way of full understanding which is completely accordant, he transcended (further) coming into existence; and, being gone to nibbāna¹⁰¹² through his own individual action¹⁰¹³, and being gone to the ariyan path¹⁰¹⁴, he is the Tathāgata¹⁰¹⁵.

Similarly, since this one came¹⁰¹⁶, by way of that (Great) Vow that was completely accordant, for the sake of the world's well-being, and (since) that Saviour went at all times out of that (Great) Compassion that is accordant, it is due also to this that the Conqueror is the Tathāgata.

Since this one came¹⁰¹⁷ to knowledges that are accordant due to an awareness of their objective field in accordance with its own nature, he was, subsequent to his birth, which was itself accordant, the Tathāgata, (just as) he is the Tathāgata due to his having brought to a successful conclusion (everything necessary for) the sake thereof¹⁰¹⁸.

Of whatever type were those former Great Rishis, of a type accordant (therewith) was this one also; (whilst) on account of the fact that his speech, body¹⁰¹⁹ and mind proceeded in accordance with his wishes, this chief person is spoken of as the Tathāgata¹⁰²⁰.

And there was, for this¹⁰²¹ Saviour, who had seen the end of becoming¹⁰²², no prior (need to) go, on account opposition to the ingredients of enlightenment¹⁰²³, nor of travelling on within saṃsāra either; as one not (needing to) go¹⁰²⁴ by way of those things that are accordant, he is therefore the Tathāgata.

The most excellent Dhamma¹⁰²⁵ is (something) which is accordantly gone to, in accordance with which the stain that was in need of being abandoned was abandoned by the Great Rishi¹⁰²⁶; the Teacher's Ariyan Group is also (something) which goes accordantly¹⁰²⁷, him being the Tathāgata through being endowed with same".

[156] *This state of great potency (mahiddhikatā)*: by "this state of great potency¹⁰²⁸" (is meant) being endowed¹⁰²⁹ with great potency, reckoned as the capability of accomplishing, through the majesty of the Dhamma, that which is otherwise (than it is), as a result of mental mastery in the highest (degree) and as a result of a link with the various forms of potency¹⁰³⁰; (whilst) by "this state of great majesty" (is meant) being endowed with an effulgence of merit, generated over a long time, that is of great brightness, (and) that constitutes the root-cause of the accomplishment¹⁰³¹ of one's desired aim, with any opposition (thereto) being extremely remote¹⁰³². *Inasmuch (yatra)* is a particle in the sense of self-reference having to do with marvel, applause, excitement, merriment, and that which inspires (devotion). *Can have given birth (vijāyissati)* is, on account of the fact that is linked with (that particle), a future tense expression, though its meaning is solely that of the past tense¹⁰³³. For this is the meaning in this connection: in that, namely, this same Suppavāsā, who had been steeped in dukkha, who had been encountering difficulty, in that manner, at the very same time as that utterance of the Lord became at ease¹⁰³⁴, healthy and gave birth to a healthy son. *Self-possessed (attamano)*: one in his right mind (*sakamano*¹⁰³⁵), meaning one with a mind devoid of the defilements as a result of devotion to the Lord. For it is not possible to speak of a mind blocked by the defilements as "self-possessed", on account of its not proceeding under (one's own)

control¹⁰³⁶. Or alternatively, *delighted in heart* (*attamano*¹⁰³⁷): one whose heart had been seized by joy and euphoria¹⁰³⁸. *Jubilant* (*pamudito*): given to jubilation. *Filled with joy and euphoria* (*pīṭisomanassajāto*): one for whom powerful joy and euphoria had come into being (*jātabalavapīṭisomanasso*). *Then* (*atha*): afterwards; with the passing, thereafter, of a few days¹⁰³⁹. *Seven meals* (*satta bhattāni*): meals to be given over seven days. *For the following day* (*svātanāya*): for the sake of the following day's merit, for the sake of the merit that was to come into being on the following day by way of alms for the Saṅgha with the Buddha at its head and by way of sitting round paying homage to them. *Then the Lord addressed the venerable Mahāmoggallāna* (*atha kho Bhagavā āyasmantaṃ Mahāmoggallānaṃ āmantesi*): why did he address (him) ? For¹⁰⁴⁰ the sake of safeguarding the devotion of Suppavāsā's lord. For although Suppavāsā's devotion was quite unshakable, safeguarding the layfollower's¹⁰⁴¹ devotion¹⁰⁴² was the elder Mahāmoggallāna's responsibility, for which reason he said: "This one is (after all) your supporter". Herein: *this one is your*: *tuyh' eso=tuyhaṃ eso* (resolution of compound). *Surety as regards three things* (*tiṇṇaṃ dhammānaṃ pāṭibhogo*): if the worthy Mahāmoggallāna will be my surety, if he will be my guarantor¹⁰⁴³, against loss, against ruin, as regards three things, viz. as regards possessions and so on—he elucidates (things thus in the hope of finding out) whether it be known by the worthy one that it will (still) be possible for him to give alms after those seven days have passed. The elder, though, having beheld the absence of any danger on those days to his possessions or his life, said (only): "I, friend, can be your¹⁰⁴⁴ surety, sir, as regards two things—as regards possessions and life", adding: "But only you can be your surety as regards faith", (thus) making faith solely his own responsibility, since such was a thing subject to his own heart. And he also spoke in this way since that layfollower was one who had seen the truths, there being (therefore) no possibility that his faith could become otherwise, just as it was for this same reason that the Lord told (Mahāmoggallāna) that he should win over¹⁰⁴⁵ (that layfollower), telling him that he, too, could do so afterwards. That layfollower, too, [157] out of reverence for the Teacher

and the elder, and seeking profit (for himself) through his being affable¹⁰⁴⁶ and¹⁰⁴⁷ through (allowing) that merit (to accrue) to her, then gave his permission saying: “*Then let Suppavāsā, the Koliyans’ daughter, provide seven meals; I can do so afterwards*”. And then had the boy (*taṇ ca dārakaṃ*): once the eleventh day¹⁰⁴⁸, starting from the day upon which she had given birth, had passed, she for seven days thereafter fed the order of monks with the Buddha at its head, and then, on the seventh day, had that seven-year-old boy salute the Lord and the order of monks. *Seven of my years : satta me vassāni*¹⁰⁴⁹=*satta me saṃvaccharāni* (synonyms)¹⁰⁵⁰; and this¹⁰⁵¹ is the accusative case by way of a continuous period of time¹⁰⁵². *Have been spent in a pot of blood (lohita-kumbhiyaṃ vutthāni*¹⁰⁵³): he speaks with reference to that dukkha of his associated with his sojourn as a foetus in his mother’s womb. *Aññāni pi evarūpāni satta puttāni* (for another seven sons also of such a form) is said with a distortion of gender—viz. *evārūpāni* (etc.)¹⁰⁵⁴—when *aññe pi evarūpe satta putte* is what ought to have been said, meaning for (another seven) sons thus coming into existence after making (me) reach such great dukkha by way of carrying their foetus for seven years and through being one with foetus awry for seven days. In this way, she indicates that there is, through the acquisition of children, no satiation¹⁰⁵⁵ for womankind, on account of their cupidity where children are concerned¹⁰⁵⁶.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming this matter that was spoken of by her¹⁰⁵⁷ by way of cupidity where children are concerned after forgetting¹⁰⁵⁸ in a single move¹⁰⁵⁹ the great dukkha that had occurred by way of carrying that foetus and so on for seven years plus seven days besides. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the fact that craving and affection, in deceiving¹⁰⁶⁰, as with one drunk (*paṃatta*) with mental bliss, non-diligent (*paṃatta*) individuals¹⁰⁶¹ through some mode (they find) desirable, are productive of great harm¹⁰⁶². Herein:

The non-sweet (asātaṃ): the bitter¹⁰⁶³, the unlovely, the undesirable. *In a form that is sweet (sātarūpena)*: in one that is, in its own nature, desirable. *In a form that is dear (piyarūpena)*: in one

that is of such a nature as to be capable of being held dear. *In the form of bliss (sukhassa rūpena)*: in that which is, in its own nature, bliss. This is what is said: since the whole of that belonging to the cycle¹⁰⁶⁴, that which has taken formation, (though actually) being utterly non-sweet, non-dear, dukkha, upon presenting itself, due to unmethodical attention on account of the fact that the perversions have not been abandoned, as though it were desirable¹⁰⁶⁵, as though¹⁰⁶⁶ it were dear, as though it were blissful, overwhelms, overcomes, engulfs, the non-diligent individual due to mindfulness being absent¹⁰⁶⁷, therefore the non-sweet, the non-dear, that which is dukkha, being of such a form, engulfs also this Suppavāsā with dukkha¹⁰⁶⁸ in the guise of that which is blissful and so on, with that bliss, reckoned as children, that constitutes the basis of love¹⁰⁶⁹, for a further seven times, even.

The exposition of the eighth sutta is concluded.

§9. Visākhā

[158] In the ninth: *in the Eastern Resort (Pubbārāme)*: in the resort constructed in Sāvatti's¹⁰⁷⁰ eastern quarter at a site similar to that of the Uttamadevī Vihāra¹⁰⁷¹ of Anurādhapura. *At Migāra's Mother's Palace : Migāramātupāsāde=Migāramātuyā pāsāde*¹⁰⁷² (resolution of compound), there being, in this case, this historical account¹⁰⁷³:

In the past¹⁰⁷⁴, a hundred thousand kalpas back, some female layfollower, upon seeing the Ten-Powered Padumuttara¹⁰⁷⁵ according a certain female layfollower her own position of chief attendant, invited the Lord, gave alms to a hundred thousand monks with the Buddha at their head, paid obeisance to the Lord, and then made the wish that she might in times yet to come become chief attendant of a Buddha the likes of him. Having run on for a hundred thousand kalpas amongst both devas and men, she took relinking, at the time of our Lord, in the womb of Sumanadevī¹⁰⁷⁶ in the household of the wealthy merchant Dhanañjaya, son of the wealthy merchant Menḍaka¹⁰⁷⁷, in the city of Bhaddiya. And¹⁰⁷⁸ at the time of her birth, they gave her the name of Visākhā. When the Lord went

to the city of Bhaddiya, she at that time went out to welcome¹⁰⁷⁹ the Lord, accompanied by five hundred girls, and became a sotāpanna¹⁰⁸⁰ the very first time she saw him.

Being gone, at a later stage, to the household of Puṇṇavaddhana Kumāra, son of the wealthy merchant Migāra, in Sāvattthi¹⁰⁸¹, her father-in-law, the wealthy merchant Migāra¹⁰⁸², there accorded her the position of mother by way of her services to him, as a result of which she came to be referred to as Migāra's Mother¹⁰⁸³. She relinquished her great creeper parure¹⁰⁸⁴ and, with the nine koṭis (it fetched)¹⁰⁸⁵, she had constructed on a piece of ground one karīsa¹⁰⁸⁶ in extent a palace adorned with one thousand chambers, viz. with five hundred cells¹⁰⁸⁷ on its upper storey and five hundred (cells)¹⁰⁸⁸ on its lower storey, to act as a residence for the Lord and the order of monks, for which reason "At Migāra's Mother's Palace" was said.

Some interest or other (kocid eva attho): some business or other.

† *King: raññe=rājini* (alternative grammatical form). *Subject to (paṭibaddho):* contingent upon¹⁰⁸⁹. Utensils of the type that are such as to be studded with gems and pearls and so on had been despatched from Visākhā's relatives' family to her as a present; [159] when these reached the city gates, the taxmen there, in collecting their tax, rather than collecting what was appropriate thereto, collected more than they should. When she heard of this, Visākhā, desiring to make that matter known to the king, went to the king's dwelling with a retinue as was befitting. At that moment, the king had gone into the private quarters accompanied by queen Mallikā. Failing to get an opportunity, Visākhā let the mealtime go by thinking "Now I'll get one; now I'll get one"¹⁰⁹⁰, and then departed, having gone without food. Even though she went so for two or three days, she still failed to get an opportunity. Hence, it is said of the king that he "did not carry out things as had been intended" on account of his not creating an opportunity¹⁰⁹¹ for a judgement on the matter, even though he had not had this made known to him. Herein:

As had been intended (yathādhīppāyaṃ): in conformity with (her) intention. *Did not carry out (na tīreti):* did not bring to

conclusion. For it had been the intention of that great female layfollower¹⁰⁹², after she had given to the king solely that tax appertaining to the king¹⁰⁹³, to have the rest handed over. This did not get carried out by the king¹⁰⁹⁴ solely on account of the fact of his not having seen her. *Well, now (handā)* is a particle in the sense of resignation. *By day, in the daytime* : *divādivassa=divasassa divā* (resolution of compound in alternative grammatical form), meaning at the time of midday. It was in indicating this fact, viz. that "In going by day, in the daytime¹⁰⁹⁵, for two or three days, to the gates of the king's dwelling on account of some task or other, I approached to no purpose whatsoever, on account of the fact that that interest did not see conclusion; whereas this same approaching where the Lord is concerned will be to some purpose, on account of its being the cause of acquisition of that which is unsurpassable where sights and so forth are concerned¹⁰⁹⁶—so is it, Lord, that am I come to this place at this time" that the great female layfollower said "In this case, Lord, (some interest or other) of mine" and so on .

This matter (etam attham): fathoming this matter reckoned as her intention failing to succeed¹⁰⁹⁷ on account of its being contingent upon another. *This Udāna (imaṃ udānam)*: gave rise to this Udāna completely elucidating the perils and advantages with respect to those modes of life¹⁰⁹⁸ in which one is subjugated to another and in which one is not subjugated to another. Herein:

All under the sway of another is dukkha (sabbam paravasam dukkham): whatever business, that is in one's interest, is under the sway of another, is contingent upon another, is, on account of one's own inability to accomplish what one wants¹⁰⁹⁹, dukkha, meaning one bringing dukkha. *All authority bliss (sabbam issariyam sukham)*: authority is twofold: mundane and supermundane. Herein, the mundane is both the authority of kings and so forth and also the authority of mind that comes into being through the mundane jhānas and abhiññās; the supermundane is the authority that is cessation attributable to attainment of the paths and their fruitions¹¹⁰⁰. With regard to these, that authority where humans are concerned that finds culmination in the state

of the cakkavatti, and that authority, on the part of Sakka and so on, consisting of sovereignty over this and that body of devas¹¹⁰¹—both of these, even though blissful on account of their having the attribute of bliss, given the accomplishment of whatever is wished for as a result of the majesty of their karma, are nonetheless, given the fact of dukkha-in-change¹¹⁰², simply dukkha in every way. Likewise [160] the authority of mind that comes into being¹¹⁰³ through the mundane jhānas, on account of the fact that it ultimately proves to be impermanent¹¹⁰⁴; whereas the authority that is cessation is alone said to be absolute bliss, on account of its own nature being that of being irreversible due to its inability to be shaken by worldly dhammas. In this connection, it was, moreover, with reference to that mental bliss that one gains in the absence, under any circumstance whatsoever, of subjugation to another, that the Teacher said, “All authority bliss”.

When in common they come to grief (*sādhāraṇe vihaññanti*): this reveals the meaning of the phrase “All under the sway of another is dukkha”. And this is the meaning in this connection—when there is business in common (with others) that has to be finalised, these beings come to grief, meet with distress, become dispirited¹¹⁰⁵, through its failing to be accomplished¹¹⁰⁶ as had been intended as a result of its subjugation to another. Why? *For yokes are hard to transcend (yogā hi duratikkamā)*: the implication is that since the yoke of sense-desires, the yoke of becoming, the yoke of views, and the yoke of ignorance, developed from time without beginning, are hard to transcend, on account of the impossibility, on the part of those by whom the ingredients of that which is skilled have not been heaped up, to abandon (same)—and as regards which, the yoke of views is that to be transcended by the first path, the yoke of sense-desires¹¹⁰⁷ that by the third path, the rest that by the topmost path: hence these yokes are hard to transcend on account of the fact that the ariyan paths are themselves hard to attain—therefore, it is on account of the lack of such gains as were wished for¹¹⁰⁸ owing to these yokes of sense-desires and so on that beings come to grief; whereas when there be authority of mind and the authority that

is cessation, neither of which (occurs) in common (with others), there is at no time any generation of distress.

Or alternatively, *all under the sway of another is dukkha (sabbam paravasam dukkham)*: all that which is reckoned as a mode of life in which one is subject to some other¹¹⁰⁹ is dukkha, on account of its own nature being that of impermanence, for “That which is impermanent is dukkha” (S ii 53) is said. *All authority (sabbam issariyam)*: all that¹¹¹⁰ which¹¹¹¹ admits of classification into that which is with remnant of substrate and so on, which is the escape¹¹¹² from all that is formed, (that is to say) nibbāna that has acquired the name of “authority” on account of its being the place of (the Buddhas’) authority¹¹¹³, is bliss, for “Nibbāna is the highest bliss” (M i 508) is said. *When in common with others (sādhāraṇe)*: when dukkha and bliss are so arrayed¹¹¹⁴, these beings, having become immersed in the performance of dukkha that is common to many, come to grief. Why?¹¹¹⁵ *For yokes are hard to transcend (yogā hi duratikkamā)*: the implication is that since these yokes of sense-desires and so on which constitute, under all circumstances, the root-cause of (such) immersion, are hard to transcend¹¹¹⁶, therefore, you, too, Visākhā, having wished for some interest contingent upon another, upon not obtaining (same), have come to grief.

The exposition of the ninth sutta is concluded.

§10. Bhaddiya, Son of Kāligodhā

[161] In the tenth: *at Anupiyā (Anupiyāyam)*: at the city so named. *In the Mango Grove (Ambavane)*: there was a mango grove not far from that city belonging to the Malla kings, the vihāra that had been constructed therein for the Lord by the Malla kings being spoken of simply as “the Mango Grove”. It was therein¹¹¹⁷ that the Lord was staying, making Anupiyā the village (forming his place) of pasture, for which reason “Was staying at Anupiyā¹¹¹⁸, in the Mango Grove” was said. *Bhaddiya (Bhaddiyo)* was the name of that elder. *Son of Kāligodhā (Kāligodhāya¹¹¹⁹ putto)*: the Sakyan lady¹¹²⁰, queen of the Sakyan king¹¹²¹, known as¹¹²² Kāligodhā, who was an ariyasāvaka, one to whom fruition had come, one by whom the Teaching had been understood¹¹²³; this was this

one's¹¹²⁴ son. His method of going forth is the same as that handed down in the Khandhaka¹¹²⁵.

Having gone forth, he established vipassanā and not long afterwards became one possessing the six abhiññās¹¹²⁶; he also¹¹²⁷ proceeded by taking upon himself the thirteen limbs of asceticism¹¹²⁸. And he was a member of the eighty sāvakas, having been accorded chief place with respect to being of a family of high standing¹¹²⁹ by the Lord, viz. "This one is chief, monks, of my sāvaka monks who are of a family of high standing, that is to say, Bhaddiya, son of Kāḷigodhā" (A i 23). *Gone to some empty place (suññāgāragato)*: except for the forest and the root of a tree¹¹³⁰, that are spoken of as follows¹¹³¹, viz. "Except for village and a village's environs, what remains is forest" (Vin iii 46), any other dwelling-place that is good form for one gone forth, such as a mountain or a cave and so on, is what is implied in this case by *suññāgāraṃ* (some empty place), on account of the absence of crowds of folk; or alternatively whatsoever place that is remote¹¹³² on account of the absence of sounds that are thorns to jhāna¹¹³³ is to be understood as *suññāgāraṃ* (some empty place)—entered upon that empty place. *Constantly (abhiikkhaṇaṃ)*: repeatedly¹¹³⁴. *Would give rise to this Udāna (udānaṃ udānesi)*¹¹³⁵: since that venerable one, when entered upon the day's rest or when entered upon the night's sojourn in the forest, would, for the most part, spend the time in the bliss of fruition-attainment and the bliss of cessation, it was therefore with reference to that bliss that he, horrified at the bliss of kingship, together with its fears and its fevers, previously experienced by him himself, would exclaim his exclamation of joy¹¹³⁶ that had its origination in knowledge concomitant¹¹³⁷ with euphoria, viz. "Ah ! what bliss ! Ah ! what bliss !". *Upon hearing this, this occurred to them (sutvāna tesam etad ahoṣi)*: upon hearing this Udāna as that venerable one was giving rise (to same), viz. "Ah! what bliss! Ah! what bliss!", this reflection, viz. "Without doubt this one¹¹³⁸ leads the Brahmācariya without finding delight (therein)", so arose to that good many monks. For those monks¹¹³⁹, being puthujjanas, deemed (things) thus not knowing the Udāna of that venerable one to be with

reference to the bliss of separation¹¹⁴⁰, [162] for which reason "Without doubt" and so on was said. Herein:

Without doubt (nissamsayam): undoubtedly¹¹⁴¹, meaning certainly. Some say that the (canonical) Pali is *yam so pubbe agāriyabhūto samāno* (since he, when previously a layman), and then comment on the meaning by way of (stating that) *anubhavi* (experienced) forms the rest of the words¹¹⁴², others reading *yam sā*—but *yam 'sa pubbe agāriyabhūtassa* is the (canonical) Pali. Herein:

Since...was his: yam 'sa=yam assa (resolution of compound); for there is, by way of sandhi, elision of the syllables *a* and *sa*, as in *evam 'sa te* (M i 10¹¹⁴³) and *puppham 'sā uppajji*¹¹⁴⁴ and so on. This is its meaning—since the bliss of kingship experienced was his, the venerable Bhaddiya's, when, previous to his going forth, he was a layman, one stationed in the home. *It is in recollecting this that he (so tam anussaramāno)*: it is in recollecting (*anussaranto*, alternative grammatical form) this bliss now as a result of being fed up that he. *Those monks said this to the Lord (te bhikkhū Bhagavantam etad avocum)*: that good many monks, being those whose make-up was that of being, in their own nature, merciful¹¹⁴⁵, said this to the Lord with the intention of helping him, not by way of finding fault. *A certain (aññataram)*: some monk unspecified by way of name and gotra. *Summoned (āmantesi)*: ordered, desiring to draw (Bhaddiya's attainment) to the attention of those monks. *So be it (evam)* is with respect to acceptance of a statement¹¹⁴⁶, meaning alright¹¹⁴⁷. The next¹¹⁴⁸ *evam* (it is so) is by way of acknowledgement—he acknowledges that Udāna as his own saying "It is so, it is just like that", (in that things are) in accordance with the way those monks say (they are), viz. that he constantly¹¹⁴⁹ gives rise to this Udāna: "Ah ! what bliss ! Ah ! what bliss !". *But in (perceiving) what...Bhaddiya, do you (kim pana tvam Bhaddiya)*: why does the Lord ask ? Can it be that he does not know¹¹⁵⁰ his mind ? It is not (a case of) his not knowing, for which very reason, moreover, he asks, causing him to speak¹¹⁵¹ of the matter so as to draw it to the attention of those monks. For this and so on is said: "Tathāgatas, though knowing, ask, though knowing, do not ask"¹¹⁵². *Overriding*

interest (atthavasam): reason. *The private quarters (antepure):* the inner section of the king's household that forms the meeting-place¹¹⁵³ with the women's quarters, wherein the king carries on (such activities as) bathing, eating and sleeping and so on. *The guard (was) well and thoroughly appointed (rakkhā susamvihitā):* the ward was well (*suṭṭhu*) and on all sides (*samantato*) appointed (*vihitā*)¹¹⁵⁴ by way of men commissioned with (providing) guard (*ārakkha*)¹¹⁵⁵. *Outside the private quarters well and thoroughly appointed (bahi pi¹¹⁵⁶ antepure):* in (that part of) the king's household, such as the place for considering lawsuits¹¹⁵⁷ and so on, that is outside the private quarters. *Being so guarded, warded (evam rakkhito gopito santo):* being (*samāno*, alternative grammatical form) so guarded, warded, for the sake¹¹⁵⁸ of freedom from fear, for the sake of moving about in comfort¹¹⁵⁹, on my part alone, by a guard, shield and ward¹¹⁶⁰ that was well and thoroughly appointed by way of countless hundreds (of such men), both inside and outside, in the king's household, the royal seat, and at countless places in the regions of the kingdom¹¹⁶¹. The terms *bhūto*¹¹⁶² (fearful) and so on are synonymous with one another. [163] Or alternatively *fearful (bhūto):* fearing other kings. *Anxious (ubbiggo):* anxious, trembling, on account of fear and anxiety arising as a result of a natural disturbance¹¹⁶³ in his own kingdom¹¹⁶⁴. *Suspicious (ussaṅkī):* one with his head (tilted) upwards (*uddhamukham*¹¹⁶⁵) suspecting (*saṅkamāno*) (everything) by way of mistrust (entertained) under all circumstances, owing to the dictum that a king¹¹⁶⁶ ought indeed to be at all times mistrustful, and as a result of circumspection (*parisaṅkāya*) as regards the grounds for this and that duty and task. *Terrified (utrāsī):* terrified by way of a terror (*tāsenā*), capable of giving rise (*uppādana*) to bodily tremors¹¹⁶⁷, arisen (*uppannena*)¹¹⁶⁸ at the thought that there might at times be that to my detriment quite unknowingly even from those living in my presence¹¹⁶⁹. They also read *utrasto*¹¹⁷⁰. *Dwelt: vihāsim=viharim* (alternative grammatical form) having become as such. *Now: etarahi=idāni* (synonyms); onwards from the time of going forth. *Alone (eko):* without a companion; in this way he indicates his physical aloofness¹¹⁷¹. The meaning of the

terms *unfearful* (*abhīto*) and so on is to be understood as the converse of that already stated. The fact of his being unfearful and so on¹¹⁷² is due solely to the absence of property whose attribute is that of fear and so forth and of the defilement¹¹⁷³ that is attributable thereto; in this way he indicates his mental separation. *Unconcerned*¹¹⁷⁴ (*apossukko*): without concern where ward of body is concerned. *Unruffled* (*pannalomo*): one with non-bristling hairs due to the absence of stupefaction that gives rise to horripilation. By means of this pair of terms, moreover, he indicates his independent existence. *Living off that given by others* (*paradattavutto*¹¹⁷⁵): living (*vattamāno*) by way of robe and so on given by others¹¹⁷⁶; in this way he indicates, by opening with an elucidation of a complete absence of bonds¹¹⁷⁷, that he is rid of the root-cause of fear without remainder¹¹⁷⁸. *With a heart as that of a deer* (*migabhūtena cetasā*): with a mind (*cittena*) become like that of a deer¹¹⁷⁹ on account of the fact that he dwells without mistrust. For the deer residing in the forest that is beyond the ways of men¹¹⁸⁰ stands, sits, and lies down without mistrust¹¹⁸¹ and then goes on its way in whatever way it desires, moving about unobstructed¹¹⁸²; he indicates that he, too, so dwells. For this was said by a Paccekabuddha:

“Just as, in the forest, the unsnared deer goes, wherever it wishes¹¹⁸³, in search of pasture, the intelligent¹¹⁸⁴ man, having regard for his independence, should wander alone resembling a rhinoceros horn” (Sn 39).

*It was (in perceiving) this overriding interest, Lord, that I (imaṃ*¹¹⁸⁵ *kho aham bhante atthavasam)*: Lord¹¹⁸⁶, it was in perceiving this very reason, Lord, that is to say, this utmost bliss of separation, this bliss of fruition-attainment, that is now mine, that I gave rise to this Udāna: “Ah ! what bliss ! Ah ! what bliss !”.

This matter (etaṃ atthaṃ): [164] fathoming in all its modes this matter reckoned as the elder Bhaddiya’s bliss of separation that transcends the scope of the puthujjana¹¹⁸⁷. *This Udāna (imaṃ udānaṃ)*: gave rise¹¹⁸⁸ to this Udāna elucidating the majesty of the departure of fear and grief together with their root-cause. Herein:

He for whom angers exist not within (yass' antarato na santi kopā): the¹¹⁸⁹ ariyapuggala for whom lust and so forth, that are irritations¹¹⁹⁰ of mind on account of their bringing about the mind's soiling¹¹⁹¹, which same are those hatreds and angers, admitting of countless divisions, out of that division of those that are reasonable¹¹⁹², such as the bases of resentment and so on, exist not within, inside, in his own heart, are not found (therein), on account of the fact of their having been abandoned by means of the path¹¹⁹³. For¹¹⁹⁴ although this word *antara*¹¹⁹⁵ is seen with respect to cause, as in "You and me—what's involved here (*kim antaram*)?" (Si 201) and so on; with respect to the middle, as in "In the season of snowfall forming the intervening octad (*antarattake*)" (Ud 6; Mi 79) and so forth; with respect to a gap, as in "Between (*antarā*) Jeta's Grove and Sāvattthi" (Ud 11¹¹⁹⁶) and so on; (and) with respect to the heart, as in "The fear born within (*antarato*)" (A iv 96; It 83) and so forth¹¹⁹⁷, it is, in this case, however, to be regarded as being solely with respect to the heart, for which reason, "Within¹¹⁹⁸, in his own heart" was said¹¹⁹⁹. *And who has proceeded past the multifold state of becoming and non-becoming (iti bhavābhavatañ ca vītivatto):* since¹²⁰⁰ *bhava* (becoming) can be success, *abhava* (non-becoming)¹²⁰¹ failure, likewise *bhava* increase, *abhava* decrease, or alternatively (since) *bhava* can be eternal, *non-becoming* annihilation, or *bhava* meritorious, *abhava* evil, or *bhava* a happy destiny, *abhava* a miserable destiny, or *bhava* small, *non-becoming* great¹²⁰², therefore it is that which¹²⁰³ is *iti* (multifold), that admits of countless differences¹²⁰⁴, by way of becomings in the rebirth-process¹²⁰⁵ that are (considered) success, failure, increase, decrease, eternal, annihilation, meritorious, evil, a happy destiny, a miserable destiny, small, great, that is spoken of as "the state of becoming and non-becoming"—and who has proceeded past, has transcended, the multifold state of becoming and non-becoming by this and that method, as is appropriate¹²⁰⁶, by way of the four ariyan¹²⁰⁷ paths. The classification is to be altered¹²⁰⁸ in accordance with the overriding interest (at the time). *Him, with fear departed (taṃ vigatabhayam): him*, one in whom the āsavas have been destroyed, endowed¹²⁰⁹ with the aforementioned

qualities of such a form, *with fear departed* through the departure, on account of the absence of anger in his heart and on account of the complete transcendence¹²¹⁰ of multifold becoming and non-becoming, of the root-cause of fear, *blissful* by way of the bliss of separation and¹²¹¹ the bliss associated with the topmost fruition¹²¹², *grief-free* on account of that same fact of being with fear departed, *the devas do not experience the seeing of*, with the exception of those by whom the path has been attained, all who are devas by way of arising¹²¹³, though striving, do not experience, do not achieve, are not capable of, the seeing of, seeing¹²¹⁴, by way of seeing of the workings of his mind¹²¹⁵, let alone humans. For sekhas¹²¹⁶, too, like puthujjanas, do not know the mind-process of the arahant.

The exposition of the tenth sutta is concluded.

The¹²¹⁷ exposition of the Mucalinda chapter is accomplished.

Notes

¹ On what follows, cp Vin-a 958f.

² According to PED, the tree *Nauclea cadamba*, a species of Asoka tree, but according to SED, either the fruit and flower of same or *Ixora Bandhuca* or a species of *Aśoka*. Cp J i 13 (verse 61) = Bv ii 51, Jayawickrama (The Story of Gotama Buddha, 17 n 27) also identifying this as the Kadamba tree or *Nauclea cadamba*.

³ According to PED, *Barringtonia acutangula*; cp Vv-a 134.

⁴ Literally, Lord of Mucalas (< mucala + inda).

⁵ *Vanajetṭhakatāya*; cp *vanapatijetṭhake* (the eldest forest-lord) at Ud-a 67 above.

⁶ Tradition has it that this episode occurred during the sixth week following the Buddha's enlightenment. Since the enlightenment occurred on the full moon night of (i.e. the last day of) *Vesākhā* (April/May), this incident must have occurred in the middle of *Āsāḷhī* and thus two weeks before the onset of the rains; see next.

⁷ Cp Vv-a 307 on Vv VII 5 6—summer is officially over on the day before the full moon of *Āsāḷhī* when the rains set in.

⁸ *Gabbha*, or interior, womb etc. Perhaps the entire area bordered by the outermost mountain chain, on which cp PS 147 n 132.

⁹ *Vuṭṭhikā*; PED sv wrongly states that this only occurs in the compound *dubbuṭṭhikā*, time of drought, lack of rain.

¹⁰ *Duddinī*; Vin-a *sītavātaduddinī*, one of cold wind, poor daylight.

¹¹ Missing in Vin and all editions of Ud.

¹² Such is the reading at Vin i 3.

¹³ Reading *ca* with Ce Be Se for text's *hi*.

¹⁴ *Vāsāgāraṃ*; according to PED sv, a bedroom.

¹⁵ Reading *vaṭṭati* with Ce Be Se for text's *vattati*.

¹⁶ *Attabhāvaṃ*.

¹⁷ Vin-a 958. Text Ce Se record a *vi* of *Andhakajṭṭhakathāyaṃ*, which would instead denote an ancient Vinaya commentary attributed by some to the Andhaka school of South India; cp Ency Buddhism i 606f and ii 337ff.

¹⁸ Bhaṇḍāgāragabbhappamāṇaṃ; DPPN i 638f takes this as “the space provided by the Nāga’s coils was as large as the floor-space of the Lohapāsāda”. The latter “was a building at Anurādhapura, forming the uposatha-hall of the Mahāvihāra... a nine-storeyed building, one hundred cubits square and high, with one hundred rooms on each storey... The building was roofed with copper plates, hence its name. The nine storeys were occupied by monks, according to their various attainments, the last four storeys being reserved for arahants” (DPPN ii 795).

¹⁹ Untraced; according to Be, “A ii 90 (Be)”.

²⁰ Reading heṭṭhālohapasādappamāṇaṃ with Be (Ce Se heṭṭhā lohapasādappamāṇaṃ) for text’s heṭṭha Lohapāsādapamāṇaṃ.

²¹ Walking, standing, sitting and lying down.

²² Reading tassa tathā karitvā ṭhānakāraṇaparidīpanaṃ with Be Vin-a (Se tassa tathā karitvā ṭhānakāraṇaparidīpanaṃ) for text’s Ce tassa ṭhānakāraṇaparidīpanaṃ.

²³ Reading dāṃsādisamphasso with Ce Be Se Vin-a for text’s dhaṃsādisamphasso vā.

²⁴ Since it was the tail-end of the hot season.

²⁵ Reading tam pi with Ce Be Se; text omits. Vin-a reads tam pi naṃ, which is perhaps to be preferred.

²⁶ Reading keci pan’ ettha vadanti with Ce Be Se for text’s keci vadanti pan’ ettha.

²⁷ It is unclear to which source this refers.

²⁸ Reading karitvā aṭṭhāsī ti with Ce Be Se for text’s karī ti.

²⁹ Reading ubbidham with Ce Be Se Vin-a for text’s ucchinnaṃ; cp MA ii 377; It-a i 90 for similar. PED has no entry for ubbidham.

³⁰ Dūribhūtaṃ; presumably the idea is that the sky (or air) was ‘near’ when the storm-cloud was present, but that this went back to its remote state when this disappeared.

³¹ Reading ṇatvā with Ce Be Se for text’s natvā.

³² Kumāra; Be kumāraka. Defined at Ud-a 109 and 294 below.

³³ Cp Ud-a 231 below for the three types of separation; also Ud-a 251 for the bliss of separation.

³⁴ Cp D iii 229.

³⁵ Reading ca with Ce Be Se Vin-a for text's vā.

³⁶ Reading avihiṃsanabhāvo sukho with Ce Be Se Vin-a for text's avihiṃsa-bhāvo vā.

³⁷ Reading vigatarāgatā with Ce Be Se for text's (Vin-a vl) vītarāgatā, Vin-a virāgatā.

³⁸ Reading vigatarāgatā with Be for text's vītarāgatā, Ce Se Vin-a virāgatā; the reading here clearly has to be the same as that in the preceding sentence.

³⁹ Reading pana with Ce Be Se Vin-a; text omits.

⁴⁰ Ce Be Se read desanāya kūṭaṃ for text's desanākūṭaṃ; cp Vv-a 243 for similar. At Ud-a 216 below, we find instead: imaṃ mahā-udānaṃ...kūṭaṃ gahetvā.

⁴¹ On what follows, cp DA 42f.

⁴² Reading pana with Be Se; text Se omit.

⁴³ Reading veditabbā with Ce Be Se for text's veditabbo.

⁴⁴ Reading sā with Ce Be Se; text omits.

⁴⁵ Reading sannipatanavasena with Ce Be for text's Se sannipatitavasena.

⁴⁶ Reading vuccati with Ce Be Se for text's hoti.

⁴⁷ Reading suṭṭhu sammā ca with Ce Be Se for text's suṭṭhu sammāsāmaṇ ca.

⁴⁸ This would seem to be a deliberate pun based on these two meanings of ajjhāsayā.

⁴⁹ On what follows, cp DA 49, MA ii 169. The term antarākathā is also explained in four further ways at (1) DA 368 = MA iii 226; (2) MA iii 431; (3) SA iii 91; and (4) AA ii 268. Some of the commentarial references given by CPD sv antarākathā would seem spurious. Sv-pt i 70 on DA 49 adds the following: Aññā ti antarāsaddassa attham āha. Aññatthe hi ayaṃ antarāsaddo, bhummantaraṃ samayantaraṃ ti ādisu viya. Antarā ti vā vemajjhe ti attho. It is rather difficult to sustain these various interpretations in translation. In general, "incidental" might seem better than "unrelated".

⁵⁰ Or (at some time) other than; perhaps this is the alternative sense of vemajjhe alluded to, but not elaborated upon, by Sv-pt (quoted in the preceding note). Cp also Ud-a 109f below.

⁵¹ This is a somewhat curious explanation if, as Ud states, such

talk had arisen to them upon congregating after their almsround following their midday meal, since one would suppose the midday exhortation would be delivered after they had so assembled.

⁵² Reading *samaṇasamācārass' eva* with Ce Be Se for text's *savaṇasamācārass' eva*.

⁵³ Aorist and past participle respectively.

⁵⁴ *Niddhāraṇe*; not listed by PED but cp Childers sv.

⁵⁵ Reading *pavisana-āya°* here and below with Be Se for text's *pavisana-aya°*, Ce *pavisana-aya°...pavisana-āya°*.

⁵⁶ Reading *maṇi°* with Ce Be Se for text's *maṇī°*; it is worth noting that it is now wealth (*dhanam*) that is being contrasted with stores (*kosa*), whereas previously the comparison was between possessions (*bhoga*) and stores (*kosa*).

⁵⁷ *Marakaṭo*; so *Hindu World* i 386, sv 'Gems'.

⁵⁸ Reading *kakketano* with Ce Be Se for text's *kakkatano*; cp VS 167 n 32.

⁵⁹ Ce Se read *phulako*, Be *pulako*, for text's *phuḷako*; cp VS 167 n 32.

⁶⁰ Cp VS 167 n 33.

⁶¹ Reading *jotiraso* with Be Se for text's Ce *jotiraṅgo*; this, and the next two gems, also appear at Vv-a 111, on which see also VS 167 n 34, 35.

⁶² Usually the white waterlily, *Nymphaea lotus*, though according to SED, sv *saugandhika*, this also denotes a ruby.

⁶³ This usually denotes the conch-shell.

⁶⁴ *Añjana*-root; *añjana* usually denotes collyrium applied to the eyelashes to darken them.

⁶⁵ Reading *rājapaṭṭo* with Be for text's Ce Se *rājāvaṭṭo*; not listed by Childers or PED, but cp SED sv.

⁶⁶ Reading *amatamsako* with Be Se (Ce *amatamsuko*) for text's *amatabbāka*; cp VS 167 n 33.

⁶⁷ Ce reads *brahmaṇī* for text's Be Se *brāhmaṇī*; according to SED sv, *brahmāṇī* and *brāhmaṇī* can both denote a kind of brass. Presumably not a female brahmin.

⁶⁸ So Be Se; text Ce *maṇī*.

⁶⁹ So Ce Se for text's Be *sāro*.

⁷⁰ Reading °acchādana° with Ce Be Se for text's °ācchādana°.

⁷¹ Or grace or beauty; or sport, pastime, coquetry etc.

⁷² Ce reads °pāpuraṇarattacelādīni, Se °pāvuraṇarattacelādīni, Be °pāvuraṇagajadantasīlādīni for text's °pāvuraṇarattadantavaṇṇavilāsādīni, which I follow. The list according to Ce and Se then becomes one of bed, clothing, cloak, and red cloth and so on, whilst according to Be one of bed, clothing, cloak, ivory and stone and so on.

⁷³ Or things lacking value, pheggu being the opposite of sāra.

⁷⁴ Aquilaria Agallochum.

⁷⁵ Crocus Sativus.

⁷⁶ The shrub Tabernaemontana Coronaria and a fragrant powder derived therefrom.

⁷⁷ A curious classification, since saffron, for instance, comes from the crocus; but then Dhammapāla states elsewhere (Vv-a 162; cp also VS 247n 87) that palmyras and coconut trees are species of herbage.

⁷⁸ Cp the discussion at B Disc i 83 n 4; also Miln 106.

⁷⁹ Phaseolus Mungo.

⁸⁰ Phaseolus Indica.

⁸¹ Reading sangayhati with Ce Be Se for text's sangayhā ti.

⁸² That is, in the above phrase of "gems, valuables, vanities and shrubs and so on".

⁸³ Which could have equally have been rendered "starting with".

⁸⁴ Nipphannā; cp P Contr 395.

⁸⁵ Cp DA 250 on these three powers, where it is said that his link with the first is provided by the Wheel Jewel of the cakkavatti, his link with the second by the Adviser Jewel, and his link with the third by the Elephant Jewel, Horse Jewel and Steward Jewel.

⁸⁶ The eight ways in which the monks speculated one king might be greater than the other.

⁸⁷ Vittūpakaraṇa; defined at DA 295.

⁸⁸ Reading puñṇakammasampadā with Ce Be for text's Ce puñṇasampadā.

⁸⁹ Sāmisampatti; this sense of sāmin is not listed by Childers or PED, but cp SED sv svāmin.

⁹⁰ Duggasampatti; this sense of dugga is not listed by Childers or

PED, but cp SED sv durga.

⁹¹ Be Se rañjeti.

⁹² Saṅgha; or favour (with the people). Cp D iii 152, A ii 32 which give the others as affable speech, beneficial conduct and treating others as one would oneself.

⁹³ Cp DA 280.

⁹⁴ Text inserts vā; Ce Be Se omit.

⁹⁵ According to Tibetan sources, Bimbisāra's mother was called Bimbī (W. W. Rockhill, *Life of the Buddha*, Trubner, 1884, p 16, quoted Ency Buddhism, iii 116), when Bimbisāra might be taken as 'essence of Bimbī'.

⁹⁶ So Ce Be Se for text's paccantaṃ, neighbouring. The Sanskrit form of Pasenadi is Prasenajit and Dhammapāla is here offering a quasi-etymology in terms of paccāmittaṃ (Skt *pratyamitra*)—or paccantaṃ (Skt *pratyanta*) + *parasenaṃ* + *jināti*, which is somewhat obscured by the Pali.

⁹⁷ Cp Vv-a 217 for similar.

⁹⁸ Reading vattaṃ, here and below, with Ce Be Se for text's vattaṃ.

⁹⁹ Reading samuṭṭhitaṃ with Ce Be Se for text's samucitaṃ.

¹⁰⁰ Reading uddissa with Ce Be Se for text's udissa.

¹⁰¹ Normally, monks, nuns, male and female layfollowers. It is not at all clear why any laypeople should have been there, just as it is unlikely that the Buddha would have rebuked the monks in front of them. In all probability the passage is stock and should have been edited.

¹⁰² Reading nisinnā with Ce Be Se; text omits.

¹⁰³ Ce Be Se read dhammasabhāmaṇḍalaṃ, the circular area of the Dhamma Hall, for text's dhammasabhāmaṇḍapaṃ, but the opening remarks at Ud-a 102 above would seem to argue against such a reading.

¹⁰⁴ Reading akāyacāpallena cāruvikkantagamano with Ce Be Se for text's akāyappacālakacāravikkantagamano. Cp Vv-a 36 where cāru is also used as a gloss on the elephant's non-jolting style of movement; also Ud-a 414 below.

¹⁰⁵ Reading ekālokaṃ with Ce Be Se for text's ekaloḥkaṃ.

¹⁰⁶ On what follows, cp VS 218 n 42 and 332 n 88.

¹⁰⁷ All texts read *Buddhalīlāya* here; however, at Vv-a 217 I adopted the reading of *līhāya*, which I also propose adopting here.

¹⁰⁸ Reading *vissajjentiya* with Ce Be Se for text's *vissajjantiya*.

¹⁰⁹ See VS 273 n 5 for details.

¹¹⁰ *Pabhassaraṃ*; also at Ud-a 280. According to Ency. Buddhism ii 381, this is a combination of the other five, though the reason for this interpretation is not stated. At Ai 10, *pabhassaraṃ* is the original condition of the heart, before being marred by adventitious impediments, which would suggest that *pabhassaraṃ* denotes the condition of the rays before being defracted into the other five colours, like light prior to its being passed through a prism, in other words the original state of purity of the rays in which the other colours are latently contained. *Nāṇamoli* renders the term in such contexts as "transparency" (Ppn 242) and "limpid" (Ppn 413). Cp also Ud-a 283f where this is predicated of a purified cloth.

¹¹¹ Cp DA 49 for similar.

¹¹² Reading *tassa* with Ce Be Se for text's *tassā*.

¹¹³ *Pavāraṇāya pavāresi*; this sense is not listed by PED, but cp Childers sv *pavāraṇā*.

¹¹⁴ Reading *bhavatha* with Ce Be Se for text's *bhavetha*.

¹¹⁵ Ce Se read *niṭṭhapeyyātha* (you should bring this to a conclusion) for text's Be *niṭṭhāpessāmi*.

¹¹⁶ Cp Ud-a 6 above; it is not clear that the explanation of Sv-pt is appropriate here.

¹¹⁷ Cp Ud-a 174 below.

¹¹⁸ So Ce Be Se and Ud for text's *pabbajitaṃ*.

¹¹⁹ *Kiriyaṇaparāmasanaṃ*; cp Ud-a 234, 299 below.

¹²⁰ Cp M i 463; S iii 93; It 89; Miln 32; etc.

¹²¹ Cp Ud-a 241 below.

¹²² Reading *inaṭṭā* with Ce Be Se for text's *inaṭṭhā*.

¹²³ Reading *jīvītapakatā* with Ce Be (Se *jīvikapakatā*) for text's *na bhayaṭṭhā na ājīvikāpakatā*. Woodward wrongly punctuates the vl of *jīvit'* *apakatā* as *jīvita-pakatā*—cp the note on *icchāpakatassa* at Ud-a 227 below.

¹²⁴ *Tiracchānakathaṃ*; explained at DA 89 as *anīyānikattā*

saggamokkhamaggānaṃ tiracchabhūtā kathā ti tiracchānakathā (talk horizontally traversing the paths to heaven and release on account of its non-exiting nature).

¹²⁵ Reading paṭirūpaṃ with Ce Se (Be paṭirūpaṃ); text omits.

¹²⁶ Reading pavattinivatti° with Ce Be Se for text's nivattipavatti°; cp Ud-a 4 above.

¹²⁷ Talk on wanting little, contentment, seclusion, non-association, initiation of energy, morality, concentration, insight, liberation, and knowledge and vision of liberation—in detail at Ud-a 227ff below.

¹²⁸ Reading ekantahitāvahattā with Ce Be Se for text's ekantahitāvahatā.

¹²⁹ Reading °bhāvanābhūtāṃ with Ce Be Se for text's °bhāvanābhāvanabhūtāṃ.

¹³⁰ Reading vacīsaṅkhārap° for with Ce Be Se for text's vācisaṅkhāra°; cp M i 301, Vism 531 and Ud-a 196 below.

¹³¹ Reading vivekaṭṭhakāyā with Ce Be Se for text's vūpakaṭṭhā.

¹³² Suññāgāre; defined at Ud-a 161 below.

¹³³ Reading cittavivekassa paribrūhanatthaṃ with Be for text's cittavivekapaṭibrūhanatthaṃ, Ce Se cittavivekassa paṭibrūhanatthaṃ. It is not clear what could be meant by paṭibrūhana, for which neither Childers nor PED has any entry, just as SED has no entry for prati + brh.

¹³⁴ Reading pavattetabbā with Ce Be Se for text's pavattabbā.

¹³⁵ Cp Ud-a 225 below.

¹³⁶ Abyābādhanatthaṃ; or harm, injure, etc. But ābādha occurs in the context of being afflicted with an illness, and it could here mean to infect (someone with sense-desires as a result of temporal talk).

¹³⁷ Reading niyojeti with Ce Se Be for text's niyyojeti.

¹³⁸ Cp Ud-a 17 above on this and the next category.

¹³⁹ Dutiyena; so all texts, when we might have expected pacchimena.

¹⁴⁰ Reading uppādāya with Ce Be Se M A for text's uppādāyā.

¹⁴¹ Parato ghoso; parato might here be taken as “from the beyond” or “from another (person)” —hence “elsewhere” which is designed to cover both possibilities. See my *Divine Revelation*

in *Pali Buddhism*, London and Colombo, 1986, pp 50ff, for a discussion.

¹⁴² Reading dve 'me bhikkhave hetū dve paccayā sammādiṭṭhiyā uppādāya: parato ca ghoso paccattañ ca yoniso manasikāro with Ce Be Se for text's dve 'me bhikkhave [hetu dve] paccayā sammādiṭṭhiyā uppādāya. [Katame dve ?] parato ca ghoso [paccattaṃ] yoniso ca manasikāro. Neither reading is, however, exactly that of the present PTS editions of M or A.

¹⁴³ Cp M iii 71ff for these two types of right view.

¹⁴⁴ Atthayojanā; Be yojanā.

¹⁴⁵ Santatarā; or more calm.

¹⁴⁶ Cp note at Ud-a 23 above.

¹⁴⁷ I here follow the first interpretation given at MA ii 408; MLS i 391 and GS i 207 render differently.

¹⁴⁸ Not "D ii 38" as stated by Woodward.

¹⁴⁹ Reading sattaloke okāsaloke ca veditabbo with Ce Be Se for text's sattaloko okāsaloko ca veditabbā.

¹⁵⁰ Reading avīcito paṭṭhāya upari brahmalokato heṭṭhā with Be for text's Ce Be avīcito paṭṭhāya rūpībrahmalokato heṭṭhā. The Brahmaloaka transcends the sphere of sense-desires.

¹⁵¹ Cp note at Ud-a 26 above.

¹⁵² Usually rendered as "bliss" in such contexts.

¹⁵³ Masculine plural for neuter plural.

¹⁵⁴ Miss Horner translates this very differently—"Some read this taking both as happiness through recluseship. But this must be because of a very worthless reading of theirs" (JPTS IX 1981 p 93). It may be noted in passing that the expression keci paṭhanti (some read) here must be taken to mean some (texts) read, thus casting some doubt as to whether keci ever in such cases refers to persons.

¹⁵⁵ So Be for text's Ce Se kalam n' āgghanti; in other words, the singular etaṃ requires that the verse's plural verb (n' āgghanti) be transposed into the singular (n' āgghati).

¹⁵⁶ Reading pūraṇiṃ with Be (Ce Se pūraṇī) for text's pūraṇi; this sense of pūraṇa is not listed by PED, but cp Childers sv. Cp Ud-a 246 below for similar.

¹⁵⁷ Presumably elevenfold by way of the four continents, the

world of the nāgas and so on and the six devalokas belonging to the sphere of sense-desires.

¹⁵⁸ Reading chabbidhaṃ kāmasukhaṃ with Ce Be Se for text's chabbidakāmasaggasukhaṃ.

¹⁵⁹ Cp notes at Ud-a 26, 73 above.

¹⁶⁰ Soḷasabhāgaḡe; this sense of gaṇa is not listed by Childers or PED, but cp SED sv. A fraction (kalā) is usually understood to be a sixteenth (cp SED sv); hence, a sixteenth (soḷasiṃ) fraction (kalaṃ) is one sixteenth of what is already one sixteenth. Cp Ud-a 172 below for similar; also It-a i 89 (taṃ soḷasmiṃ soḷasakoṭṭhāse katvā tato ekaṃ puna soḷasakoṭṭhāse katvā tattha yo ekakoṭṭhāso), Vv-a 103f (phalaṃ soḷasabhāgaṃ katvā tato ekaṃ bhāgaṃ puna soḷasabhāgaṃ katvā gahitabhāga-saṅkhātaṃ soḷasiṃ kalaṃ), and Dh-p-a ii 63 (taṃ soḷasakoṭṭhāse katvā tato ekekaṃ puna soḷasasoḷasakoṭṭhāse katvā tato ekassa koṭṭhāsassa). SA i 314 seems instead to understand this concept as division into sixteen parts sixteen times over (taṃ ekaṃ padavītihāraṃ soḷasabhāge katvā tato eko koṭṭhāso puna soḷasadhā tato pi eko soḷasadhā ti evaṃ soḷasavāre soḷasadhā bhinnassa eko koṭṭhāso soḷasī kalā nāma).

¹⁶¹ Dh-p-a ii 191f explains sole rule over the earth as the rule of a cakkavatti, going to heaven as attaining the twenty-sixfold heaven, and all the worlds as the whole world together with its nāgas, supaṇṇas and vemānikapetas, adding that the sotāpanna is better off since, unlike such rulers, he is freed from hell and so on and not subject to more than seven further becoming. These sentiments no doubt influenced Dhammapāla in his choice of the subsequent quotation.

¹⁶² The Nandana Grove is a pleasure park in the world of the Thirty-three which, contra Woodward (KS v 296 n 3), is not "the lowest of the Devalokas" but second lowest, the lowest being that of the the Four Great Kings, as stated above.

¹⁶³ Reading samaṅgībhūto with Ce Be Se for text's samaṅgūbhito.

¹⁶⁴ Reading pañcahi with Ce Be Se for text's pañcehi.

¹⁶⁵ Reading dhammehi asamannāgato with Be S for text's Ce Se dhammehi samannāgato. KS v 296 n 4 advocates adoption of the latter reading, equating these four things with the four

continents, but this is quite wrong, since the concluding paragraph in S clearly contrasts possession of these four things with that of the four continents. SA is silent.

166 Reading dhāreti with Ce Be Se S for text's dhareti.

167 Reading araham with Ce Be Se S; text omits.

168 Reading Saṅghe with Ce Be Se S for text's Dhamme.

169 Reading akhaṇḍehi with Ce Be Se S for text's akkhandhehi.

170 Reading lokiyasukham with Ce Be Se for text's lokiyasukhassa.

171 Reading sa-uttaram with Ce Be for text's Se uttaram.

172 On what follows, cp, in addition to Ud-a 164 below, DA 34f, AA iii 75f, Sn-a 20, It-a ii 95 and Sv-pt i 61f; (the reference to "Khp-a 20" at It-a ii 95 is no doubt in error for Sn-a 20). Text inserts, in parentheses, the statement found at DA 34 = AA iii 75, viz. *kāraṇakhaṇacittavemajjhavivarādisu vattati*, but Ce Be Se omit.

173 Cp CPD sv antara² B 3, where such meanings as the real state of a case, secret, mystery, are listed. It seems to mean what is going on behind the scenes.

174 Text Ce insert ca after each quotation; Be Se omit.

175 Citte; Sv-pt hadaye.

176 Not "A v 157" as stated at Ud-a 110 and AA iii 76.

177 The hot water spa of the Tapodā Park (mentioned at Vin iii 159; Si 8; A v 196) can probably be identified with the presentday Brahmakund at Rājagaha. Hindus believe this to be fed by a river that has its source at a hill near Gayā (cp mention of Gayāsīsa at Ud I 9), now known as Brahmayoni, from which it travels underground to feed the hot water spas of the Brahmakund—cp how, at SA i 38, it is similarly said to flow under the Vebhāra hill at Rājagaha. The reference, at GS v 135, n 2 to Ud-a 72 should no doubt be corrected to read "Ud-a 110".

178 Reading bhikkhave with Be Vin; text Ce Se DA AA omit.

179 According to Vin-a 512 and SA i 38, the two Great Iron Cauldron hells in the great peta-world that surrounded the city of Rājagaha.

180 Reading antarāsaddayogato with Ce Be Se for text's antarāsaddena; cp DA AA, which read antarāsaddena pana yuttattā here.

181 Text Se payuñjanti; Ce Be payujjanti.

182 Reading ekam eva with Ce Be Se DA AA for text's ekam.

183 Reading chātajjhataṃ with Be for text's Ce Se chātajjhappataṃ; cp VS 449 n 3.

184 Be Se read ḍaṃsana°, Ce ḍaṃsana° for text's dasanā°, Dhp-a ḍasana°.

185 Ce Be Se read nibbattaṭṭhāne for text's nibbattanibbattaṭṭhāne.

186 Reading parattha sukhaṃ with Be for text's Ce Se paramatthasukkhaṃ, happiness in its highest sense. Parattha is usually explained as paraloke, in the next world (e.g. Pv-a 60; Sn-a 478).

187 Reading imaṃ with Ce Be Se; text omits.

188 On what follows, cp Dhp-a iii 51 which concludes with the statement that at the end of the teaching all five hundred youths became established in the sotāpatti-fruit.

189 So Ce Be Se for text's daṇḍakena, with a small stick; neither Childers nor PED has any entry for daṇḍana, but SED sv states that it denotes beating, chastising or punishment, and possibly also a cane.

190 Reading jāti-ādinā with Ce Be Se for text's jāti-ādi.

191 Reading ṭhāpanavasena with Ce Be Se for text's kahāpaṇavasena, by way of (a hundred or a thousand) kahāpaṇas, the kahāpaṇa having been the unit of currency. Neither Childers nor PED has any entry for ṭhāpana; SED, sv sthāpana, lists many meanings, though few if any seem appropriate here.

192 Text inserts imāni; Ce Be Se omit.

193 Reading pecca with Ce Be Se for text's pacchā.

194 Reading sampattavirati with Ce Be Se for text's sampannavirati; this forms one of three types of abstinence, the others being samādhānavirati, abstinence through undertaking, and samucchedavirati, abstinence through extirpation (otherwise spoken of as setughātavirati, abstinence through destruction of the bridge) which last pertains solely to the ariyasāvaka—see DA 305, MA i 203f and Khp-a 142f for details. As noted at MR&I 154 n 87, this sense of sampatta is not listed by PED.

195 Reading *avassam bhāvitāya tam sukham* with Ce Be Se for text's *puññaṃ avassam bhāvitam sukham*.

196 On what follows, cp MA i 87f.

197 Reading *tato* with Ce Be Se for text's MA *tato tato*.

198 Reading °*vatthayāna*° with Ce Be Se for text's MA °*yānavattha*°.

199 Reading *gāvutappamāṇe* with Ce Be Se for text's MA *gāvutappamāṇam*; the *gāvuta* denotes the distance that can be covered by a team of oxen in one day, and equals a quarter of a *yojana*, or the distance that can be covered by a team of horses in the same period.

200 A village near Rājagaha.

201 Ce Be Se read *bhikkhusaṅghassā ti* for text's MA *bhikkhusaṅghassā pi*, perhaps since the passage, common also to MA, seemingly ends here, since MA goes on to quote the present sutta (Ud 12). But the common passage ends, in fact, with *appameyyo ahosi* (immeasurable) whereafter there is, however, no *ti* to mark same.

202 Reading *Buddhuppādena pana* with Ce Be (Se *Buddhuppādena*) for text's *Buddhuppāde*.

203 Ce Be Se read *khajjopanakā* for text's *khajjūpanakā*; cp Ud-a 356ff below.

204 *Issāpakatā*; I take this, with *Buddhaghosa*, as *issā + apakatā*, although CPD sv thinks this a wrong separation for *issā + pakatā*, envious by nature. The former is clearly the sense both here and at Ud-a 256 below—even those not envious by nature might have been carried away by envy under such circumstances. Cp also Ud-a 227 (*icchāpakatassa*).

205 Ce reads *usūyā visūkāni*, Be *usūyā visuggāraṃ*, Se *ussuyā visūkāni*, for text's *usūyā vissutānaṃ*. Text records a number of other vll, whilst Ce also records a vl of *pamukhe*, although something has apparently gone wrong here, since its previous vl of *ussuyāvissutānaṃ* (obviously applicable here) is appended to *vipannasobhā* above. I propose reading *usūyāvisūkāni*, being supported in this to some extent by CPD, sv *uggirati*, which prints the whole as a compound, viz. *usūyā-vissutānaṃ*. *Visūka* is a word of uncertain meaning, recurring at D i 5, 6; A i 212, ii 209; S v 470; and explained at DA 77 = AA ii 327 = SA iii 304,

Khp-a 36 and Sv-pt i 158. It is taken by Rhys Davids as “show” (Dial i 5) and “visiting show” (Dial i 7), by Woodward as “exhibition” (GS i 192, KS v 394) and “show” (GS ii 222), and by Nāṇamoli as “contortionist/contortion” (MR&I 34). The best clues as to its meaning are the long list of examples at D i 6, also quoted at Khp-a 36 where two different interpretations (of the compound containing same) are given.

²⁰⁶ Reading 'va with Be; text omits, whilst Ce Se read ca here.

²⁰⁷ Ghaṭṭetvā; Ce Se ghaṭetvā.

²⁰⁸ Reading mammacchedikāhi with Ce Be Se for text's maccherikāhi; literally breaking or severing the vital spot between the ribs and near the heart—cp also Expos 132 n 3.

²⁰⁹ Cp MR&I 161 n 93, which enumerates two different sets of ten, the second being that applicable here, viz. insult based on birth, name, race, age, work, craft, sickness, sex, defilement and Vinaya offence.

²¹⁰ Aphāsum; Ce Se aphāsukam.

²¹¹ Reading pan' ete with Ce Be Se for text's pana te.

²¹² Cp Ud-a 87 above.

²¹³ Pakkhalantā; or washing, etc.

²¹⁴ Perhaps a reference to the fact that they buried (and subsequently dug up again) the body of Sundarikā, the female wanderer they had slain; or is the equivalent of digging one's own grave?

²¹⁵ Reading uppādentā with Ce Be Se for text's uppādento.

²¹⁶ Cp Ud-a 256ff below.

²¹⁷ Reading bhikkhūnañ ca with Ce Be Se for text's bhikkhusaṅghaṇ ca.

²¹⁸ Reading °vatthu with Ce Be Se for text's °vatthum.

²¹⁹ Be Sundarī, here and below.

²²⁰ Āgamissati; Ce Se āvibhavissati, will become clear.

²²¹ That is, the Udāna.

²²² Reading tam with Ce Be Se; text omits.

²²³ Reading vippaṭipattim with Ce Be Se for text's vipattipattim.

²²⁴ Reading tādiḥhāvānubhāvadīpakam with Ce Se (Be tādi°) for text's tādinā c' ānubhāvadīpakam.

²²⁵ All editions insert a seemingly superfluous ca at this point; cp

Ud (Ee) 12 n 2, where the first alternative was followed by ca in the cty utilised by Steinthal, as were once perhaps the others.

²²⁶ Lokadhammassa; cp Khp-a 153.

²²⁷ Reading vibhāvesi with Ce Be Se for text's vibhavesi.

²²⁸ Reading kiñcanatasmim̐ with Ce Be Se for text's kiñcanan tasmim̐; cp how, at GS ii 184 n 1, Woodward wrongly punctuates same as "kiñcana; tasmim̐".

²²⁹ Reading kiñcanat' atthī ti with Be Se Vism 654 for text's kiñcanaṃ n' atthī ti, Ce kiñcanatā ti.

²³⁰ N' āhaṃ kvacani kassaci kiñcanatasmim̐ na ca mama kvacani katthaci kiñcanat' atthi. Much the same is also to be found at M ii 263f; Ai 206, ii 177; and Vism 653f; whilst many of the apparent differences in the readings at such places disappear if one pays close attention to those banished to the footnotes as vll by the editors of the PTS editions. The passage is commented upon at MA iv 64f; AA ii 321, iii 162f; and Vism 564; whilst Nāṇamoli's translation (Ppn 762f)—which does not, unfortunately, preserve the fourfold structure of the original—also contains a quotation of common to Pm and the Majjhima-ṭīkā. MA, AA iii 163 and Vism summarise as follows: this one (1) does not behold a self (of his own) anywhere; (2) does not behold one deducible from another's holdings; (3) does not behold the self of another; and (4) does not behold another's (self) deducible in his own holdings. As the cties point out, mama, ostensibly in the third of the four lemmas, is to be read with the last. On kiñcanaṃ as "holding", cp note at Ud-a 387 below.

²³¹ Tattha; or therein, with respect thereto, etc.

²³² Text inserts ti; Ce Be Se omit.

²³³ Reading duvidhasamphassavasen' ev' āyaṃ with Ce Be Se for text's duvidhaṃ. Phassatī ti vasen' ev' āyaṃ pi.

²³⁴ Phuseyyum; Se phuseyyu, although the Burmese edition of Ud utilised reads phuseyyu here.

²³⁵ Ce Be read nirupadhiṃ for text's Se nirūpadhiṃ, whereas the Burmese edition of Ud utilised reads nirūpadhiṃ here.

²³⁶ Khandhūpadhiyā, seemingly feminine, despite the assertion of CPD, sv upadhi, that this is "unequivocally m(asculine)".

²³⁷ Reading na taṃ kāraṇaṃ atthi with Ce Be Se for text's taṃ

kāraṇaṃ n' atthi.

²³⁸ The other being that which is with such a remnant—cp It 38f. See also my article, 'The nibbāna-parinibbāna controversy', in *Religion*, 9, 1979, pp 215-230.

²³⁹ Reading nirupadhibhāve with Ce Be Se for text's nirūpadhibhāve.

²⁴⁰ This sentence might be rendered instead as "So it was the cycle and the absence of that cycle that were talked of by means of this Udāna".

²⁴¹ Vattavivaṭṭaṃ; cp Nett 113 (vaṭṭaṃ saṃsāro nivaṭṭaṃ nibbānaṃ) and Vv-a 68.

²⁴² DPPN i 305 takes Icchānaṅgalaka as the name of the layfollower concerned.

²⁴³ Cp VS 109 n 124.

²⁴⁴ So Ce Be Se for text's kattaḃbe pi.

²⁴⁵ Reading uddhārasodhāpanādinā with Be for text's dhāranakehi uddhārasodhāpane, Ce Se dhāraṇakehi uḷārasodhāpanādinā. Vll abound, all readings being uncertain.

²⁴⁶ Vāraṃ; more literally, turn (of events), occasion.

²⁴⁷ So Ce Be Se for text's yo 'yan.

²⁴⁸ Reading ekaccehi ekaccehi with Ce Be Se for text's ekaccehi.

²⁴⁹ Be reads kehici kehici for text's Ce Se kehici; it is not clear whether this is to be understood as an alternative explanation of the same phrase or whether Dhammapāla is now addressing editions of Ud which, like Ee, read kehici rather than kehici kehici.

²⁵⁰ Ādarābhāvaṃ; Ce Se read ādarabhāvaṃ, existence of regard, Be gāraḃvaṃ, reverence. But text is surely correct, since it is his lack of regard for seeing the Teacher that has been responsible for the delay, as the following sentence would seem to confirm.

²⁵¹ Reading hi with Ce Be Se; text omits.

²⁵² Kiccaṃ, karaṇīyaṃ and kattaḃbaṃ are all gerundives of karoti, to do or perform, whilst kiccaṃ is also in the technical sense of "function"; cp Khp-a 218 which seems to take them all as equally synonymous.

²⁵³ This does not necessarily disqualify the retention, above, of ādarābhāvaṃ, since he clearly did not wish to imply any lack of

reverence on his part, even if this were, ultimately, what his actions signified.

254 Reading sakiñcanabhāvena with Ce Be Se for text's kiñcanabhāvena.

255 Reading °paridīpanam eva with Ce Be Se for text's °dīpanam eva.

256 Reading tassa with Ce Be Se (and verse) for text's assa.

257 Text wrongly inserts ti; Ce Be Se omit.

258 Atītakālavasena—perhaps a grammatical term denoting the past tense, or else simply a statement with reference to some past instance, since the Udāna does not, in this case, refer to present company.

259 The term kiñcanam—often rendered “property” or “belongings”—is used to refer either to that which is internal, when it denotes the three unskilled roots of lust, hatred and delusion (cp D iii 217; M i 298; S iv 297; etc.), or to that which is external, when it denotes material goods (cp below). DA 944, MA ii 354, SA iii 99 state that when lust and so on arise they impede beings; also AA ii 321 which explains kiñcanam (holding(s)) as an impediment (palibodha), or in other words, something which holds one back. Hence the choice of “holding(s)”, which can denote either “that which holds, binds, influences” (*Home Study Dictionary*, p 348) or “material possessions”.

260 Text wrongly inserts ti; Ce Be Se omit.

261 Atha vā; usually rendered “or alternatively”. Be inserts no punctuation at this point, where || might have been expected.

262 Ce Be Se read na kiñcanam, no holding, for text's na kiñci, but Dhammapāla is surely now referring back to the verse.

263 Ce sañkhatadhammassa; cp SA iii 77 which explains tīritadhammassa, tulitadhammassa.

264 So Ce Be Se and Ud for text's bahusutassa.

265 Cp Vv-a 231 where katakicco (one who has done what was to be done) is explained in terms of these sixteen functions, upon which see note at Ud-a 68 above and Vv-a 73.

266 Reading paṭivedhabāhusaccena with Ce Be Se for text's paṭivedhabahusaccena; bāhusacca is simply the abstract form of

bahussuta. SA iii 77 points out that one can be bahussuta (one who has heard much) either by way of the texts (*pariyatti*) or by way of penetration (*paṭivedha*); cp also Thag-a on Thag 1019. At A i 24, Ānanda is said to be chief of those who are bahussuta, which must mean by way of the texts, for it was not until the night before the First Council—and thus after the death of the Buddha—that he also went on, through his attainment of arahantship, to become bahussuta in its other sense too. Bahussuta could be rendered, more colloquially, as “well-informed” or “well-read”; but its more literal rendering may serve to remind us not only of the predominantly oral nature of the Buddhist tradition—cp how each and every sutta commences with the words *evam me sutam*—but also of the role played by hearing in other traditions of the Indian Subcontinent, of which śruti is a prime example.

267 Reading āmisakiñcānānañ ca with Ce Be Se for text's na akiñcānānañ.

268 Reading vihaññamānañ vighātañ with Ce Be Se for text's vighātañ; cp Pv-a 150 for the same definition.

269 Reading aladdhānañ ca laddhānañ ca with Ce Be Se for text's aladdhānañ ca.

270 Se paṭibaddharūpo.

271 Paṭibaddhasabhāvo; Be reads paṭibandhasabhāvato, as one whose nature is that of being attached.

272 Cp the following Udāna. There is a no particular consistency in the readings of the various editions. In Udāna II 5, Se reads paṭibaddharūpo (as does also Ud-a Se) for text's Be paṭibandharūpo, whilst in Udāna II 6 Se reads paṭibaddhacitto for text's Be paṭibandhacitto, Se noting Be as a vl and Be recording two vl: that of Se and that of paṭibandharūpo which it follows by (?), although this same is its own reading in II 5. The commentary on II 6 simply refers us to that on II 5, implying that such differences were not all present in the versions before Dhammapāla.

273 Attā hi attano n' atthi; or since the self is not one's own.

274 Reading kuṭumbikassa with Ce Be Se for text's kuṭimbikassa.

275 Reading ti with Ce Be Se for text's hi.

276 Reading sambandho with Ce Be (Se adding in parentheses); text omits.

277 Ce Be Se read vādapatthassame ṭhito for text's thāmappattarūpam edhito; I presume by that vādapatthassame is in error (? through confusion with vādapatha) for vanapatthassame (vanapattha + assame); cp next.

278 Reading sapajāpatikaṃ with Ce Be Se for text's samajātikā; it is possible that the original explanation concerned the reason why he addressed her, of equal birth, merely as "bho", whereas she addressed him as "brahmin".

279 Cp Ud-a 378.

280 Reading telasīsenā with Ce Be Se for text's telamissena.

281 Dukkha.

282 Reading sappiloṇādiṃ with Ce Be Se for text's sappitelādi.

283 Reading telādi with Be Se for text's telaṃ, Ce telādiṃ.

284 Nātikulā; cp Vv-a 171 where this is explained as the house of one's father.

285 Reading telādiṃ with Ce Be Se for text's telādi.

286 Dhammapāla attempts to explain the appearance of the present tense where the future might have been expected.

287 Reading mithubhedā with Ce Be Se for text's mithubheda.

288 Not D i 25, 88 as stated by Woodward.

289 Paccatte; not accusative as stated by PED sv paccatta.

290 Reading pātun with Ce Be Se for text's pātun ti; text wrongly inserts a full stop after yāvadatthaṃ.

291 Reading telassa vā ti with Ce Be Se for text's telassa vā.

292 Reading avayavasambandhe with Be for text's avayavāyavayasambandhe, Ce Se avayavāyavāyāsambandhe; cp Ud-a 37 above.

293 Ce Se read ucchaditvā, Be ucchadditvāna, for text's uggiritvā, Ud uggiritvāna. Cp Ud on these and other vll.

294 Se reads nibbameyyaṃ here, recording dadeyyaṃ as a vl, although nibbameyyaṃ is not to be found in Ud Se.

295 Reading kaṇṭhamattaṃ with Ce Be Se for text's ākaṇṭhamattaṃ (as much as I wish).

296 Reading āgantvā with Ce Be Se for text's gantvā.

297 Reading yathāpitaṃ with Ce Be Se for text's yathāṭṭitaṃ.

298 Text inserts *vā*; Ce Be Se Ud omit.

299 Ce Be read *virin̄cana°*, purging, for text's *Se viriccana°*.

300 *Virecana*; cp previous note.

301 *Arittatāya*; CPD is surely wrong in stating that this is feminine abstract locative, in which case we would have also to read *niggatāya* rather than *niggate*. I take it as instrumental/ablative abstract of *aritta*. *Aritta* is from the same root as *virin̄cana*/*viriccana* (being purged) and *virecana* (purging) above, and some word-play cannot be ruled out.

302 Ce Be Se read *dukkhamāhi* for text's *dukkhāvahāhi*; I presume that *dukkhamāhi* is feminine instrumental plural of **dukkhamant*, for which Childers, PED and SED have no entry.

303 Reading *bahalāhi tikhiṇāhi* with Be Se for text's *balavatikkhiṇāhi*, Ce *balavatikkhiṇāhi*; cp Ud-a 166 below for similar.

304 Ce reads *ākaddhanto āvattati nāma*, Be *ākaddhanto āvaṭṭati*, Se *ākaddhanto āvaṭṭati nāma*, for text's *ākaddhanto vattati namati*. I suspect the original reading was *ākaddhanto vaṭṭati namati* (dragging (his body) he rolled, bent it), since this would give the (almost certainly intended) quasi-etymology of *āvattati* < *ākaddhanto vaṭṭati*.

305 Reading *anipajjitvā* with Ce Be Se for text's *anipajjāpetvā*.

306 So Ce Be Se and Ud for text's *parivattati*.

307 Reading *vaṭṭati* with Be for text's *vattati*, Ce Se *parivaṭṭati*; this thus gives the quasi-etymology of *parivaṭṭati* < *parito vaṭṭati*.

308 Reading *parivaṭṭati* with Ce Be Se and Ud for text's *parivattati*.

309 Reading *vaṭṭanto* with Be Se for text's *pavattanto*, Ce *pavaṭṭanto*.

310 This alternative explanation therefore provides the further quasi-etymologies of *āvattati* < *abhimukhaṃ vaṭṭanto* and *parivaṭṭati* < *samantato vaṭṭanto* respectively.

311 Defined at MA i 21 as *Buddhas*, *Pacceka-buddhas* and *sāvakas* (i.e. a *sotāpanna*, once-returner, non-returner or arahant) of the *Tathāgata*; anyone else is a *puṭhujjana*, mentioned below.

312 Cp Ud-a 426 for similar.

313 *Adhigatā*; Be omits.

314 Reading *evam* with Ce Be Se for text's *evam eva*. This might

be rendered instead “So after having applauded...”.

³¹⁵ Reading arahante with Ce Be Se for text’s arahatte.

³¹⁶ Anyone who has not seen the four truths; puthujjanas can, nonetheless, be of good or bad moral habit (M iii 255), just as MA i 21 distinguishes the lovely (kalyāṇa) puthujjana from his blind (andha) counterpart.

³¹⁷ Cp Ud-a 115 above.

³¹⁸ Reading ekaputtako with Ce Be Se for text’s ekaputta ko.

³¹⁹ Anukampitabbaṭṭhena; more literally, to be shown pity. Cp J iv 463 for the same sentiment.

³²⁰ Reading manāpo | Sarīra° with Ce Be Se for text’s manasarīra°.

³²¹ Reading sarīrasobhāsampattiyā with Ce Be Se for text’s (mana)sarīrasobhāsasampattiyā.

³²² Reading sīlācārasampattiyā with Ce Be Se for text’s sadācārasampattiyā, though the meaning is hardly affected; sadācāra is not listed by PED, but cp Childers, SED sv.

³²³ Kaleti; not listed by Childers or PED, but cp SED sv kalayati.

³²⁴ Reading maraṇaṃ | Taṃ kato with Ce Be Se for text’s maraṇantagato.

³²⁵ Reading yathānivattā with Be for text’s yathā nivattā, Ce Se yathānivattā.

³²⁶ Reading sahasokībhāvena with Ce Be Se for text’s saha sokībhāvena.

³²⁷ Reading sīsaṃnahātā with Ce Be Se for text’s nahātvā.

³²⁸ As clothes are laundered in the East.

³²⁹ Taṃ; Be omits.

³³⁰ Cp SA i 159, AA ii 320, iii 312, iv 97 for similar. PED, sv divā, states that divādivassa means “early in the day, at sunrise, at an early hour”, which most translators seem to have followed. Woodward (VofU 18) largely ignores the phrase in his translation. Also at Ud-a 159, 427 below.

³³¹ Cp M i 395.

³³² Text inserts pi; Ce Be Se omit.

³³³ Reading piyarūpassādagadhitāse with Be (and Ud Be Se) for text’s piyarūpāsātagadhitāse, Ce piyarūpā sātagadhitāse, Se piyarūpasātagadhitāse; cp Ud.

³³⁴ Reading gadhitā with Ce Be Se for text’s gathitā.

³³⁵ Reading gadhitāse ti hi gadhitā icc' eva attho with Ce Be Se for text's icc' eva attho.

³³⁶ Reading piyarūpā with Ce Be (Se pīyarūpā) for text's piyarūpa.

³³⁷ Ce reads kiñca loke piyarūpaṃ sātārūpaṃ—pe—dhammataṇhā loke piyarūpaṃ sātārūpan ti, Be kiñca loke piyarūpaṃ sātārūpaṃ cakkhu loke—pe—dhammataṇhā loke piyarūpaṃ sātārūpan ti, Se kiñca loke pīyarūpaṃ sātārūpaṃ cakkhuṃ loke pīyarūpaṃ sātārūpaṃ—pe—dhammataṇhā loke pīyarūpaṃ sātārūpan ti, for text's kiñ ca loke piyarūpaṃ sātārūpaṃ ? Cakkhuṃ loke piyarūpaṃ sātārūpaṃ—pe—dhamma—pe—taṇhā (uppajjamānā)—pe—piyarūpaṃ sātārūpaṃ.

³³⁸ Dhammataṇhā; cp S ii 3.

³³⁹ According to Woodward, "S ii 108f; Vibh 101ff". Something very similar is to be found at both places, though neither makes any mention of dhamma/dhammataṇhā. Nd², to which Woodward directs us in a footnote, was not available to me. According to Be, "Khu vii 127 (Be)".

³⁴⁰ Reading ca with Ce Be Se; text omits.

³⁴¹ Ce Be Se read gavassaṃ for text's gavāssaṃ.

³⁴² Ce Be Se read ajjhāpannā for text's ajjhoppannā; cp Ud-a 365 below for a definition of ajjhoppanna.

³⁴³ Reading piyarūpassādagadhitā with Be for text's piyarūpasātagathitā, Ce piyā sātagathitā, Se pīyarūpasātagadhitā.

³⁴⁴ Reading °bahudevasamūhā with Ce Be Se for text's bahū devasamūhā.

³⁴⁵ Reading bahumanussā with Ce Be for text's bahūmanussā, Se bahū manussā.

³⁴⁶ Reading Jambudīpakādikā with Ce Be (Se Jambū°) for text's Jambudīpakā; there are, of course, also humans on the other three great continents—cp Vv-a 18f.

³⁴⁷ Cp Ud-a 60 above.

³⁴⁸ So Ce Be Se and Ud for text's pariṇṇā (pp of pari + jar—PED); not listed by Childers or PED. PED has an entry for pārijuṇṇa which it claims is abstract of pariṇṇa, pp of pari + jur, but for which it also has no entry.

³⁴⁹ Reading jarārogādī° with Ce Be Se for text's rāgādī°.

350 Reading *yathālābhavasena vāyam attho* with Ce Be (Se *yathālābhavasena tassam attho*) for text's *yathā lābhavasen' ev' ayam attho*.

351 Reading *pariunnā* with Ce Be Se for text's *pariṇṇā*.

352 His flowers fade, his clothes become soiled, sweat exudes from his armpits, a poor colour pervades his body, and he no longer takes delight in his deva-seat—It 76.

353 It-a ii 76.

354 *Dhātuttaya*; the three divisions of the cosmos in terms of the *kāmadhātu*, *rūpadhātu* and the *arūpadhātu*—e.g. A i 223.

355 Reading *tattha* with Ce Be Se for text's *tassa*.

356 Reading *dalhaṃ appamattā* with Ce Be Se for text's *dalhāppamattā*.

357 Reading *nissajjāya* with Ce Be Se for text's *nissajjāya*.

358 *Parisodheti*; M *parisodhehi*.

359 Cp M iii 3.

360 Reading *pūrenti* with Ce Be Se for text's *pūrentī ti*.

361 Reading *°vatthum* with Ce Be Se for text's *°vatthu*.

362 Se reads *-chanda-* for text's *-cchanda-*.

363 Reading *anavasesantā* with Ce Be Se for text's *anavasesato*; *avasesati* is not listed by Childers, PED or CPD, Childers and CPD listing only *avaseseti*.

364 *Lesamattaṃ*; also at Ud-a 151 below. This sense is not very clear from the entry in PED, which states that *lesa*, as "particle", occurs only at Dhṭp 444 in the definition of *lisati*.

365 Cp Sv-pt i 162.

366 *Ito bahiddhā*; explained as external to the Teaching (*imamhā sāsanaṃ bahi*) at SA i 193. The reference to D i 157 by PED, sv *bahiddhā*, would seem spurious.

367 Dhṭp-a i 229 points out that of course they do die, but that this is said since for them the cycle is of limited extent, since they quickly realise the paths and their fruitions and do not come into being after the second or third becoming, whereas the cycle is of unlimited extent where the negligent are concerned.

368 Woodward cites the source, wrongly, as "Dhp. c. 2".

369 Be reads *Kuṇḍikā* throughout.

370 Cp Ud-a 64.

³⁷¹ Reading °missakena with Be for text's Ce Se °missena.

³⁷² Kuṇḍadhāna; PED lists kuṇḍa, but only with a meaning of "bent, crooked", though it also lists kuṇḍaka, stating that this is "the red powder of rice husks". It also lists dhāna, but only in the meaning of "containing", or "a receptacle" (which sense DPPN i 626 seems to adopt), but cp SED sv dhāna and dhānā which, it is said, can denote, apart from (fried) grain, also coriander (cp modern Hindi dhanīa). Childers also has an entry for dhānā as fried barley. Buddhaddatta's English Pali Dictionary claims the Pali for coriander is dhaniya, for which PED has no entry. Skt kuṇḍa can also mean, as well as a bowl or vessel, a pit, well, spring or basin of water (cp notes at Ud-a 74, 110 on the Brahmakund at Rajgir), just as it is also a name of Śiva, and it is of interest that offerings, fried in coconut oil, are made, in modern Sri Lanka, to Bhairava, in hollows dug in the ground for the purpose. Or is kuṇḍa here a misspelling (perhaps as a result of confusion with the monk Kuṇḍadhāna at A i 24, AA i 260ff) for kunda (jasmine, fragrant oleander or the resin of the plant Boswellia thurifera, etc.)—i.e. mixed with jasmine and coriander?

³⁷³ Reading Kuṇḍadhānavanan tv' eva with Ce Be Se for text's Kuṇḍadhāno tv' eva.

³⁷⁴ Gāmapatikā; SED, sv grāmapati, states "the chief of a village, Inscr. (10th century)", though we may suppose Dhammapāla's dates to be earlier than this. According to DPPN i 626, she was herself the village headswoman.

³⁷⁵ Reading āṇāpavattiṭṭhāne with Ce Be Se for text's āṇāpitaṭṭhāne.

³⁷⁶ Be reads Kuṇḍikā here and throughout.

³⁷⁷ Reading tassā with Ce Be Se for text's etassa.

³⁷⁸ Koliyārājaputtī; or the daughter of the Koliyan kings (plural), since there were more than one such king. Later on, her husband is himself described as koliyaputto, upon which the cty is silent, but which must be taken as "the son of (some other) Koliyan king", if their marriage is not to be seen as incestuous. According to DPPN ii 1222, he is elsewhere said to be a Licchavi named Mahāli (Ap ii 494) or a Sakyan noble (AA i 244), though such references would seem spurious. If true, he would then

have to be understood to be a son of the Koliyans only via marriage.

³⁷⁹ Agg' upaṭṭhāyikā; upaṭṭhāyikā is not listed by PED, but cp Childers, CPD sv.

³⁸⁰ A i 26; Woodward gives the reference wrongly, at Ud-a 122 n 4, as "A i 24" and, at VofU 21 n 2, as "A i 25".

³⁸¹ Reading paṇītaḍāyikānaṃ sāvikānaṃ with Ce Be Se for text's paṇītaḍāyikāsāvakānaṃ.

³⁸² Saṃvidhāttabbaṃ; Ce saṃvidahitabbaṃ. Se reads instead vicāretabbaṃ, to be examined.

³⁸³ Reading sabbaṃ taṃ with Be Se (Ce sabbantaṃ) for text's taṃ sabbaṃ.

³⁸⁴ Or one hundred and eight—cp CPD svaṭṭhasataṃ; I presume that the larger number is more probable in the present context.

³⁸⁵ For a definition of this and the next four terms, see SA i 347, iii 280, AA ii 245f and Vism 224.

³⁸⁶ In readiness to give merit-offerings with one's own hand—
Vism.

³⁸⁷ Dāna; omitted in Nāṇamoli's translation at Ppn 242.

³⁸⁸ Sāvakabodhisatto; Woodward punctuates as sāvaka-bodhisatto, but this is compound is surely to be analysed rather as sāvakabodhi-satto, in which satta represents the past participle of sajjati, as in the alternative explanations of the term Bodhisatta at DA 427, MA i 113 (≠ AA ii 365), and SA ii 21. On sāvakabodhi, enlightenment as a sāvaka, contrasted with enlightenment as a Perfectly Self-Enlightened One and a Paccekabuddha, cp SA ii 340, It-a ii 83, 85, etc.

³⁸⁹ Cp Vism 450, Vibh-a 96 for a graphic account of childbirth.

³⁹⁰ Reading paripakko with Ce Be Se for text's parito.

³⁹¹ Reading sañcāletvā with Ce Be for text's sañcalitvā, Se sañcaletvā.

³⁹² Reading yonimukhābhimukho with Ce Be Se for text's yonimukhe.

³⁹³ Reading vipajjamāno pana viparivattanavasena with Ce Be Se for text's avijāyamāno pana parivattanavasena.

³⁹⁴ Pithīyati; Ce Be Se pidahati.

³⁹⁵ Sattāhaṃ—so Ce Be Se and Ud; text omits.

396 Declared, at A i 24, as chief of those monks who were *sāvakas* in the gaining of the requisites; for his details, see AA i 243ff and Dhp-a iv 192ff.

397 Reading *Bārāṇasiṃ* with Ce Be Se for text's *Bārāṇasiyaṃ*.

398 *Māretvā*; Se *hantvā*.

399 Ce Be Se read *mātā* for text's J *pana mātā taṃ*.

400 *Sāsanam*; or edict.

401 Reading *kilantā nagare manussā* with Ce Be Se for text's *kilantamanussanagaraṃ*.

402 Text adds *ca*; Ce Be Se omit.

403 Reading *dassanti* with Ce Be Se for text's *dassenti*.

404 *Upāyaṃ*; or means, as in "skilful means".

405 Be reads *assa* for text's *satta divase*.

406 Reading *avasesato* with Ce Be Se for text's *avasesakaṃ*.

407 Reading *pana* with Ce Be Se for text's *pi*. *Dhammapāla* is here referring us to the *Jātaka* explanation, presumably since he believes it to be contrary to his own. If so, then that difference would seem to lie in the fact that, in *Dhammapāla*'s account, *Suppavāsā* and her son suffer for seven years as a result of having besieged the city for seven years, and for a further seven days as a result of having cut off communications for a further seven days; whereas in the *Jātaka* account, both sets of suffering seem attributed only to the severance of communications for seven days (perhaps because the earlier beseigement, though lasting seven years, failed to inconvenience anyone at all). If this interpretation is accepted, then Ce and Se are clearly wrong in reading *satta vassāni*, rather than *satta divasāni*, despite the fact that, in common with other editions of *Ud-a*, they omit *sañcāraṃ pacchinditvā* (cp notes below). The reading of *satta vassāni* could have arisen due to misgivings felt at the phrase *satta divasāni*, in which *divasa* is (seemingly wrongly) inflected as neuter accusative, rather than masculine accusative, viz. *satta divase* (of which there are several instances immediately above).

408 So J i 409; omitted by all editions of *Ud-a*. The second omission, noted by Woodward, does not exist in the current version of Ce Be and Se.

409 Ce Se read *sattavassāni*, for seven years, for text's Be J *satta*

divasāni, whilst all editions of Ud-a omit sañcāraṃ pacchinditvā, by severing communications, which is, however, to be found in J.

⁴¹⁰ Sattavassāni lohitakumbhiyaṃ vasitvā sattāhaṃ mūlhagabbhabhāvaṃ āpajjī ti, inserted in square brackets by Woodward, is not wanting in Ce Be or Se.

⁴¹¹ Although this and the following sentence are also to be found in J, it is clear that quotation proper of the latter, for the purposes as noted above, has already been concluded. What follows is therefore simply a continuation of the commentary that Dhammapāla had before him; that it contains minor differences in readings (common to all editions) to those found in J further supports the view that it is a parallel account, rather than a continuation of the preceding quotation from (or paraphrase of) J.

⁴¹² Reading Padumuttarasammāsambuddhapādamūle with Ce Be Se for text's J Padumuttarapādamūle; he was tenth in the line of twenty-five Buddhas starting with Dīpaṅkara and culminating with our own Gotama.

⁴¹³ Ce Be Se read °agghanikaṃ for text's J °agghanakaṃ.

⁴¹⁴ Reading mātāputtā with Ce Be Se for text's mātuputtā.

⁴¹⁵ Reading yo with Be for text's Ce Se so.

⁴¹⁶ Reading bhāgyavantatādīhi with Ce Se (Be bhagya°) for text's bhāgyavantādīhi; cp Ud-a 24f, 267, 404 and Vv-a 231.

⁴¹⁷ Reading aho vata with Ce Be (Se ahovata) for text's abujjhī ti.

⁴¹⁸ Cp Ud-a 84 above for similar.

⁴¹⁹ Reading katheti aviparītadhammaṃ katheti with Ce Be Se; text omits.

⁴²⁰ Reading evaṃjātikassa with Ce Be Se for text's jātikassa.

⁴²¹ Reading sammāsambodhisiddhi with Be Se (Ce sammāsambodhisiddhiṃ) for text's sammāsambodhiyā saddhiṃ.

⁴²² Cp Vv-a 195.

⁴²³ Reading saṃhatattā with Ce Be Se for text's saṅgatattā; cp Ud-a 241, 288.

⁴²⁴ Reading anivattibhāvato with Ce Be (Se anivattabhāvato) for

text's anuvattibhāvato; cp above.

⁴²⁵ The wheel-mark is second of the thirty-two marks; at DA 445, Buddhaghosa adds a list of other marks appearing on the soles of the Buddha's feet, which, he states, are not handed down in the Pali. In fact, these additional marks, of which the lotus (paduma) is one, seem drawn from the list of the one hundred and eight maṅgalalakkaṇas (auspicious marks) and may thus be compared with the account of such marks given, for instance, by R. Spence Hardy, *A Manual of Buddhism*, Varanasi 1967, p 367f and the Samantakūṭavaṇṇanā vv 766ff.

⁴²⁶ Uttamaṅgena; here, of course, this denotes the head, but on other occasions it can also denote the eye or the male organ—cp CPD sv.

⁴²⁷ Visabhāgavedanā—cp DA 212; more literally, “pain without parallel”.

⁴²⁸ Reading ābandhitvā with Ce Be Se for text's abandhitvā.

⁴²⁹ Reading atha vā yāpetabbarogo with Ce Be Se for text's anavasānapubbarogo; this sense of yāpeti is not listed by PED, but cp SED, sv yāpa.

⁴³⁰ Balavā; literally strong, or powerful.

⁴³¹ Reading ajjhattasamuṭṭhāno... bahiddhāsamuṭṭhāno with Ce Be Se for text's ajjhattasamuṭṭhāne... bahiddhāsamuṭṭhāne.

⁴³² Garukaṃ; literally heavy and contrasted below with lightness (lahuṭṭhānaṃ) which can also mean “swiftness”, in which case we might render garukaṃ as “sluggish”.

⁴³³ Reading kāye balaṃ with Ce Be Se for text's kāyabalaṃ.

⁴³⁴ Reading lahuparivattisaṅkhātāṃ with Ce Be Se for text's lahuparivattitasaṅkhātāṃ; cp Vism 448, to which Dhammapāla is no doubt alluding here, and which discusses lightness and so forth of body in terms of transformation of matter, citing as an example of such lightness one who is in good health.

⁴³⁵ Reading pucchā ti vadati with Be for text's Ce Se pucchā ti.

⁴³⁶ Ca.

⁴³⁷ Sukhavihāraṃ; the sense of mobility is not clearly attested by PED, sv vihāra, but cp Vv-a 14 where vihārasukhattaṃ is predicated of the devatā's vimāna and SED, sv vihāra.

⁴³⁸ Reading tassā sāmāññato pakāsetvā with Ce Be Se for text's

sāmaññato pakāsetvā; presumably "on account of their similarity (sāmaññato)" refers to the fact that she was a sotāpanna.

439 Saṃsūcakaṃ; Ce Se samuṭṭhāpakaṃ.

440 Reading gabbhavipattimūlakadukkhappatti° with Ce Se (Be gabbhavipattimūlakadukkhappatti°) for text's gabbhavipattimūlakagabbhassa vā dukkhappatti°.

441 Be inserts—pe—; text Ce Se omit. I have no idea what Woodward means by his note "Jāt. and Dhpa. arogā arogaṃ and below".

442 Reading tassā with Ce Be Se for text's tassa.

443 Reading tathā with Ce Be Se for text's tathā 'va. It is worth noting that kamma here must be again a collective noun, since it involves the exhaustion of the kamma of both Suppavāsā and that of her son.

444 Reading tassā with Ce Be Se for text's tassa.

445 Woodward punctuates this sentence as though it were a question. But the whole of what follows is surely intended as an extended counter-explanation for Suppavāsā's recovery, viz. that the latter was attributable to the Buddha's majesty rather than, as advanced immediately above by Dhammpāla, to the lapsing of kamma.

446 Ca; neither in the same statement immediately above, nor in Ud.

447 Cp Ud-a 11 above; according to A ii 80, trying to think about such majesty drives one mad (ummādaṃ), just as Paṭācārā below became mad (ummādaṃ patvā) through grief.

448 For her details, see Thīg 112ff; AA i 356ff; and Dhpa-a ii 260ff; also EV ii 85 on Thīg 112-116 for her possible confusion/conflation with Kisāgotamī, and where we are reminded that, at Ai 25, she was accorded chief place of those versed in the Vinaya.

449 Dhpa-a ii 266 reads yathājātā, AA i 359 jātaniyāmen' eva, for text's jātārūpen' eva; cp Ud-a 78 above.

450 Ce Be Se read jhāyare for text's AA Dhpa-a dayhare

451 One of the stock sources giving rise to dukkha, on which cp Vism 505.

452 Samanantaraṃ; not listed by PED.

453 Reading paṭilabhāhi with Ce Be for text's paṭilābhehi, Se

paṭilabhehi; Dhp-a ii 267 reads paṭilabha, as does AA i 359, except that there the phrase is repeated.

⁴⁵⁴ Satim, which usually means “mindfulness”, is more likely here to refer simply to her former presence of mind, abandoned when she became distraught with grief.

⁴⁵⁵ As pointed out at Sisters 71, bhaginī here implies a blood relation, not that she was (at that point) a nun; cp EV ii 86 on Thīg 112-116, where the possibility is raised that she may have been a member of the Gotama gotra.

⁴⁵⁶ Reading pi with Ce Be Se for text’s ti.

⁴⁵⁷ Cp Vin i 216ff; AA i 453ff for her details. Having cut the flesh from her thigh to feed a monk, she was later visited by the Buddha who, however, remained outside the house, instructing her husband to summon her, whereupon the husband went inside and said “The Teacher summons you”, whereupon she rose from her bed of her own accord, her leg at that moment becoming whole through the majesty of the Buddha. At A i 26 she is accorded chief place of those curing the sick; whilst at DA 258 she is listed as a daughter of a chief consort of one of the Okkākas, and thus a Sakyan (the similar legend at Mahāvastu i 348 giving quite different names).

⁴⁵⁸ Reading nipannā with Ce Be Se for text’s nisinnā.

⁴⁵⁹ Reading sayam eva with Ce Be Se for text’s sayam eva taṃ.

⁴⁶⁰ Reading maṃ with Ce Be Se for text’s ’va.

⁴⁶¹ Reading vandī ti with Ce Be Se for text’s vanditvā ti.

⁴⁶² Presumably as examples of the Lord’s exercise of loving kindness, and of the majesty of a Buddha respectively, since AA i 359 states that the Buddha spoke to Paṭācārā after pervading her with loving kindness, whilst Dhp-a ii 267 states instead that she regained her senses, at the same moment the Buddha spoke to her, through the majesty of the Buddha(s). As noted above, Suppiyā was also caused to become whole through that same majesty.

⁴⁶³ Be reads mātuyā (for the mother) for text’s Ce Se tassā.

⁴⁶⁴ Buddhānaṃ Bhagavantānaṃ vacanassa aññathābhāvo; although it seems claimed, at M i 395, that the Buddha’s utterances accord with reality, in that they deal with what is fact,

etc., it would appear that the opposite is here implied—that, once a Buddha has made an utterance, reality cannot but conform with that utterance. Hence, when the Lord says “Let her be healthy”, healthy she will have to be—for we are here still within the context of the majesty of the Buddhas.

⁴⁶⁵ So Ce Be Se for text’s *bhante evam atthu*.

⁴⁶⁶ Reading *apare* with Ce Be Se for text’s *pare*.

⁴⁶⁷ Cp DA 129f for similar.

⁴⁶⁸ *Mañju* (enticing) is one of eight qualities predicated at D ii 211, 227 of the voice of a *Brahmā*, and at M ii 140 of the Buddha, the others being that it is diffuse (*vissaṭṭho*), understandable (*viññeyyo*), good to hear (*savanīyo* (= easy on the ear—DA 640, MA iii 394)), compact (*bindu*), concentrated (*avisārī*), deep (*gambhīro* (= originating at the navel—DA 640)), and resonant (*ninnādī* (= like a thundercloud or *mudīṅga*-drum—DA 641)); cp also Vv-a 219 (not “Pv-a 219” as at Ud-a 127 n 5). Moreover, when he instructs an assembly with his voice, its sound does not stray outside that assembly. Cp the expression *Brahmavādaṃ vadeyya* at Ud 3.

⁴⁶⁹ Quasi-etymology: *abhinanditvā* < *abhimukhabhāvena nanditvā*; cp Ud-a 210 below for a further etymology.

⁴⁷⁰ It is possible that we have here also a quasi-etymology for *anumoditvā* in terms of *anu* (= *tato pacchā*, following on from that) plus *sammodanaṃ uppādetvā* (gave rise to *sammodanaṃ*, here “mutual joy”, but taken at Ud-a 53 above as “mutual greetings”).

⁴⁷¹ Reading *atthasampattiya* with Ce Be Se for text’s *atha sampattiya*.

⁴⁷² PED, though listing *paṭigacchati*, gives only a meaning of “to give up, leave behind”.

⁴⁷³ Reading *ya-ta-saddānaṃ* with Ce Be Se for text’s *yaṃ taṃ saddānaṃ*.

⁴⁷⁴ It would seem that *Dhammapāla* had before him editions of Ud containing the reading *sakaṃ gharaṃ paccāyāsi*, which he considered to be the most authoritative, and others which read instead, in keeping with all modern editions (*Ee Be and Se*) available to me, *yena sakaṃ gharaṃ (tena) paccāyāsi* (it not

being entirely clearly whether they all contained the word *tena*). The point being made is presumably that, even when *tena* is read, the whole phrase has to be followed by *paṭiyāyivā*, viz. *yena sakam gharam tena paccāyāsi | paṭiyāyivā addasā kho...*, just as we elsewhere encounter constructions such as *yena Bhagavā ten' upasaṅkamimsu | upasaṅkamitvā...*

⁴⁷⁵ Not listed by PED, but cp SED, sv pra + jan; cp Ud-a 400 below where the same term occurs in definition of *pajā* (generation).

⁴⁷⁶ *Pasūtaṃ*; Be Se *pasutaṃ*.

⁴⁷⁷ Cp DA 43 (and Sv-pt i 67) on what follows; also Vv-a 329 (wrongly cited by Woodward as "Pv-a 329").

⁴⁷⁸ *Saddanayo*; explained by Sv-pt as after the method of the *Saddasatthaṃ* (*Śabdaśāstra*), or science (or treatise on) words. Cp note at Ud-a 223 below.

⁴⁷⁹ According to Sv-pt, the *porāṇatṭhakathā*, or Ancient Commentary, which instead follows the etymological (or linguistic) method (*niruttinayo*). Cp note at Ud-a 223 below.

⁴⁸⁰ Reading *accharāyoggaṃ acchariyaṇ ti* with Ce Be (Se *accharāyoggaṇ ti acchariyaṇ ti*, DA *accharāyoggaṇ ti acchariyaṇ*) for text's *accharāyoggaṇ ti*.

⁴⁸¹ The reference to "Ud-a 159,19" in CPD sv would seem to be spurious.

⁴⁸² Reading *sambhāvane* with Ce Be Se for text's *sambhavane*; PED, sv *sambhāvana* (nt.), cannot be correct in stating that this means (only) "supposition", or "assumption"—cp SED sv *sambhāvana*.

⁴⁸³ *Dhammālapanaṃ*; cp Dial i 193ff on modes of address.

⁴⁸⁴ Cp Vv-a 191.

⁴⁸⁵ Ce Se omit.

⁴⁸⁶ On these eight reasons, cp also DA 59ff, MA i 45ff, AA i 103ff, It-a i 117ff and Bv-a 15ff for similar; SA ii 287 cites the eight reasons and then refers us to DA for details. For a further translation, together with extracts from Sv-pt and the *Abhinavaṭṭikā* of Mahāthera Nāṇabhivamsa, see Bhikkhu Bodhi, *The Discourse on the All-Embracing Net of Views*, Kandy, 1978, pp 331ff.

⁴⁸⁷ It-a, Bv-a omit this and the next two sentences.

⁴⁸⁸ DA, MA and AA add that it was in accordance with the way in which the Buddhas Vipassi, Sikhi, Vessabhu, Kakusandha, Koṇāgamana, and Kassapa came.

⁴⁸⁹ Cp DA MA AA which read ten' eva amhākaṃ pi for text's tena aṭṭhaguṇasamannāgatena ayaṃ pi.

⁴⁹⁰ Cp also note at Ud-a 244 below.

⁴⁹¹ Aṭṭhaguṇa; not listed by PED, whilst CPD sv gives only the meaning of "eightfold". For an aspiration to become a Buddha to succeed, the individual concerned has to be endowed with eight qualities, viz. that the aspirant be (1) human, (2) male, and (3) able to become an arahant in that same life; that (4) the aspiration is made in the presence of a living Buddha, (5) that the individual goes forth, (6) that he has already mastered the eight jhānas and the first five abhiññās, (7) that he be willing to sacrifice his own life for Buddhas, and (8) that he possess the will power to succeed. The qualities are alluded to in the verse quoted at Ud-a 133 below.

⁴⁹² Ce Be Se read yathā ca for text's yathā vā, DA MA atha vā yathā.

⁴⁹³ Pāramī, upapāramī and paramatthapāramī respectively; PED, CPD both take upapāramī as a "minor perfection", but according to Bv-a 59, it is a "higher perfection", just as a paramatthapāramī is an "ultimate perfection", an example being given in which the giving away of external possessions is deemed the perfection of charity, the sacrifice of a limb of one's own body the "higher perfection" of charity, whilst the sacrifice of one's life the "ultimate perfection" of charity. Cp also Saddhatissa, DBK 10. That PED and CPD should take upapāramī as they do is all the more surprising, when it be recalled that the traditional understanding of this term was attested as long ago as 1852 by R. Spence Hardy in his *A Manual of Buddhism*, republished in Varanasi in 1967, p 101f.

⁴⁹⁴ DA MA and AA (vl) give these as those of a limb, an eye, wealth, a kingdom and one's wife and child(ren), It-a (also attributed to Dhammapāla) as those of a limb, oneself, wealth, a wife and a kingdom, whilst Bv-a as those of a limb, one's life, wealth, wife and child(ren) (though recording a vl which

accords with DA etc.). At J vi 552f these five sacrifices are said to be those of wealth, a limb, one's life, a child and one's wife. As R. Spence Hardy points out (*loc cit*), these sacrifices are really instances associated with the three grades of the first of the ten perfections, namely that of charity—cp also Sv-pt i 130f which explains that even though the five great sacrifices are contained within the perfection of charity, they are included separately so as to indicate that they are special forms of sacrifice and so as to indicate that they are extremely difficult to perform [and because they are distinct requisites for enlightenment—*Abhinavaṭikā*], and that, for the same reason, the sacrifice of an eye is included separately to that of a limb, as is the sacrifice of one's wife and child(ren) is included separately to that of one's wealth and kingdom, despite the fact that they all involve the sacrifice of possessions.

⁴⁹⁵ Pabbayoga; or exertions, connections, etc. Bhikkhu Bodhi takes this as "preliminary effort". Sv-pt i 131, however, explains this as *gataṭṭaccāgāṭikavattasaṅkhātāya pubbabhāgapaṭipadāya saddhiṃ abhiññāsamāpattinipphādanam* (accomplishment of the abhiññās and the (eight) attainments, along with the course associated with the stage previous (to path-attainment) reckoned as the duties of going and returning (to and from the village for alms—so Bhikkhu Bodhi). It may be noted that accomplishment of the abhiññās and the eight attainments forms one of the eight qualities necessary for an aspiration to become a Buddha to succeed, for which reason perhaps some (*keci*), according to Sv-pt, take pabbayoga to be that aspiration (*abhinīhāra*).

⁴⁹⁶ Pabbacariyā; according to Sv-pt i 131, this means accomplishment of practice that finds its completion in that same (perfection of) charity and so on (*dānādisu yeva sātisayapaṭipattinipphādanam*) as found in the *Cariyāpiṭaka*. Sv-pt adds, however, that some (*keci*) take this to be either the practice of charity and so on or else wandering alone by way of physical separation.

⁴⁹⁷ Dhammakkhānam; taken by Bhikkhu Bodhi as "the preaching of the Dhamma". Cp, however, DA 84 which cites "the Bhārata and Rāmāyana and so on" as an examples, and J v 451 which

seems to equate akkhāna with the fifth Veda of itihāsa—also Warder (JPTS IX 1981 p 203) who takes ākhyāyikā as “a biography”. According to Sv-pt i 131, dhammakkhānaṃ here denotes that talk that proceeds by way of establishing and maturing beings in the bodhi-triad by way of explaining not only charity and so on and the fewness of wants and so forth but also the perils and advantages associated (respectively) with saṃsāra and nibbāna (dānādīnañ c’ eva appicchatādīnañ ca saṃsāranibbānesu ādīnavānisamsānañ ca vibhāvanavasena sattānaṃ bodhittaye patitthāpanaparipācanavasena pavattā kathā). Presumably it therefore denotes tales (such as the Jātakas) exemplifying such matters.

⁴⁹⁸ Nātatthacariyādayo; according to Sv-pt i 131, “and so on” here includes “lokatthacariyā (conduct beneficial to the world) and so forth”, without clarifying what “and so forth” is meant to specify. Ud-a 89 above (in a context similar to the present one) lists the three cariyās of nātatthacariyā, lokatthacariyā and Buddhatthacariyā, whilst Dhp-a iii 441 gives the three cariyās as lokatthacariyā, nātatthacariyā and buddhicariyā (vl buddhatthacariyā), it not being clear, especially given the vl, whether these denote different lists or whether they are simply variants of one and the same list—perhaps the former, given the separate inclusion of buddhicariyā in the clause immediately following. Ency Buddhism has no entry for either buddhicariyā or Buddhatthacariyā, whilst its entry, sv cariyā, is of no help whatsoever.

⁴⁹⁹ Buddhicariyā; contra CSM 79 n 3, I doubt whether there is any connection between this term and that found at Vism 101, which seems to mean “of an intelligent temperament”. Sv-pt, clearly alluding to Vibh 324, explains that this is the exercise of knowledge by way of knowledge as to the ownership of kamma, by way of being versed as to which spheres of work, which spheres of crafts and which branches of science are blameless, by way of being versed in the khandhas and the bases and so on, and by way of judgement concerning the three marks, it being added that as regards its meaning, however, it is simply the perfection of insight, but that it is included separately so as to

indicate that it constitutes the ingredient (of enlightenment) consisting of knowledge (kammassakatāññāvasena anavajjakammāyatanasippāyatanavijjāṭṭhānaparicayavasena khaṇḍhāyatanādi-paricayavasena lakkaṇattayātīraṇavasena ca ñāṇācāro buddhicariyā; sā pana atthato paññāpāramī yeva ñāṇasambhāradassanatthaṃ viṣuṃ gahaṇaṃ).

⁵⁰⁰ Bhāvetvā; explained by Sv-pt as uppādetvā.

⁵⁰¹ Brūhetvā; explained by Sv-pt as vaddhetvā.

⁵⁰² This is a reference to the thirty-seven constituents of enlightenment, given in full at this point by DA, MA and AA—viz. the four foundations of mindfulness, the four right efforts, the four potency-bases, the five faculties, the five powers, the seven limbs of enlightenment and the ariyan eightfold path. Sv-pt states that by inclusion of the foundations of mindfulness and so on, he indicates that they came after causing the course by which they came to reach the summit (since such states can be understood as the constituents of the supermundane paths and fruits—Abhinavaṭīkā), or else that the foundations of mindfulness and so on are to be regarded simply as concomitants of vipassanā (if one takes them as the preliminary (mundane) portion of practice—Abhinavaṭīkā); and that, in this connection, he indicates, by means of their aspirations, the commencement of the course by which they came, by means of the perfection of charity, its middle and, by means of the four foundations of mindfulness, its culmination. On taking the foundations of mindfulness and so on as the preliminary portion of practice, Bhikkhu Bodhi (op cit, 333 n 2) adds the note that “The thirty-seven constituents of enlightenment are developed in two distinct stages. The first, the preliminary portion, consists in their development at the time of practising insight (vipassanā) on the five-aggregates as impermanent, suffering and not-self. This portion is mundane since its object, the aggregates of the psycho-physical organism, is mundane. The second portion of development consists in their maturation in the four supermundane paths. Here the factors come to prominence as components of these momentary, climatic acts of path-consciousness which realise nibbāna and break the fetters of the

round. On these occasions, and in the subsequent fruits, they are supermundane, since their object, nibbāna, is a supramundane dhamma". Cp also Vism 678ff.

⁵⁰³ Text inserts Bhagavā here; Ce Be Se omit. In most cases, the readings adopted here and in what follows are also supported by DA, MA, AA and It-a.

⁵⁰⁴ Reading yathā with Ce Be Se for text's yathā yathā.

⁵⁰⁵ First of the 32 marks; cp D ii 17, M ii 136; also DA 445 and MA iii 374.

⁵⁰⁶ Sampatijātā; what follows is a paraphrase of D ii 15 = M iii 123 (which DA MA AA actually quote at this point) where the birth of the Bodhisatta is described. The respective commentaries on this passage (DA 438 = MA iv 184), having glossed sampatijāto with muhuttajāto (the moment he had been born), immediately go on to add that although it would appear from the Pali that all this happened as soon as he emerged from his mother's womb, it should not be so regarded, for the very moment he came into being he was first received by the Brahmās in a golden net, was then received from their hands by the Four Great Kings in a cloth of black antelope hides, from their hands by men on a wad of fine cloth and that it was (only) after being released from their hands that he (finally) became established on the earth. Sv-pt adds the same qualification at this point, quoting DA 438 = MA iv 184.

⁵⁰⁷ Be reads °vītiḥārena for text's Ce Se °vītiḥāre, the same confusion also being found in the other cties and, where appropriate, the Pali originals which they quote. It is of considerable interest to note that a mosaic in the Hagia Sophia in Istanbul can be found depicting the Virgin Mary also taking seven steps (at the age of six months)—see e.g. Erdem Yücel, *Saint Saviour in Chora*, Istanbul, 1987, p 26f.

⁵⁰⁸ Cp Vv-a 83.

⁵⁰⁹ Reading pakāsentā | tañ ca with Be for text's Ce Se pakāsentānañ ca.

⁵¹⁰ Cp D ii 73: na hi Tathāgatā vithataṃ bhaṇanti.

⁵¹¹ DA MA AA, at this point, explain these as follows: (1) that he supported himself with level feet immediately he was born

foretokened his acquisition of the four potency-bases; (2) his facing north the fact that he would surpass the whole world (sabbalokuttarabhāvassa); (3) his seven strides his acquisition of the treasures that are the seven limbs of enlightenment; (4) the golden-handled chowries that flew past (as mentioned at Sn 688) his crushing of all those belonging to other sects; (5) the holding up of the white parasol his acquisition of the stainless white parasol that is the supreme liberation that is arahantship; (6) his perusing all quarters his acquisition of unobstructed omniscience; whilst (7) his speaking with the voice of a chief bull foretokened his setting in motion the supreme, irreversible Dhamma-wheel. A very similar list is also to be found at DA 439 (on D ii 15) and MA iv 185 (on M iii 123). Cp also Ud-a 149f below for a further list of foretokens accompanying his birth.

⁵¹² Reading tañ c' assa with Ce Be Se for text's sabbañ c' assa.

⁵¹³ Sv-pt points out that in the first explanation the past participle gata has the sense of bodily movement, in the second that of the "movement" of knowledge.

⁵¹⁴ Kāmacchandam; for a definition of chanda, cp Vism 466. This, and the following four categories, constitute the five hindrances to the attainment of jhāna. The remainder of this section would appear to be an allusion to Pts i 45ff, quoted at Vism 50.

⁵¹⁵ Through causing skilled states to arise, not by way of going forth and so on—Sv-pt.

⁵¹⁶ Abyāpādena; explained by Sv-pt as mettāya, through loving kindness.

⁵¹⁷ Cp EV i 140 on Thag 74 for a discussion of this term, including the view that it may originally have meant simply an "increase in sloth".

⁵¹⁸ Avikkhepenā; explained by Sv-pt as samādhinā, through concentration.

⁵¹⁹ Dhammavavatthānena; cp Vibh 194 where this appears as a synonym for anupassanā. U. Thiṭṭila renders this "truth investigation" (BA 252), whereas Nāṇamoli takes this as "investigation-of-ideas" at PD 45 but as "definition of states" at Ppn 49. Sv-pt states that this is taken to be the definitive

assessment of states that are skilled and so on, as well as investigation as to name-and-form being conditioned—on which latter, cp also Ud-a 206, 376 below.

⁵²⁰ The eight attainments, eighteen vipassanās and four ariyan paths all appear in full in DA MA and AA; see Bhikkhu Bodhi's translation for further details.

⁵²¹ Reading *evam pi* with Ce Be Se for text's *evam*.

⁵²² Reading *tathalakkhaṇaṃ* with Ce Be Se DA MA AA Bv-a for text's *It-a tathālakkhaṇaṃ*.

⁵²³ The present list may be intended as a summary of the much longer one that appears in DA MA and AA, viz. the six elements (through the addition of *viññāṇa*), the five khandhas, the five jhāna-factors, contact, the five faculties, the five powers, the seven limbs of enlightenment, the eight path-factors, the various elements of dependent co-arising, the elements, the bases, the foundations of mindfulness, the right efforts, the potency-bases, the faculties, the powers, the limbs of enlightenment, the path, the truths, *samatha*, *vipassanā*, *samatha* and *vipassanā*, (*samatha* and *vipassana*) when combined into a pair, the purification of morality, mind and view, the knowledge of destruction, the knowledge of non-arising, yearning, paying attention, contact, feeling, concentration, mindfulness, insight, liberation and *nibbāna*. See Bhikkhu Bodhi's translation for further details.

⁵²⁴ Probably as with a balloon, etc.

⁵²⁵ *Asamphuṭṭha*; or perhaps discontinuous. Bhikkhu Bodhi takes this as "intangibility". Sv-pt observes that even when there is non-co-spatiality/discontiguity between one set of elements and another such set, space forms that matter's limit/extremity (*pariyanto*) on account of its being separate from this and that element. Whatever circumscribes them is non-co-spatial/discontinuous with them—otherwise the elements would know of no circumscription, since they would end up pervading (one another). Cp Dhs 638 and Asl 326; also Vism 448, which states that "The space element has the characteristic of delimiting matter [*rūpa* = the first four elements—Khp-a 79]. Its function is to display the boundaries of matter. It is manifested as the confines of matter; or it is manifested as untouchedness

(asamputṭha), as the state of gaps and apertures. Its proximate cause is the matter delimited. And it is on account of it that one can say of material things delimited that ‘this is above, below, around, that’ ” (So Nāṇamoli, Ppn 500).

⁵²⁶ Sv-pt explains this as cetanā (intention, volition), citing its definition, at Vibh 7, in terms of cakkhusamphassajā cetanā (cetanā born of eye-contact) and that at Vibh 135 where puññābhisaṅkhāro (the accumulation of merit) is equated with skilled cetanā associated with the sphere of sense-desires; cp also the respective cties at Vibh-a 20 and 142.

⁵²⁷ Cp Ud-a 207 below.

⁵²⁸ Reading dvādasapadikassa with Ce Be Se for text’s dvādasassa.

⁵²⁹ Paccayākārassa; another name for the paṭiccasamuppāda, or dependent co-arising.

⁵³⁰ Reading pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ with Be for text’s pañcannaṃ balānaṃ, Ce Se sattanaṃ balānaṃ.

⁵³¹ The seven purifications on the basis of which the Visuddhimagga, the “path of purification”, is divided.

⁵³² Amatogadhassa nibbānassa; or perhaps “nibbāna, the firm footing that is the Deathless”—cp Ud-a 345 below.

⁵³³ Reading tathaṃ with Ce Be Se for text’s taṃ.

⁵³⁴ Reading anaññathaṃ lakkhaṇaṃ with Ce Be Se for text’s anaññathālakkaṇaṃ.

⁵³⁵ Nāṇagatiyā; more literally, through the movement of knowledge. Cp note at Ud-a 11 above.

⁵³⁶ Reading adhigato with Ce Be Se for text’s DA MA AA It-a anupatto.

⁵³⁷ It might make better sense to render tatha as “real” here, but I maintain “accordant” so as to preserve the consistency inherent in all eight etymologies.

⁵³⁸ DA MA AA Bv-a all add vuccati here and below.

⁵³⁹ Samudāgatatṭho; Sv-pt offers what seems to be a rather forced quasi-etymology in terms of sahitassa attano paccayānurūpassa uddhaṃ uddhaṃ āgatabhāvo, but adds that the meaning is that of anupavatta, for which neither PED nor CPD has any entry.

⁵⁴⁰ DA MA AA all insert “that ‘the formations’ has the sense of

‘that which constitutes the condition for consciousness’ ” here.

⁵⁴¹ Reading tathō with Ce Be Se DA MA AA for text’s tathā.

⁵⁴² So Ce Be Se for text’s DA MA AA Bv-a abhisambodha, It-a abhisambodhana.

⁵⁴³ DA MA AA all place the clause “for the word *gata* has, in this connection, the sense of *abhisambodha* (awakening)” immediately prior to that above commencing “And, moreover”, which latter section It-a and Bv-a omit. Cp Ud-a 287 below for similar; also Khp-a 15.

⁵⁴⁴ A rather longer account of what follows is to be found at It-a ii 188f; cp also DA 914f.

⁵⁴⁵ Loke; Ce Be Se omit.

⁵⁴⁶ All editions of Ud-a read sadevamanussāya pajāya, DA MAAA It-a sadevamanussāya, the latter being more in keeping with the stock phrase which culminates with pajāya sadevamanussāya. Se, perhaps sensing some discomfort with the reading, prints pajāya within parentheses. This does not, however, go any way towards resolving the more problematic relationship between the two locative constructions of sadevake loke—pe—sadevamanussāya (pajāya) and aparimāṇāsu lokadhātūsu, for the scope of the former (in this world with its devas, with its Māra, with its Brahmā, with its generation of recluses and brahmins, with its (generation of) devas and men) seems far more restricted than that of the latter (in world systems beyond measure). Bhikkhu Bodhi takes this sentence as follows: “In this world together with its gods, etc., in this generation with its rulers and men, whatever visible form object there is that enters the threshold of the eye-door on the innumerable beings throughout the innumerable world-systems—that the Exalted One knows and sees in all its modes”, which translation implies that the “innumerable world-systems” are contained within “this world together with its gods” and so on, a somewhat implausible situation. I therefore try to overcome this difficulty by taking it as saying that what happens to take place “in world systems beyond measure” is known in this world, etc., (at least) as a sight-object.

⁵⁴⁷ Mutam; cp Ud-a 91 above. Sv-pt here refers us to Dhs 961,

adding that either “seen” or “cognised” is applicable in the case of a sight-object.

⁵⁴⁸ These are, according to Sv-pt: desirable, undesirable, neutral, insignificant, past, future, present, internal, external, seen, cognised, form, sight-base, sight-element, visible on account of its colour’s sheen, producing a reaction, blue, yellow, and so on.

⁵⁴⁹ According to Asl 308ff, the thirteen cycles denote Dhs 597, 598 and 599 and (the tenfold subdivisions of) Dhs 600; when each of these cycles is then considered by way of the four methods—in which the sight-object concerned (a) has been beheld; (b) is beheld; (c) will be beheld; and (d) might be beheld—the total of fifty-two methods is arrived at.

⁵⁵⁰ Nīla; black, blue or green.

⁵⁵¹ Cp Asl 316f.

⁵⁵² Woodward gives the reference as “Dhs 139”, by which he no doubt meant the page number.

⁵⁵³ Reading *taṃ Tathāgato na upaṭṭhāsi* with Be DA MA AA and A for text’s *taṃ Tathāgatassa na upaṭṭhāsi*, Ce Se *Tathāgatassa upaṭṭhāsi*, It-a *taṃ Tathāgatassa upaṭṭhāsi*.

⁵⁵⁴ AA iii 38f states that he does not approach an object associated with the six doors with craving or wrong view; for when he sees such, he has no yearning or lust, since his heart is perfectly liberated; whilst Sv-pt i 140 explains by saying that he does not approach same by way of self and what belongs to self.

⁵⁵⁵ Sv-pt i 140 states at this point that the origin of the word is to be understood thus: he is the *Tathāgata*, since he beholds, knows, goes to (*gacchati*), phenomena such as sight-objects and so on in accordance (*tathā*) with the way in which they are in their own nature and specific attribute. Some, however, comment, either by way of the etymological method or by way of the interpolation of (the word in question) in (the word class) beginning with *pisodara*, that he is the “*Tathāgata*” through elision of the word “*dassi*” and its replacement by the word “*āgata*”. (For further details on the principles involved in the second of these explanations, see Khp-a 107f; Vism 210; and O. H. Pind, “Studies in the Pali Grammarians I”, JPTS XIII, 1988, pp 40ff.)

⁵⁵⁶ So Ce Be Se DA It-a for text's MA AA Bv-a tathā.

⁵⁵⁷ Reading °parimāṇakālaṃ with Ce Be Se for text's °parimāṇe kāle.

⁵⁵⁸ Sambodhiṃ; more literally "awakening".

⁵⁵⁹ Reading lapitaṃ with Ce Be; text Se omit. Cp the next note but three.

⁵⁶⁰ Cp Ud-a 4 above.

⁵⁶¹ Reading parisuddhaṃ with Ce Be Se It-a; text omits.

⁵⁶² Mada; or prides, intoxicants, etc.

⁵⁶³ Bhāsatī lapatī niddisatī; DA and AA are both silent on these three terms. At It-a ii 190, however, we find (in the same context) the following: dhammaṃ bhāsatī niddisanavasena lapatī uddisanavasena niddisatī paṭiniddisanavasena, he expounds Dhamma by way of the spelling out of same, touches upon (same) with an indication, spells out (same) with a counter-spelling out, just as, at It-a i 18, uddisana (indication) is explained as saṅkhepakathā, a brief talk, niddisana (spelling out) as vitthārakathā, a detailed talk. (I presume that Miss Horner, in her fourth and fifth notes at CSM 25, has been misled by what seems to be faulty punctuation at It-a ii 190 (Ee), for to read uddisanavasena niddisatī would surely involve a contradiction (given It-a i 18) and would also leave paṭiniddisanavasena hanging). Cp also Nett 1ff where the "Specification Section" (vibhāga) is divided into subsections entitled uddesa, niddesa and paṭiniddesa. None of the entries in PED are of any help in clarifying the differences between these terms, whose translation here is somewhat provisional. Cp also Ud-a 13 above.

⁵⁶⁴ Reading no with Ce Be Se and D iii 135 for text's na.

⁵⁶⁵ So Ce Be Se for text's tathā.

⁵⁶⁶ According to CPD sv, āgada and āgadana are two words invented by the commentators to establish this etymology of Tathāgata.

⁵⁶⁷ Reading tathō with Ce Be Se DA MA AA It-a Bv-a for text's atthe sati sabbhaṃ taṃ tathato avitathato. Be inserts avitatho after tathō; text Ce omit.

⁵⁶⁸ Reading aviparīto āgado with Ce Se DA MA AA It-a Bv-a (Be

avitatho aviparīto āgado) for text's aviparītato āgado.

569 Text MA insert vuccati; Ce Be Se DA AA It-a Bv-a omit.

570 Padasiddhi; Bhikkhu Bodhi "the derivation of the word". PED states, sv siddhi, that this means "substantiation of the meaning of the word" which is hardly adequate (although it comes nearer the mark sv saddasiddhi. Cp SED sv śabdasiddhi; also samāsasiddhi, the formation of the compound, at Ud-a 224 below. It is, according to Sv-pt, a further instance of the etymological (or linguistic) method (niruttinayena).

571 Anulometi; Woodward mispunctuates, for no apparent reason, as anulom' eti.

572 Reading kāyo pi tathā gato with Ce Be Se DA MA AA It-a for text's tathā kāyo pi gato.

573 Pavatto; as Sv-pt points out, the suffix -gata, in this present interpretation of "Tathāgata", has the sense pavatti, which point is somewhat obscured by the rest of the explanation.

574 Reading pavattā with Ce Be Se; text DA MA AA It-a Bv-a omit.

575 Cp Khp-a 179; the five qualities are drawn from D iii 279.

576 Tulā; literally a weight. There is, therefore, no way of weighing him. So, too, with atulo (without compare) immediately below.

577 Cp Vism 2; also K. R. Norman, "Devas and Abhidevas in Buddhism", JPTS, IX, 1981, pp 145-155. Contra Norman, p 151, the term rājarājā (king of kings), which is found in MA and AA immediately before devadevo (as is rājarājo in DA), is missing in all editions of Ud-a, as it is also in It-a.

578 Readings sadevamanussāya with Ce Be Se MA AA It-a for text's DA manussāya.

579 Ce Be Se read agado viya agado for text's agado viya āgado; the various readings adopted, and vll recorded, in the PTS editions of the other cties, including āgado viya agado, would suggest a long history of scribal confusion. And not, perhaps, without some justification. For one may ask why the presence of "viya" here, if all that is being asserted is that the present instance of (the otherwise meaningless) "agada" in "Tathāgata" is "a-gada" (meaning "antidote"); for were it a merely a question of identity, we might surely have expected simply "agado

agado”—cp how, in the sixth etymology above, we find merely “āgadanam āgado | vacanan ti attho”. That “viya” also appears in the present account must surely imply a comparison. At CSM 26 we find the highly uninformative translation “agada is like agada”, whilst Bhikkhu Bodhi renders this phrase as “agada is, as it were, a kind of medicine”. But it seems to me equally likely that the original intention could have been to assert that the term “agada/āgada”, already defined in the sixth etymology above as “āgadanam” (speech), is here, in the eighth etymology, to be understood as being like an antidote—that is to say, it is the Buddha’s speech (āgada) that is like an antidote (a-gada), since it is through the charm of his (verbal) teaching that he eclipsed all those professing other views. Sv-pt̐ is completely silent.

580 DA MA AA Bv-a all insert ko pan’ esa, but what is this ?

581 Desanāvilāsa; cp Vism 524.

582 Puññussaya; or his accumulation of merit.

583 Text inserts an extra viya here; Ce Be Se omit.

584 Reading sabbalokābhibhavane with Ce Be Se DA MA AA It-a for text’s Bv-a sabbalokābhibhavanato.

585 Reading tathō aviparīto with Ce Se DAAA for text’s aviparītato, Be avitathō aviparīto, MA tathō avitathō aviparīto, It-a atho aviparīto.

586 Yathāvutto—so Ce Be Se and It-a for text’s yathāvutto desanāvilāsamayo c’eva puññamayo ca, DA MA AA Bv-a desanāvilāsamayo c’eva puññamayo ca. It is clear, however, that it refers back to “both the charm of his teaching and the eminence of his merit” above.

587 At this point, CSM 26 notes “As at A i 22, AA i 116”, though it is not at all clear why.

588 This final section is wanting in Bv-a; my translation differs considerably from that offered by Bhikkhu Bodhi.

589 Reading api ca tathāya gato ti Tathāgato | tatham gato ti Tathāgato with Ce Be Se for text’s api ca tathāyagato patto ti pi Tathāgato; the former applies in the case of the first three of the four truths (where tathāya qualifies a feminine instrumental/ablative), the latter to the last of those truths (where tatham qualifies a feminine accusative).

⁵⁹⁰ Cp Vism 606, 693. Put more simply, this paragraph simply states that *tatha* is predicated of each of the four truths, to which the Lord severally went (*gata*) in the sense of understanding the first truth of *dukkha*, transcending the second truth of *dukkha*'s uprising, attaining the third truth of *dukkha*'s cessation, and practising the fourth truth that is the practice leading to such cessation.

⁵⁹¹ Ce Se read *adhigato*, attained, for text's Be DA MA AA It-a *avagato*.

⁵⁹² Reading *adhigato* with Ce Be Se and It-a for text's DA MA AA *patto*, reached.

⁵⁹³ Cp AA iii 31, which explains *loka* (world) as *dukkhasaccaṃ* (the truth of *dukkha*).

⁵⁹⁴ What follows is also to be found at It-a i 121ff, also attributed to Dhammapāla. DA MA AA and Bv-a all turn to other matters at this point.

⁵⁹⁵ Reading *yā sā* with Be It-a for text's Ce Se *yathā*.

⁵⁹⁶ *Samessāmi*; *sameti* is, presumably, a causative form of *sammati*—cp SED sv *śamayati*. PED, sv *sammati*, gives only *sāmeti* as its causative, whilst its only entry for *sameti* is the completely different verb derived from *saṃ* + *eti*. It-a omits the whole phrase, adding instead, as the penultimate phrase in the passage in question, that of *suddho sodhessāmi*, when clean will cause (them) to become clean.

⁵⁹⁷ *Assattho*, pp of *assasati*, which can also mean "to exhale"; we might then take this as "when I have breathed a sigh of relief".

⁵⁹⁸ Ce reads *evaṃ vutta-aṭṭhaṅgasamannāgataṃ*, Be Se *evaṃ vuttaṃ aṭṭhaṅgasamannāgataṃ*, for text's It-a *evaṃ vuttaṃ aṭṭhaguṇasamannāgataṃ*, which latter recurs, however, at Ud-a 128 above. Text punctuates wrongly here, wrongly opening the quotation with *aṭṭhaguṇasamannāgataṃ* and failing to close same; I follow the punctuation of Be. The verse that follows provides a cryptic summary of the eight qualities given in more detail in the note at Ud-a 128 above.

⁵⁹⁹ Reading *liṅgasampatti* *hetu* with Ce Be Se and J for text's It-a *lingasampatti* *hetu*. *Hetu* must here be a separate quality, viz. that of the ability to become an arahant in that same life (cp Bv-a

91), if the verse is to include all eight.

⁶⁰⁰ Since the aspiration has to be made in the presence of a living Buddha.

⁶⁰¹ Reading *guṇasampatti adhikāro* with Ce Be Se and J for text's It-a *guṇasampatti-adhikāro*, for the same reason as in the last note but one. The "attainment of good qualities" must mean that he has already mastered the eight *jhānas* and the first five *abhiññās*—cp the note at Ud-a 128 above. It is not clear what is meant by "service" here; cp Ud-a 328, where this seems to mean that which a Buddha has to do out of his Great Compassion; also Ud-a 348 in connection with *Subhūti*. According to Steven Collins, it "is taken to refer to a willingness to do anything for a Buddha, to the extent of sacrificing one's life"—"Problems with *Pacceka-buddhas*", in *Religion*, 1992, 22, p 277—though no source is given.

⁶⁰² *Chandatā*; more literally state of yearning. It denotes the will-power needed for his aspiration to succeed.

⁶⁰³ Reading *katena purisuttame* with Be It-a J Bv for text's Ce Se *purisena thāmadassinā*.

⁶⁰⁴ As had the arahant monks who were present when he made this aspiration at the feet of the Buddha *Dīpaṅkara*—Bv-a 90.

⁶⁰⁵ Ce Be read *Lokaṇāyako* for text's Se It-a *Lokaṇātho*.

⁶⁰⁶ *Pavicayapaccavekkhaṇa*; cp Ud-a 336 below.

⁶⁰⁷ Cp D iii 229, where four such appear, viz. those on insight (*paññā*), truth (*sacca*), liberality (*cāga*) and pacification (*upasama*); also DA 1022.

⁶⁰⁸ Reading *sambharitvā* with Be It-a for text's *bharitvā*, Ce Se *vaḍḍhetvā*; *sambharati* is not listed by PED.

⁶⁰⁹ Reading *°cariyādayo* with Ce Be Se It-a for text's *°cariyāyo*.

⁶¹⁰ Reading *tasmā tass' eva* with Ce Be Se for text's *tass' evaṃ*, It-a *tasmā*.

⁶¹¹ Reading *avitathā* with Ce Be Se It-a; text omits.

⁶¹² It-a reads *Sumaṅgala* here.

⁶¹³ Reading *Tathāgato* with Ce Be Se It-a; text omits.

⁶¹⁴ So Be It-a; text Ce Se omit.

⁶¹⁵ Reading *yāya mahākaruṇāya Lokaṇātho* with Ce Be for text's *yathā mahākaruṇāya Lokaṇātho passanto*. Se It-a read instead

yāyaṃ mahākaruṇā Lokanāthassa yāya, which would also make good sense, viz. (out of) that same Great Compassion of the Saviour of the World through which he....

616 Reading samussāhitamānaso with Ce Be Se It-a for text's samussāhitahadayo; cp Vv-a 200.

617 Since the events here referred to all occurred in the presence of the Buddha Dīpaṅkara, it must be assumed that the Bodhisatta was, at the time, unaware of there being a further twenty-three in the wings destined to become a Buddha before he did. But this statement still leaves open the question as to why he did not think the present Buddha, Dīpaṅkara, could provide this.

618 Reading yathāpaṇidhānaṃ with Ce Be Se It-a for text's paṇidhānaṃ.

619 Reading paṭipatti with Ce Be Se It-a for text's paṭipakkhā.

620 Mahābodhiyā; so all texts. It-a reads mahābodhisattānaṃ, but records mahābodhiyā as a vl, which probably should have been adopted.

621 Reading ṭhiṭbhāgiyā vā with Ce Be Se It-a for text's ṭhiti-ca.

622 Reading 'va with Ce Be Se It-a for text's ca.

623 Reading samānetvā with Ce Se It-a for text's Be sampādetvā; cp Ud-a 393 below for similar.

624 Ce Se read niravasesaṃ bodhisambhāraṃ for text's Be niravasese bodhisambhāre. Niravasesa, here rendered "in their entirety", is more literally "without remainder".

625 Reading pāpuṇi with Ce Be Se for text's pāpuṇi.

626 Reading pavivekaratiṃ paramaṇ ca with Ce Be Se It-a for text's pavivekaratiparamaṇ ca.

627 Reading tehi samuppādiyamānaṃ vippakāraṃ with Ce Se for text's tehi samupanīyamānavippakāraṃ, Be It-a tehi samuppāditam sammānāvamānavippakāraṃ.

628 Samokkamanākāro; It-a samokkamānākāro. Not listed by PED, just as SED has no entry for saṃ + ava + kram.

629 Presumably at Ud-a 150 below.

630 Reading ekasadisatāya with Ce Be Se It-a for text's ekasadisatā.

631 Text adds ca sā here; Ce Be Se It-a omit.

632 Reading mahābhinihārakālādisū ti with Be Se It-a (Ce mahābhinihārakālādisu pi) for text's mahābhinihāratādisū pi.

⁶³³ Reading *samānaraśāya* with Ce Be Se It-a for text's *samānāya*.

⁶³⁴ Presumably those of (1) his aspiration at the feet of Dīpaṅkara; (2) his career as a Bodhisatta; and (3) his subsequent Buddhahood.

⁶³⁵ Reading *evaṃ tathāya gato ti Tathāgato* with Ce Be Se It-a; text omits.

⁶³⁶ *Asammohābhisamaya*; perhaps lack of confusion and penetration; according to Vism 162, *asammoha* is the characteristic of *sampajañña* (full awareness). Also, cp Ud-a 19f where the fifth sense of *dukkha* given by Pṭs, but omitted by Vism and the quotation below, is itself that of penetration (*abhisamayatṭho*) and explained as *paṭivedho*; also Ud-a 20 where penetration is defined as the unequivocal own nature of *dhammas* (*abhisamayo dhammānaṃ aviparītasabhāvo*) and Ud-a 41 where the converse also holds: *dhammānaṃ aviparītasabhāvaṃ aviditaṃ karotī ti avijjā*.

⁶³⁷ Reading *saṅkilesapakkhassa* with Ce Be It-a for text's *sankilesassa*.

⁶³⁸ *Yathābhūtasabhāvāvabodha*; cp (*dhammānaṃ yathābhūtā-sabhāvāvabodho* = *abhisamayo*) at Ud-a 20 above; also *yathābhūtāvabodhābhāvato* at Ud-a 213 below.

⁶³⁹ Cp Ud-a 106 above where Dhamma-teaching on *pravṛtti* and *nivṛtti* is similarly equated with talk on the four truths.

⁶⁴⁰ Woodward attributes this quotation, as does It-a, to D iii 273, but it is more likely a quotation of S v 430f (already quoted at Ud-a 130 above in the same context).

⁶⁴¹ Reading *ādināṃ* with Ce Be Se It-a for text's *ādinā*. Ce Be Se It-a all omit the words inserted in parentheses by Woodward, seemingly under the misapprehension that the passage is drawn from Pṭs.

⁶⁴² Reading *adhigato* with Ce Be Se It-a; text omits.

⁶⁴³ Reading *Bhagavato* with Ce Be Se It-a for text's *Bhagavā*.

⁶⁴⁴ The four *jhānas*, the four formless *jhānas*, and the cessation of perception and feeling—cp D iii 265.

⁶⁴⁵ Reading *ca* with Be It-a; text Ce Se omit.

⁶⁴⁶ In detail at M i 69ff.

⁶⁴⁷ Reading *yaṃ hi kiñci* with Ce Be Se It-a for text's *yāni kānici*.

⁶⁴⁸ Reading jānitabbaṃ with Ce Be Se It-a for text's jānitabbāni; jānitabba is not listed by Childers or PED.

⁶⁴⁹ Khandhas would seem to admit of division into those that are inferior and superior (Vism 473), elements into those that are inferior, medium and superior (Vism 487).

⁶⁵⁰ Readings sabhāvakiccādiavattthāvisesādikhandhapaṭibaddha-nāmagottādi ca with Ce Be Se It-a for text's sabhāvakiccāni avattthāvisesāni khandhapaṭibaddha nāmagottāni.

⁶⁵¹ Reading yo with Ce Be Se It-a for text's c' eva.

⁶⁵² Rūpadhammesu; rūpadhamma is not listed by PED, but cp AA ii 279.

⁶⁵³ Anindriyabaddhesu; in this way non-sentient entities come to be included in addition to the sentient ones denoted earlier by mention of the khandhas. The reference in CPD, sv anindriyabaddha, to "Ps iii 487" would seem spurious.

⁶⁵⁴ Reading tirohita with Be It-a for text's Ce Se tirokuḍḍa; tirohita is not listed by PED, but cp SED sv tiras.

⁶⁵⁵ Reading appaṭihatam with Ce Be Se (It-a asaṅgam-appaṭihatam) for text's appavihatam.

⁶⁵⁶ Reading hatthatale ṭhapita-āmalake viya with Ce Be Se for text's hatthatale ṭhapita-āmalakam viya, It-a hattha-tale-ṭhapito āmalako viya.

⁶⁵⁷ Reading anāgatāsu paccuppannāsu with Ce Be Se It-a for text's anāgatesu paccuppannesu.

⁶⁵⁸ Untraced; similar passages are to be found at D iii 275 and Nett 17. Be cites the source as "Khu vi 376", though it is worth noting that two passages on the same page carry the same footnote reference number, with only one footnote being given.

⁶⁵⁹ Reading avitathāni with Ce Be Se It-a for text's aviparītāni.

⁶⁶⁰ On what follows, cp Vibh-a 386ff and Vism 440ff.

⁶⁶¹ Atthappabhedassa sallakkhaṇavibhāvanavavattthānakaraṇa-samattham; Ñānamoli notes (Ppn 482 n 4) that "Pm gives the following definition of the term (paṭisambhidā): 'Knowledge that is classified under meaning (attha) as capable of effecting the explanation and definition of specific characteristics of the meaning class is called "atthapaṭisambhidā"; and so with the

other three' ". This suggests that Pm (not available to me) either reads *salakkhaṇa°*, for all texts' *It-a sallakkhaṇa°*, or has been misread as such by *Ñāṇamoli*—cp also *Vibh-a* 386, which also seems to read the same as here, and which *Ñāṇamoli* (DD ii 126) translates accordingly.

662 Ce Be Se read *paṭibhānappabhedagataṃ* with for text's *It-a paṭibhāne pabhedagataṃ*; for some reason, the compound of the former two items appears resolved in the latter two.

663 Ce Be *It-a* read *atthadhamma°* for text's Be *Vibh* (vi *tattha*) *tatra dhamma°*, *Vism* *tattha dhamma°*; this, at least, is the explanation of *Vism*.

664 Cp *Vibh-a* 392.

665 Reading *saṅkhepato* with Ce Be Se *It-a* for text's *pattabbato*.

666 Cp *Ud-a* 10 above where this equation is made use of in explaining the term *attha* in the compound *dhammatthadesanāpaṭivedhagambhīraṃ*; also *Asl* 22.

667 Reading *araṇīyato adhigantabbato ca* with Ce Be Se *It-a* for text's *ariyato adhigantabbato*. *Ñāṇamoli* (Ppn 485, DD ii 127) takes *araṇīyato* as "to be served", on the grounds that the *Majjhima-tīkā* explains this term (used, it may be noted, in contexts dissimilar to the present one) as "*payirūpāsitaḥ*" [sic], which he takes to mean "to be honoured"; but there seems little point in straying from its more usual sense here.

668 Text inserts *ti veditabbā* in parentheses; Ce Be Se *It-a* omit.

669 Reading *atthaṃ* with Ce Be Se *It-a* for text's *ettha*.

670 *Vidahati*; from *vi + dhā*, and thus de-termines, regulates, sets in order, etc.

671 Reading *ca* with Ce Be Se *It-a* for text's *vā*.

672 Text inserts *ti veditabbo* within parentheses; Ce Be Se *It-a* omit.

673 *Atha vā*; *Vibh* omits.

674 *Abhinibbattā*; *Ñāṇamoli* (Ppn 486) "completed", *U. Thiṭṭila* (BA 388) "fully existent", but cp *Ud-a* 293 where used of new *khandhas* coming into being after dying.

675 Reading *nāṇaṃ* with Ce Be Se *It-a* and *Vibh*; text omits.

676 Reading *ayaṃ imassa bhāsitaṃ attho ayaṃ imassa bhāsitaṃ attho ti | ayaṃ* with Be *Vibh* for text's *ayaṃ imassa bhāsitaṃ*

attho ti: *ayaṃ* (*imassā ti ayaṃ*), *Ce ayaṃ imassa bhāsitassa attho ayaṃ imassā ti; ayaṃ*, *Se It-a ayaṃ imassa bhāsitassa attho ti; ayaṃ*.

⁶⁷⁷ This is a precis of Dhs 1.

⁶⁷⁸ Reading *yā* with *Ce Be Se* for text's *yaṃ*, *It-a tasmim̐*. For an elaboration on what follows, see Vibh-a 387f.

⁶⁷⁹ Reading *tathā hi 'ssa* with *Ce Be Se It-a* for text's *tathā hi esa*.

⁶⁸⁰ Reading *abhiññeyyā dhammā abhiññeyyato buddhā*, etc. with *Ce Be Se It-a* for text's *abhiññeyye-dhamme abhiññeyyato buddho* etc., a reading seemingly imposed on the text by Woodward to cause it to fall into line with Vism 201. *Nāṇamoli* (Ppn 210) inserts, by way of parentheses, the fact that the first denotes the four truths as a whole, the second *dukkha*, the third the uprising of *dukkha*, the fourth cessation, and the fifth the course leading to the cessation of *dukkha*. We could instead translate as "things in need of being directly known were awoken to as being in need of being directly known", etc.

⁶⁸¹ Cp Thag 828 = Sn 558.

⁶⁸² Reading *koci* with *Ce Be Se It-a* for text's *kiñci*.

⁶⁸³ *Sahadhammena*; cp SA ii 56, 258, iii 100, which explain *sahadhammika* as *sakāraṇa*. These envisaged challenges are modelled on those occurring at M i 72, which passage similarly deals with the four confidences of the *Tathāgata*.

⁶⁸⁴ A similar version of this list also recurs at Ud-a 335 below, which see for references.

⁶⁸⁵ Woodward intersperses, in parentheses, several additional terms drawn from Vism 210f, none of which are supported by *Ce Be Se* or *It-a*. They are inserted here in square brackets only if they recur at Ud-a 335 below.

⁶⁸⁶ Reading *viparīta* with *Be It-a*; text *Ce Se* omit.

⁶⁸⁷ Reading *vipariyesa* with *Ce Be Se It-a* for text's *vipariyāsa*.

⁶⁸⁸ Reading *yogāgati* with *Ce Be Se It-a* for text's *yogagadhita*.

⁶⁸⁹ In the *khandhas*—cp Vism 514; also Ud-a 220.

⁶⁹⁰ As at D iii 237f.

⁶⁹¹ Text adds *brāhmaṇo vā*; *Ce Be Se It-a* omit.

⁶⁹² Text *It-a* read *dhammā*; *Ce Be Se* omit.

⁶⁹³ Text *It-a*, wrongly, take the whole sentence as a quotation,

unlike Be which correctly opens the quotation marks with *nālaṃ*, since these serve to mark another anticipated challenge by recluses etc. Nonetheless, the passage echoes similar sentiments expressed at Vin iv 133 = Mi 72 = 130, Mi 72 forming part of the sutta dealing with the four confidences of the Tathāgata with which this section of the cty is concerned. For further details on these obstacles and so forth, see the notes at B Disc iii 21f.

⁶⁹⁴ Reading *yo ca* with Ce Be Se It-a for text's *yathā*.

⁶⁹⁵ Reading *anuttaro niyyāniko dhammo* with Ce Be Se (It-a *anuttaro niyyāna-dhammo*) for text's *attano niyyāna-dhammo*.

⁶⁹⁶ Reading *niravasesa°* with Ce Be Se It-a for text's *niravasesa°*.

⁶⁹⁷ Reading °*paññāya* with Ce Be Se for text's °*paññānaṃ*.

⁶⁹⁸ Reading °*ppabhedo* with Ce Be Se for text's °*ppabhedā*.

⁶⁹⁹ Reading *niyyāti* with Ce Be Se It-a for text's *niyyāna*.

⁷⁰⁰ Reading *tayā* with Ce Be Se It-a for text's *tassa*.

⁷⁰¹ Reading *niyyāniko dhammo* with Ce Be Se for text's *niyyānadhammo*.

⁷⁰² *Nāṇappahānadesanāvisesānaṃ*; these four terms presumably refer, respectively, to the four confidences (upon which see Mi 71f) with which this section of the cty has been concerned, viz. his confidence in his own enlightenment, in the fact that he was one in whom all āsavas had been destroyed, in the fact that what he declared to be obstacles were indeed obstacles, and in the fact that his Dhamma did actually lead to an escape from the dukkha of saṃsāra. Alternatively, *desanāvisesānaṃ* could be taken as "the unique qualities of his teaching"—in that it is correct about what constitutes obstacles and in that it provides an exit from saṃsāra—in which case *desanāvisesānaṃ* would have to taken to refer to the third and fourth of those confidences, when we should have to translate "on account of an awareness of the fact that his (own) knowledge, (own) abandonment, and the unique qualities of his teaching were not inaccordant".

⁷⁰³ Reading *avitathabhāvāvabodhanato* with Be It-a for text's Ce Se *avitathabhāvato bodhanato*.

⁷⁰⁴ Reading *tathāni* with Ce Be It-a; text omits.

⁷⁰⁵ Reading *tathā* with Be It-a for text's *tatha*; Ce Se omit entirely.

⁷⁰⁶ The Revival Hell, since beings are revived as soon as they are destroyed, in order that they may undergo further destruction; and so on, until their karma is exhausted—Mahāvastu trans i 6; Pañcagatidīpanaṃ vv 5ff.

⁷⁰⁷ The other seven are the Kālasutta, Saṅghāta, Roruva, Mahāroruva, Tapa, Mahātapa and Avīci Hells; e.g. Pañcagatidīpanaṃ v 5. See also M iii 165ff, 183ff; Mahāvastu trans i 5-27 for an account of the various hells.

⁷⁰⁸ Ussadanirayā; cp BHSD sv utsada and Mahāvastu trans i 6, n 1. According to Pm 291 (quoted Nāṇamoli, Ppn 326 n 4), there are four such hells at each of the four doors of the Avīci Hell, whereas Pañcagatidīpanaṃ v 22 claims each of the great hells has four supplementary hells, thus making thirty-two in all. Mahāvastu trans i 9 maintains that each of the great hells has its own sixteen supplementary ones, or 128 in all.

⁷⁰⁹ The Ember Hell, adjacent to the Great Filth Hell (M iii 185), where the inmates are cooked like mustard seeds (Pañcagatidīpanaṃ v 24).

⁷¹⁰ It-a reads ca for text's vā; Ce Be Se omit.

⁷¹¹ A hell which lies in the triangular gap formed by the conjunction of three adjacent circular world systems and in which there is permanent darkness, since the light from the sun and moon in each world system is prevented from extending into such hells by the outermost mountain chains that mark their perimeter; described in detail at Vibh-a 4; also M iii 120 and MA iv 177f. See also the note on the third foretold at Ud-a 149 below.

⁷¹² Cp Vism 427: n' atthi ettha assādasāññito ayo, "there is here no ease perceived at yielding enjoyment"; also Pv-a 53: n' atthi ettha ayo sukhaṃ, "there is here no ease, no comfort", as explanations of niraya. Nāṇamoli (Ppn 469) takes aya in the sense of kāraṇa, as given at Vism 495 in explanation of the term samudaya.

⁷¹³ Reading yathākammunā with Ce Be Se (It-a sakakammunā) for text's yathāssa kammaṃ tathā.

⁷¹⁴ Narakā.

⁷¹⁵ Ce Be It-a read Tibbandhakāra°, Se Tidbandhakāra°, for

text's Abbudādi°; tibbandhakāra (literally "dense darkeness") is predicated at Vism 501 of the Lokantarika which, if true, would make it redundant here. At Si 152 = Av 173 = Sn 126, the duration of a term in the Abbuda hell is said to be greater than the time that would be required to empty a cartload of sesame seed, removing one seed every hundred years. The other cold hells there listed are the Nirabudda, Ababa, Ahaha, Aṭaṭa, Kumuda, Sogandhika, Uppalaka, Puṇḍarika and Paduma, each of a duration twenty times greater than its immediate predecessor. The names Ahaha and Aṭaṭa may be onomatopoeic for the chattering of teeth. SA i 218 ≠ Sn-a ii 476 claims these are not separate hells, but simply periods of sojourn in the Avīci Hell. ⁷¹⁶ Reading kimikīṭasarisaṇapapakkhisaṇasigālādayo with Be Se (Ce timikīṭasirisaṇapapakkhisaṇasigālādayo) for text's kimikīṭasarisupapattisaṇasigālādayo; It-a inserts paṭaṅga, moths, after kīṭa, beetles.

⁷¹⁷ So Be Se It-a; text Ce read āncita here.

⁷¹⁸ Reading khuppiṭāsita° with It-a for text's khuppiṭāsavantā pi, Ce Be Se khuppiṭāsītattā; cp mention of the khuppiṭāsika peta at Pañcatidīpanaṃ v 55. It is clear that we have here a particular class of peta, for Miln 294 distinguishes this class along with two further classes (those feeding on vomit and those consumed by craving, as here) from those living on what is given by others, who alone receive gifts from their still living relatives. Moreover, were khuppiṭāsītattā predicated of all petas, the qualification, at Pv-a 10, in terms of khuppiṭāsābhībhūto peto, would have to be considered redundant. Whilst a good many petas, perhaps most, are beset by hunger and thirst, many others are not, even if they do not always get to eat what they would prefer (cp Pañcatidīpanaṃ vv 52-59 which classifies petas on the basis of what they manage to get to eat).

⁷¹⁹ Presumably a quasi-etymology, viz. petā < pā(kaṭa) + itā; if so, it is somewhat surprising that no such account is to be found in Dhammapāla's cty on the Petavatthu.

⁷²⁰ Reading Kālakañjikādi with It-a (Ce Se Kālakañjikādi) for text's Kālakañjakādi, Be Kālakañcikādi. On the Kālakañjikas, see Vibh-a 5, which seems to have appropriated the story of the

Dhamapāla peta (Pv-a 100f) and attributed it, instead, to an asura; also Pv-a 272 where the Kālakañjikas are cited as an example of asura. The Pañcatidīpanaṃ divides the Petakaṇḍa into three groups: petas proper, kumbhaṇḍas, and asuras, adding, in conformity with Kvu viii 1, that Vepacitti's asuras went to the Thirty-three, whilst the Kālakañjikas were included amongst the petas (Pañcatidīpanaṃ v 69). In this way, the Theravāda insisted that the asuras did not warrant a separate, sixth destiny which they have since become for adherents of the Mahāyāna.

⁷²¹ This is a most curious statement, which should be read in conjunction with Vv-a 18f, also attributed to Dhammapāla, where humans appear considered, for the reason given here, restricted to Jambudīpa. The view that the inhabitants of the other continents, and lesser islands, are, for different reasons, also to be classed as humans is there attributed to "some" (eke) and "others" (apare), yet does not seem to be entirely rejected. The same etymology is to be found at Khp-a 123 where Buddhaghosa, whilst acknowledging that those who inhabit the other great continents are also human, nonetheless adds that in the present context only those of Jambudīpa are intended.

⁷²² Cp PS 147 n 32; VS 37 n 130.

⁷²³ Quasi-etymology; cp Khp-a 123 and Vv-a 18f for similar. Text adds āpāyikehi, as does Ce in parentheses, for no apparent reason; Be It-a omit.

⁷²⁴ That is, the six realms of the sphere of sense-desires, the three worlds associated with each of the first three jhānas, the two mundane worlds and five Pure Abodes associated with the fourth jhāna, and the four worlds associated with the four formless jhānas.

⁷²⁵ Cp Vv-a 18 and Khp-a 123, where sporting and sparkling are given as alternative explanations.

⁷²⁶ Apparently an allusion to the Paṭṭhāna—cp Conditional Relations i 8 § 13 (i), quoted Vism 538; also Vism 614ff on the various sources of matter (rūpa), of which kamma is the first.

⁷²⁷ Reading hetuso with Ce Be Se It-a; text omits. The phrase "jhānaso hetuso" is often predicated of the Buddha's knowledge

of the fruition of kamma past, present and future—cp A iii 417, v 33; S v 304; etc.

⁷²⁸ Yathāsakaṃ; cp how, at M iii 203, deeds are said to be one's own (kammassaka), which no doubt governed the choice of expression here.

⁷²⁹ Reading visuṃ with Ce Be Se It-a for text's etāsu.

⁷³⁰ Text adds viseso here; Ce Be Se It-a omit.

⁷³¹ Reading tañ ca with Ce Be Se It-a and M i 73 for text's tañ va.

⁷³² Reading ādi with Ce Be Se (It-a ādiṃ); text omits.

⁷³³ On what follows, cp Pts i 121ff; also Vibh 339ff.

⁷³⁴ Reading °vikalāvikalabhāvābodbodhanena with Be (Ce °vikalāvikalabhāvābodbodhanena) for text's °vikalāvikalābodbodhanena, Se °vikallatābodbodhanena, It-a °vikalabhābodbodhanena. On vikala, which recurs at Ud-a 86 above, in the context of one lacking (deficient in) hands and feet, cp also EV ii 144 on Thīg 391.

⁷³⁵ Āsaya—enumerated at Pts i 123 and Vibh 340 in terms of holding to this and that theory, and thus perhaps “opinionativeness”.

⁷³⁶ Reading ayaṃ with Be; text Ce Se It-a omit. Strictly speaking, the list of biases should commence here, since a separate section is given over in Vibh to those with little dust in their eyes and so on.

⁷³⁷ Reading anulomikāyaṃ khantiyaṃ with Be for text's Ce Se It-a anulomikāya khantiyaṃ; explained at Vibh-a 459 as insight knowledge

⁷³⁸ Explained at Vibh-a 459 as path knowledge.

⁷³⁹ Reading paṭighādiko with Be It-a for text's Ce Se paṭigho.

⁷⁴⁰ Reading kāmarāgādiko with Ce Be Se It-a for text's kāmarāgo.

⁷⁴¹ The latent tendencies are seven: lust for sense-desires (kāmarāga), repulsion (paṭigha), wrong view (diṭṭhi), doubt (vicikicchā), conceit (māna), lust for becoming (bhavarāga) and ignorance (avijjā)—Pts i 123.

⁷⁴² On these three accumulations, see S ii 82; Vibh 135, Vism 571; each accumulation is void of the other two—Pts ii 178.

⁷⁴³ This seems wanting at Pts i 123f and Vibh 340f.

⁷⁴⁴ So Ce Be Se It-a; text inverts the order of this and the

preceding clause. According to It-a ii 65, the inferior is that disposition associated with the strands of sense-desires and so on, the superior that associated with renunciation and so forth—cp Pts i 124, Vibh 340f; also Ud-a 148 below for similar.

745 This and the next are explained at Vibh-a 461.

746 Reading *ayaṃ* with Ce Be Se for text's *na*; It-a abbreviates.

747 Bhabba; cp Ud-a 281 below.

748 Reading *jānāti* with Ce Be Se It-a and Vibh for text's *pajānāti*.

749 Reading *ādi* with Ce Be Se It-a; text omits.

750 Not "Pts i 134" as stated by Woodward, and seemingly followed uncritically by Bose at It-a 129.

751 Meaning uncertain—Ce Be Se read *nimmāpanakaṃ*, It-a *nimmāpaṇikaṃ*, for text's *nimmāpakaṃ*, none of which are listed by Childers, PED or SED.

752 *Vikubbaniddhi*; second of the ten potencies (Pts ii 205; Asl 91) and defined at Pts ii 210. Cp also Vism 378f and Compendium 60f.

753 *Passa*; Be It-a omit.

754 Pts i 125 adds that fire and water also proceed from the hairs themselves.

755 *Pāṭihāriyañāṇa*; cp Ud-a 10 above.

756 What follows is also to be found quoted, in a different context, at It-a i 143ff.

757 It-a adds *jarā*, and decay, here.

758 Ce Se read *mahākaruṇāsamāpattiñāṇaṃ* for text's Be Pts *mahākaruṇāsamāpattiyañāṇaṃ*.

759 *Lokasannivāso*; cp PD 137 n 43—also *pubbasannivāse* at Ud-a 180 below.

760 It-a, after citing this first reason for the descent of the Lord's Great Compassion, simply adds *ādinā*, and so on, without listing any of the rest.

761 Text adds *ñāṇaṃ*; Ce Be Se omit.

762 Text inserts *lokasannivāso* ti here; Ce Be Se It-a omit.

763 *Upanīyati*; MA iii 306 explains: *maraṇasantikaṃ gacchati āyukkhayena vā tattha nīyati* (one goes into death's presence, or alternatively is led into same by the exhaustion of one's lifespan); *Nāṇamoli*, in rendering this as "is led on" (PD 128) thus adopts

the second explanation.

⁷⁶⁴ Cp MR&I 251 n 8.

⁷⁶⁵ Ce Be (Pṭs vl) read atāyano for text's Se attāṇo, Pṭs atāno. It-a omits.

⁷⁶⁶ Pṭs adds tassa n' atth' añño koci sallānaṃ uddhato aññatra mayā ti, there is no one apart from myself to draw out the darts; all editions of Ud-a omit.

⁷⁶⁷ Kilesapañjarapakkhitto; It-a °parikkhitto, bounded by. Nāṇamoli (PD 128) "with a locked dungeon of defilement".

⁷⁶⁸ Pṭs adds tassa n' atth' añño koci ālokaṃ dassetā aññatra mayā ti, there is no one apart from myself who can cast light.

⁷⁶⁹ Reading aṇḍabhūto with Ce Be (Pṭs vl) and Vin for text's Se Pṭs It-a andhabhūto, blinded; Nāṇamoli (PD 128) seems to include both vll in his translation, viz. "it is blind, it is enclosed in a egg [of ignorance]".

⁷⁷⁰ Ce reads gulāguṇḍikajāto, Be kulaguṇḍikajāto, for text's Pṭs It-a gulāguṇṭhikajāto. Se omits. Cp also JPTS 1919, p 49, which suggests the meaning is "covered with blight", but such interpretation is not supported by DA 495.

⁷⁷¹ Cp notes at Dial ii 50f.

⁷⁷² Text adds ti passantānaṃ here; Ce Be Se omit.

⁷⁷³ Reading avijjāvisadosasamlitto with Be (Pṭs avijjāvisadosasallito) for text's avijjāvisādosallīna, Ce avijjājāto visadosasallito, Se avijjādisannaddho, It-a avijjāvisādosasalilato.

⁷⁷⁴ Jaṭajaṭito; cp S i 13, 165, quoted Vism 1.

⁷⁷⁵ Pṭs adds tassa n' atth' añño koci jaṭaṃ vijaṭitā aññatra mayā ti, there is no one apart from myself who can disentangle the tangle.

⁷⁷⁶ So MA ii 311; Nāṇamoli "web of craving".

⁷⁷⁷ Reading otthaṭo, here and below, with Ce Be It-a for text's otato, Se otthatena, Pṭs ottato; cp Vv-a 88f where that which is samantaṃ otthataṃ (by golden trees) is explained as chāditaṃ, shaded.

⁷⁷⁸ Reading anusāto with Ce Be Se (Pṭs vl) It-a, here and below, for text's Pṭs anusahagato.

⁷⁷⁹ Taṇhā; Se diṭṭhi, of views.

⁷⁸⁰ Diṭṭhi°—or of (wrong) view.

781 *Ñāṇamoli* takes this, and the next three clauses, as “committed by birth...underlain by ageing...haunted by affliction...struck down by death” at PD 129, but as “procured by birth, haunted by ageing, surprised by sickness, and struck down by death” at Ppn 250, where such clauses recur (Vism 232). *Pe Maung Tin*, on the other hand, takes them as “is followed by birth, approached by old age, oppressed by sickness, struck by death” (Pp 267).

782 *Paṭiṭṭhito*—so text, *Ce Be*; *Se Pṭs It-a patito*, fallen upon.

783 Reading *uḍḍito* with *Ce Be Pṭs* for text’s *Se It-a oḍḍito*.

784 *Pākāra*; defined at Vism 394 as that wall forming the boundary of a house, *vihāra* and village and so on.

785 Reading *mahābandhanabaddho* with *Be* (*Ce It-a mahābandhanena baddho*, *Se mahābandhanena bandho*, *Pṭs mahābandhanabandho*) for text’s *Marābandhanabaddho*. According to DA 829 on D iii 27, this is the great bond of the defilements, although *Ñāṇamoli* (PD 129) seems to have understood the next category as a gloss on this. *Pṭs* adds both here and after most of the clauses that follow that, as above, there is no one apart from myself who can extricate myself from this predicament.

786 *Mahāsambādha*; *Ñāṇamoli* (PD 129) renders this as “a great crowded tunnel”, although at Ud-a 134 above this is equated with *dukkha*.

787 At S iii 109, a synonym for anger and despair (*kodhūpāyāsa*).

788 *Mahāsaṃsāra*; *Ñāṇamoli* “a great roundabout”.

789 *Mahāvidugge samparivattati*; *Ñāṇamoli*, “is blocked up in a great ravine”, but DA 829 on D iii 27 states that this is a name for the four floods. Cp also *nadīviduggaṃ* at A iii 128, taken by Hare (GS iii 98) as “unfordable rivers”.

790 Cp MA i 193 on M i 45, which equates *palipaṃ* (mire) with the five strands of sense-desires.

791 *Abbhāhato*; *Ñāṇamoli* “vulnerable”.

792 Reading *abbhāhato lokasannivāso* | *āditto lokasannivāso* with *Ce Be Se* for text’s *abbhāhato...āditto lokasannivāso*.

793 Cp D ii 306 for definitions.

794 *Unnītakō*; not listed by PED.

795 *Takkaro*; *Ce vatakkaro*, *Se vattakkāro*, *Pṭs takkāro*.

⁷⁹⁶ Vajjabandhanabaddho āghātanapaccupaṭṭhito, rendered by Nāṇamoli as “is bound together by vile things, and is founded upon hurtfulness”, seemingly despite Pṭs-a (quoted CPD sv āghātanapaccupaṭṭhito) which explains as maraṇa-dhammagāṇḍikaṭṭhānaṃ upecca ṭhito, are stood after reaching the execution block. It-a reads instead vatta°.

⁷⁹⁷ Reading paramakāruṇṇappatto with Ce Be Se Pṭs for text’s paramakaruṇṇappatto, It-a paramakaruṇṇataṃ patto; cp paramakāruṇṇataṃ at Ud-a 289, 292 below. Nāṇamoli takes this as “has reached a state of utter wretchedness”.

⁷⁹⁸ Gadhito; Ce It-a gathito. Nāṇamoli takes this as “hungry”, but cp Ud-a 210 below where this term appears as a gloss on satto (attached to), as a result of a craving for becoming.

⁷⁹⁹ Ce Se Pṭs read vipathapakkhanto, Be vipathapakkhando, for text’s It-a vipathapakkanto; cp kupathapakkhanna at Miln 390. Nāṇamoli takes this as “has got lost on the wrong way”; but at Vv-a 212 vipatha is explained as apatha, i.e. that which is not the road, or away from the road, which suggests it is more like going of the rails, rather than down the wrong track. The straight one is the ariyan path—Vv-a 215.

⁸⁰⁰ Ce Se Pṭs read pakkhanto, Be reads °pakkhando, for text’s °pakkanto.

⁸⁰¹ Those of eternalism and annihilationism—It-a i 177f.

⁸⁰² Ce Be Se It-a read yojito for text’s Pṭs yutto.

⁸⁰³ Samārūlho; Se samākula, ruffled or confounded by, etc.

⁸⁰⁴ Rajjati; Nāṇamoli, here and below, “(are) dyed with”.

⁸⁰⁵ Ce Se and Pṭs read niyato (constrained by), Be (Pṭs vl) It-a niyyāto (given over to), for text’s niyyati (led or guided).

⁸⁰⁶ Dasahi āghātavattūhi āghātito—so Be Pṭs It-a; text Ce Se omit.

⁸⁰⁷ Cp note on (76) above.

⁸⁰⁸ Dasavatthukāya sakkāyadiṭṭhiyā samannāgato—so Ce Se; text Be Pṭs omit.

⁸⁰⁹ Antaggāhikāya; Nāṇamoli “assuming finiteness”, which cannot be correct, since this class includes such views as that of eternalism and that of the world being infinite, and so on.

⁸¹⁰ Reading khvāhaṃ with Be Se Pṭs It-a for text’s Ce c’ āham.

⁸¹¹ Reading *assattho* with Ce Be Se Pts for text's *It-a* *asattho*.

⁸¹² Reading *parinibbāpetum* with Ce Be Se Pts *It-a* for text's *para ca nibbāpetum*.

⁸¹³ I have throughout followed the punctuation of Be, which clearly demarcates each mode. That they appear to total ninety (or ninety-one, if the final paragraph is considered a separate mode), rather than eighty-nine, can be accounted for, in part, on the grounds that (82) is found only in Be and Pts, and (87) only in Ce and Se, with text omitting both. In this way, all editions of *Ud-a*, other than *Ee*, list in all ninety modes (including the last paragraph), *Ee* only eighty-nine. From this it would seem to follow that Pts also lists in all ninety modes, since it, like Be, also mentions (82); but against this it may be observed that Pts, unlike all editions of *Ud-a*, combines (40) and (41) into one and the same mode, viz. "they are bound by the great bond—by the bond of lust, by the bond of hatred, by the bond of delusion, by the bond of conceit, by the bond of views, by the bond of defilement, (and) by the bond of misconduct". Hence text and Pts, in their own separate ways, total eighty-nine (including the last paragraph), Ce Be and Se ninety. Then, turning to *It-a*, it may be noted that *Ee* (the only edition currently available to me) includes both (82) and (87) but omits (86), thus putting it in the same category as Ce Be and Se, albeit for different reasons.

⁸¹⁴ On what follows, cp Pts i 131ff, ii 194ff.

⁸¹⁵ Reading °*paṭibaddha*° with Ce Be Se *It-a* for text's °*paṭibuddha*°.

⁸¹⁶ Reading *paropadesanirapekkham* with Ce Be Se (*It-a* *paropadesena vinā*) for text's *paropariyanirapekkham*.

⁸¹⁷ *Yāvatā dhammadhātuyā yattakaṃ nātabbamaṃ*; in other words, his knowledge is co-extensive with all there is to know; it neither exceeds that which is knowable nor is exceeded by it—Pts ii 195. The *dhammadhātu* (mental data element, defined at Vibh 89; cp Dhs 69) is last but one in the list of eighteen elements (cp *Buddhist Dictionary*, sv *Dhātu*). Whereas the other seventeen, together with one part of the *dhammadhātu*, are said to be formed, one further part is said to be unformed (Vibh-a 79 =

Vism 487) and defined as the destruction of lust, hatred and delusion (Vibh 89). Similarly, it is said that whereas insight-knowledge has formed dhammas as its object, and thus abandons the defilements only to the extent of replacing them with their opposites, and whereas that which has conventional truth as its object only abandons them to the extent of suppressing them, with neither of them cutting them off, that knowledge associated with the ariyan path that has the unformed element as its object cuts off the defilements in their entirety (Pm, quoted Ñāṇamoli, Ppn 581f).

⁸¹⁸ Sammutisacca°; so all texts. In the same context, Pm would seem to read instead sammutidhamma°—cp next note.

⁸¹⁹ Cp Pm, quoted Ñāṇamoli, Ppn 212 n 7, part of which reads: "There is no contradiction, because two ways in which a single kind of knowledge's objective field occurs are described for the purpose of showing by means of this difference how it is not shared by others. It is only one kind of knowledge; but it is called omniscient knowledge because its objective field consists of formed, unformed and conventional dhammas without remainder, and it is called unobstructed knowledge because of its unrestricted access to the objective field, because of an absence of obstruction".

⁸²⁰ Reading sādharmaṇatā with Ce Be Se for text's asādhāraṇatā.

⁸²¹ Following Be, which gives the quotation in full; text Ce Se abbreviate.

⁸²² Ce Be Se It-a read aviparītākārappavattiyā for text's aviparītākāravuttiyā.

⁸²³ On what follows, cp Ud-a 305 below.

⁸²⁴ According to Be, "Khu ix 302 (Be)" and "S iii 64 (Be)".

⁸²⁵ Reading yāyaṃ with Ce Be Se It-a for text's yayam; on what follows, cp MA i 83 and Asl 217.

⁸²⁶ Reading uppajjamānā with Ce Be Se It-a for text's uppajjamānāya.

⁸²⁷ Be reads °kāmasukhallikatta° for text's Ce Se It-a °kāmasukhatta°.

⁸²⁸ That is, the two dead ends between which the Buddha teaches a middle way; this meaning of kilamatha (= vihesā, SA

i 196) is not listed by PED.

⁸²⁹ Reading *vā* with Ce Be Se It-a for text's *ca*.

⁸³⁰ Reading *aṅgā ti pi bojjihaṅgā ti* with Ce Be Se It-a for text's *aṅgānī ti pi, bojjihaṅgānī*.

⁸³¹ Reading *upaṭṭhānalakkhaṇo* with Ce Be Se It-s for text's *upaṭṭhānalakkhaṇato*.

⁸³² *Paṭisaṅkhāna*; taken, by C. A. F. Rhys Davids, as "computation" (Dhs trans 1353) and "deep reflection" (P Contr 137), and by Nāṇamoli as "reflexion" (PD 350) and "deliberate" (Guide 104). But cp note at Ud-a 87 above where it is pointed out that *paṭisaṅkhānāṇa* and *saṅkhārupekkhānāṇa* form two of the ten knowledges associated with knowledge and vision of the course, the former entailing (re-)assessment of things with reference to the three marks. Cp also Ud-a 235, 238 below; A iii 387ff and Vv-a 327; and SED sv *pratisaṃkhyāna*.

⁸³³ Text inserts *bhikkhave ariyasāvako*; Ce Be Se It-a Vibh omit.

⁸³⁴ Not "DA 197" as claimed by Woodward.

⁸³⁵ Ce Be Se insert *bhikkhave*, both here and in the next quotation; text It-a Vibh omit.

⁸³⁶ Not "DA 110" as stated by Woodward and It-a.

⁸³⁷ Reading *channavuttiyā* with Ce Be Se It-a for text's *channavuttiyā*.

⁸³⁸ Reading *vibhāgehī ti* with Ce Be Se (It-a *vibhāgehi*) for text's *vibhāveti*.

⁸³⁹ Reading *bhikkhu* with Ce Be Se It-a Vibh for text's *bhikkhave*.

⁸⁴⁰ Sections (ii) to (v) may be compared Vibh-a 114f; section (ii) with Ud-a 305 below.

⁸⁴¹ Reading *°karattā* with Be It-a (Ud-a 305) for text's Ce Se *°kattā*.

⁸⁴² *Aṭṭhaṅgika* is, of course, more literally "eight-factored" or "eight-limbed", though I have retained "eightfold" throughout due to its having become the norm. At this point, It-a reads instead *ariyānaṃ aṭṭhavidhattā*—? perhaps once the reading here too—implying that the path is eightfold (*aṭṭhaṅgiko*) on account of the fact that the ariyans are themselves eightfold, viz. those stationed on the paths, and in the fruitions of, the *soṭāpanna*, once-returner, non-returner, and arahant.

⁸⁴³ Cp Vv-a 84 for similar.

⁸⁴⁴ It-a maggayati.

⁸⁴⁵ On what follows, cp DA 314, MA i 105, Vibh-a 114 and Vism 509f

⁸⁴⁶ Reading sammā-abhiniropanalakkhaṇo with Ce Be Se It-a DA MA Vibh-a for text's abhnivesanalakkhaṇo.

⁸⁴⁷ Cp DD i 152 n 46; also Nāṇamoli's notes on this and what follows at Ppn 583.

⁸⁴⁸ So DA 314.

⁸⁴⁹ DA Vibh-a read instead nirodhaṃ, cessation, here.

⁸⁵⁰ Asammohato; rather than as object (ārammaṇato)—MA i 105.

⁸⁵¹ Reading nibbānaṃ with Ce Se (Be MA nibbānañ ca) for text's DA It-a Vibh-a nirodhañ ca; cp last note but one. The choice is somewhat arbitrary, though whichever reading is adopted should, no doubt, be adopted throughout.

⁸⁵² Reading samādahanāni with Ce Be Se It-a for text's sammā-dahanāni.

⁸⁵³ It becomes clear from MA (which, however, reads "associated states" (sampayuttadhamma) throughout for all other texts' "co-nascent states" (sahajātadhamma)), that each of the remaining factors exercises, as its third function, its above-mentioned specific characteristic. This point is somewhat obscured by Nāṇamoli's translation at DD i 136.

⁸⁵⁴ On what follows, cp Vibh-a 114f.

⁸⁵⁵ Reading dukkhādi-ārammaṇā hutvā maggakāle ekakkhaṇā nibbānam eva ārammaṇaṃ katvā with Ce Be Se It-a for text's dukkhāni ārammaṇāni katvā.

⁸⁵⁶ The quotations here, and in what follows, are drawn from Vibh 104f.

⁸⁵⁷ Vibh-a 115 differs, stating that right concentration is, at either stage, right concentration alone.

⁸⁵⁸ Reading vibhāgehī ti with Ce Be Se for text's vibhāveti.

⁸⁵⁹ Reading bhikkhu with Ce Be Se and Vibh for text's bhikkhave.

⁸⁶⁰ It-a omits this knowledge and that which follows.

⁸⁶¹ Reading paṭhamajjhānasamāpatti yā ca nirdodhasamāpatti with Be Se (Ce paṭhamajjhānasamāpattiyā ca nirdodhasamāpatti)

for text's paṭhamajjhānasamāpattiyaṃ nirdodhasamāpatti.

862 Reading anupaṭipāṭiyaṃ viharitabbatṭhena with Ce Be for text's anupaṭipāṭiyaṃ vibhāvitabbatṭhena, Se anupaṭipāṭiyaṃ bhavitabbatṭhena.

863 This section ought to be read in conjunction with M i 96ff and Vibh 335ff, together with their respective cties (MA ii 29ff and Vibh-a 423ff).

864 This term (ṭhānaṃ) could also be taken as "possibility"; cp Ud-a 140 above.

865 Either vipākamaṃ (ripening), or hetuso (cause), seems omitted in the translation at MLS i 93f.

866 Āyūhana; cp *Buddhist Dictionary*, sv.

867 Those grasped at denote animate phenomena, those not grasped at inanimate phenomena; Paccekabuddhas and sāvakas know the former only partially, the latter not at all, for only the Buddha understands why a tree's trunk is white or black, and so on—Vibh-a 456f. Cp also MR&I 63 n 51; Ppn (Ñāṇamoli) 494 n 23.

868 So MA ii 29.

869 The world here is the world of the formations, which includes the khandhas, bases and elements—MA ii 29; cp also Ud-a 207 below.

870 Reading ussannattā with Ce Be Se for text's ussannatā.

871 Ajjhāsayādhimutti.

872 Text inserts vibhāgena saddhiṃ here; Ce Be Se omit. Cp Ud-a 141 above for details.

873 Reading tikkhamudutā° with Ce Be for text's tikkhamudutabhāva°.

874 Cp Ud-a 207; Pts i 122.

875 A reference to his knowledge concerning the corruptions and cleansing of, and the emergence from, the four jhānas, the eight releases, the three concentrations and the nine attainments—cp, in addition to Vibh 342f, AA iii 409 on A iii 417f, and AA v 15 on A v 34. The translations at GS iii 296, v 24f and MLS i 94 all fail to treat samāpatti (attainment) as a category in its own right, despite Vibh and AA.

876 Reading anavasesato with Ce Be Se for text's anavasesaṃ.

⁸⁷⁷ Cp Ud-a 183, 193.

⁸⁷⁸ Presumably the same sort of details discerned concerning his own previous dwelling, as at M i 22, Vibh 343, etc. Cp Ud-a 136 above. This power, and the two following, are, of course, the same as the *tevijjā* attained by the Buddha on the night of his enlightenment; and elsewhere this particular power, like the first of those knowledges, is always concerned with the Buddha's own former dwelling.

⁸⁷⁹ Cp M i 22; Vibh 344 etc.

⁸⁸⁰ Ud-a 135.

⁸⁸¹ Reading *visayāvagāhanato yathādhīppetatthasāadhanato* with Be for text's *visayā 'va gāhanato tathādhīppetatthasāadhanato*, Ce *visayāvabodhato yathādhīppetatthasāadhanato*, Se *visayāvabodhanato yathādhīppetatthasāadhanato*; it may be noted that Be and Ee agree on the reading for the first term, except that Ee mispunctuates. The meaning given for *atthasādhana* in CPD is somewhat misleading.

⁸⁸² Cp Ud-a 129 above.

⁸⁸³ Reading *yathā c' etesaṃ nāṇānaṃ vasena* with Ce Be Se for text's *yaṃ vā v' etesaṃ viññāṇa-vasena*.

⁸⁸⁴ It-a now rejoins.

⁸⁸⁵ *Paññāpanā*; also at Ud-a 151 below. Both occurrences are seemingly feminine, although PED states that *paññāpana* is neuter.

⁸⁸⁶ Reading *°nibbānadhātu sā tathā. Kiṃ vuttaṃ hoti ?* with Ce Be Se for text's *°nibbānadhātuyo. Tathā vā vuttaṃ hoti*.

⁸⁸⁷ Reading *abhisambodhi patthitā pavattitā ca* with Be for text's Ce *abhipatthitā pavattitā ca*, Se *abhipatthitā pavattitā ca*, It-a *tā...abhipatthitā pavattitā ca*.

⁸⁸⁸ *Aviparītattavuttiyā*; It-a *aviparītattavuttiyā*.

⁸⁸⁹ Reading *vuttappabhedam sabbam* with Ce Be Se (It-a *vuttappakāram sabba°*) for text's *Buddhattapadam sabbattha*.

⁸⁹⁰ One of five tumults listed at Khp-a 120f: "The devatās of the Pure-abodes decorate themselves with Brahmā-ornaments, place Brahmā-turbans on their heads and, filled with joy and euphoria and voicing the good qualities of a Buddha, roam the ways of men, informing them that, with the passing of a thousand years,

a Buddha will appear in the world". Passing aside the apparent futility in informing humans of something that is scheduled to take place long after they are dead, this statement is very difficult to reconcile with that given at AA iv 28, 190, where it is said that the Pure Abodes are unique in that they only come into existence, for an interval of sixteen thousand kalpas, after a Buddha has arisen in the world, since they act as a halting place for that Lord's caravan (on its way to nibbāna). For how there could be any Pure Abodes, or inhabitants thereof, at the time of a Buddha-tumult if, as Khp-a tells us, this takes place one thousand years before a Buddha's conception ?

⁸⁹¹ Kālo 'yaṃ te; Be kālo deva.

⁸⁹² Uppannapubbanimitto; presumably, the five signs indicating that a deva is about to depart from the devaloka, viz. his flowers fade, his garments are soiled, sweat exudes from the armpits, an ill colour pervades the body and the deva takes no delight in his deva-seat (It 76f), and thus not to be confused with the thirty-two pubbanimittas enumerated below. Cp also R. Spence Hardy, *A Manual of Buddhism*, Varanasi 1967, p 140ff, who makes reference to both types. Bv-a 272 reads uppannacutinimittassa, with a vl., attributed to "other MSS" (CSM 390 n 2), of °cuticittassa, which is of interest, given the fact that Ency Buddhism iii 362 states that a Bodhisatta is unaware of his dying thought (cuticitta).

⁸⁹³ He discerns that: (1) at the time in question, human lifespan is neither more nor less than one hundred years; (2) Buddhas are always born in the southern continent of Jambudīpa; (3) Buddhas are always born in the Middle Countries of that continent; (4) Buddhas are always born in either a brahmin or kṣatriya clan, depending upon which of the two is socially superior at the time; and (5) a mother is available whose lifespan is such that she will not live for more than seven days after the birth. Mahāvastu i 197, ii 1 speak instead of only four great surveyings, though all five are subsequently discussed, suggesting that (4) and (5) are both subsumed within the fourth, the search for an appropriate family.

⁸⁹⁴ June/July; according to Mahāvastu i 205, ii 8, the conception occurred in the month of Pauṣa (Pali, Phussa), or December/

January. This would then put the birth, ten months later (Mahāvastu i 215, ii 18) during the month of Kattikā (October/November), rather than in Visākha (April/May).

⁸⁹⁵ According to Bv-a 79, such foretokens appear only upon four occasions, viz. when omniscient Bodhisattas are descending into their mother's womb, issuing forth from it, attaining enlightenment, and turning the Dhamma-wheel; although later Bv-a 95ff asserts that they also appear when a Buddha has prophesied the future success of some individual's aspiration to Buddhahood. Bv-a 274f seems not to mention their occurrence at the birth of Gotama, whilst the Mahāvastu seems not to know of them at all. Upon his birth, he was, of course, found to be endowed with the thirty-two marks of the Great Man, and there may well be some parallel between such marks and these foretokens. For other foretokens, such as those indicated by the newly born infant taking seven steps and so forth, cp Ud-a 128f above and DA 440ff, MA iv 185ff.

⁸⁹⁶ This list may be compared with the similar list of thirty-two at J i 51 and Ap-a 55f. Here, however, an extra six items appear ((25)–(30)), thus making thirty-eight in all, despite mention here of “thirty-two” (dvattimsa).

⁸⁹⁷ As it also does on six other occasions—cp D ii 107f; Be inserts *kampi* before *saṅkampi*.

⁸⁹⁸ As it also did, accompanied by the previous foretoken, at the culmination of the First Sermon—Vin 12.

⁸⁹⁹ Reading *jaccandhā* with Ce Be Se for text's *It-a andhā*; cp Spence Hardy (loc cit). Note, also, how those in the Lokantarika hells (cp Ud-a 140 above), who usually live in perpetual darkness, are momentarily able to see one another, due to the previous foretoken, when a Bodhisatta takes relinking—D ii 12; M iii 120 etc.

⁹⁰⁰ Reading *sabbanirayesu* with Ce Be Se for text's *It-a sabbanarakesu*.

⁹⁰¹ *Viraviṃsu*; Ce Be Se read *raviṃsu*, roared, *It-a saddaṃ muccīṃsu*, emitted a sound.

⁹⁰² *Sukhaṃ*; or happiness, ease, etc.

⁹⁰³ Reading *aṭṭhaṃsu* with Ce Be Se *It-a* for text's *aṭṭhiṃsu*.

⁹⁰⁴ Be reads vimutte, Ce Se vinimutte, for text's It-a vinimutte; cp Ud-a 201 for similar.

⁹⁰⁵ Dissamāne; It-a dippamāne, shining.

⁹⁰⁶ Ce Be read jaḷiṃsu, burned, for text's Se It-a jotiṃsu.

⁹⁰⁷ Reading tarukuddakavāṭa° with Ce Se (Be tarukuttakavāṭa°, It-a tarukuddakavāṭa°) for text's duttarakūtavāṭa°.

⁹⁰⁸ As it also does when devatās are dancing—cp Vv III 10 3 etc.

⁹⁰⁹ Reading sabbe with Ce Be Se It-a for text's sabbaṃ.

⁹¹⁰ Reading mahāsamuddo with Ce Be Se It-a for text's mahāsamudde.

⁹¹¹ Latāsu; or perhaps lesser stems or twigs etc. These are presumably extraordinary types of lotus, appearing only upon such rare events.

⁹¹² According to Spence Hardy (loc cit), they consisted of seven species of water lilies—cp how, at BL i 320 (quoted VS 282 n 20), in each of the seven lotus tanks, there grew seven lotus plants, each with seven flowers etc.

⁹¹³ Text It-a add nāma, what are known as; Ce Be Se omit.

⁹¹⁴ Vajjiṃsu; or were played, though given (16) above, they may well have done so of their own accord.

⁹¹⁵ Sobhaggappattā; Ce sobhappattā, It-a bhaggapattā.

⁹¹⁶ Baddhamālākālāpo; Se gandhamālākālāpo, It-a pavattamālākālāpo.

⁹¹⁷ Henry Clarke Warren (*Buddhism in Translations*, Cambridge, Massachusetts, 1922, p 44) renders the passage as follows: "And the whole ten thousand worlds became one mass of garlands of the utmost possible magnificence, with waving chowries, and saturated with the incense-like fragrance of flowers, and resembled a bouquet of flowers sent whirling through the air, or a closely woven wreath, or a superbly decorated altar of flowers"; whereas Jayawickrama (*The Story of Gotama Buddha*, p 51) takes it as "The entire ten thousand world systems bearing one mass of garlands and fanned vigorously with yak-tail whisks, were impregnated with the fragrance of flowers and incense and attained the highest splendour, like a ball of flowers spun round and released, or like a wreath of garlands tied firmly together, or like a well decorated flower-altar". By "a garlanded

seat (all) dressed and adorned” is probably meant much the same as that described at Vv-a 32f, viz. “She prepared a seat when the lotuses opened out, spread it with a still unwashed white cloth, placed four lotuses and a ball of garlands (each) on the upper part of the four legs of the seat, fixed a canopy above it, hung up hanging chains (of flowers), carpeted the ground all about the seat with a complete carpet of lotus petals together with their hairy filaments and placed a casket filled with flowers to one side”.

⁹¹⁸ Cp Ud-a 129 above.

⁹¹⁹ Reading *adhigatānaṃ anekesaṃ visesādhigamānaṃ* with Be It-a for text's *adhigantabbānaṃ anekesaṃ visesādhigamaṇaṃ*, Ce *adhigatānaṃ anekadhammavisesādhigamānaṃ*, Se *adhigatānaṃ anekadhammavisesādhigatānaṃ*.

⁹²⁰ Reading *ekantasiddhiyā* with Be Se It-a for text's Ce *ekantasiddhi*.

⁹²¹ Reading *abhipaṭṭhitā* with Se It-a for text's Ce Be *abhisambodhi paṭṭhitā*.

⁹²² Cp Ud-a 134 above; presumably Dhammapāla is now taking up the matter as promised at Ud-a 135.

⁹²³ Cp Ud-a 29 above.

⁹²⁴ Reading *na sāvakehi* with It-a; all editions of Ud-a omit.

⁹²⁵ Reading *tehi* with Be for text's It-a *te hi*, Ce Be *te pi*.

⁹²⁶ Reading *gacchanti gamissanti* with Ce Be Se It-a for text's *gaccha ti gamīyanti*.

⁹²⁷ Vinayaṃ.

⁹²⁸ Reading *ñeyyadhammassa* with Be Se for text's Ce It-a *neyyadhammassa*.

⁹²⁹ Reading *āvajjana(p)paṭibaddhena* with Ce (Be) (It-a *āvajjanapaṭibandhena*) for text's *āvajjanapaṭibaddhena*. The reference to Pts ii 254 in CPD, sv *āvajjanapaṭibaddha*, would seem to be spurious.

⁹³⁰ *Dhammānaṃ*.

⁹³¹ Cp Pts i 123f.

⁹³² Reading *tesaṃ tesaṃ dhammānaṃ tathā tathā desetabbappakāraṃ tesaṃ tesaṃ ca sattānaṃ* with Be It-a (Ce *tesaṃ dhammānaṃ tathā tathā desetabbappakāraṃ tesaṃ tesaṃ*

pi sattānaṃ, Se tesam dhammānaṃ tathā tathā desetabbappakāraṃ tesam tesaṃ ca sattānaṃ) for text's tesam dhammānaṃ tathā desetabbappakāraṃ tesam pi sattānaṃ.

⁹³³ Reading ariyabhūmiṃ sampāpitā ti with Ce Be Se It-a for text's ariyabhūmisampāpikā pi; cp S iii 225—sappurisabhūmim okkanto vītivatto puthujjanabhūmiṃ.

⁹³⁴ Yathāparādham; literally, in accordance with their guilt or offence.

⁹³⁵ Reading paññattinayavohāramaggaṃ with Be (Ce Se paññattinayavohāramattaṃ) for text's It-a paññattimayaṃ vohāramattaṃ.

⁹³⁶ Reading lujjanapalujjana° with It-a for all texts' lujjana°.

⁹³⁷ Reading lokasabhāvātītā with Ce Be Se It-a for text's lokasattābhāvātītā; by "world" here is meant the world of the formations, on which cp Ud-a 207 below, where it said to be characterised by crumbling away and dissolving.

⁹³⁸ Ce Se It-a read obhāsābhāvato (due to that same absence of lighting up) for text's Be lokasabhāvābhāvato.

⁹³⁹ Gati-ādibhāvarahitā; cp Nd² 664 quoted by PED sv gati.

⁹⁴⁰ Lesamattassā pi; cp note at Ud-a 121 above.

⁹⁴¹ Reading upādīnaṃ with Be Se (It-a upādādīnaṃ) for text's Ce upādinnānaṃ.

⁹⁴² Reading sā with Ce Be Se for text's It-a so.

⁹⁴³ On this and the following, cp A ii 34 (quoted at Vism 293).

⁹⁴⁴ Reading °lakkhaṇo ti with Be for text's Ce Se It-a °lakkhaṇā ti.

⁹⁴⁵ Text adds ti; Ce Be Se It-a omit.

⁹⁴⁶ Reading sabbena pi lokiyalokuttarasamādhinā with Ce Be Se It-a; text omits.

⁹⁴⁷ Reading hi with Ce Be Se It-a for text's purimakā.

⁹⁴⁸ Cp Miln 285 for a further set of four, DA 424 = Bv-a 130 for a further set of five, also Bv-a 296f and Sn-a 407f for two further sets of eight. For details concerning such variations, see Bv-a 296f.

⁹⁴⁹ Dukkarakariyā; this refers to the Buddha Gotama's practice of austerities for six years prior to his enlightenment. The different times required for this by each Buddha are given at Bv-

a 296f, although there is, as noted at CSM 426, some discrepancy between Bv and Bv-a. Miln 285, however, claims that our Buddha Gotama alone practised these austerities, which may explain why other sources, such as Sn-a 407f and Miln 285, speak instead of the difference in the extent to which each had to practise the ten perfections (*addhānavematattā*). This point seems to acquire further weight when it be recalled that in the *Apadāna* (quoted Ud-a 265 below) it is claimed that the Buddha Gotama had to practise such austerities as a result of a karmic remnant.

⁹⁵⁰ The six-coloured rays emanating from their bodies—although Bv-a 131 states that the extent to which such rays emanated depended upon the inclination of the Buddha concerned.

⁹⁵¹ Reading *attanā paṭiladdha°* with Be for text's *attanā-paṭividdha°*, Ce Se *attanā paṭividdha°*, It-a *attano paṭibaddha°*.

⁹⁵² Text adds *ti Tathāgato*; Ce Be Se It-a omit.

⁹⁵³ As at Ud-a 7 above.

⁹⁵⁴ Reading *gataṃ gati gamanaṃ* with Be Se for text's *gataṃ āgatigamanaṃ*, Ce It-a *gataṃ gatigamanaṃ*; on *gataṃ* as "gait", cp EV i 129 on *Thag* 36.

⁹⁵⁵ Cp Ud-a 136ff above.

⁹⁵⁶ Cp Ud-a 144 above.

⁹⁵⁷ So Ce Be Se It-a for text's *āgato*.

⁹⁵⁸ Reading *gatan ti agato* with Ce Be Se It-a for text's *atathan ti tathehi āgato*.

⁹⁵⁹ Reading *bodhisambhārasambharaṇe* with Ce Be (It-a *bodhisambhārasādhane*) for text's *Se bodhisambhāraṇe*.

⁹⁶⁰ Reading *agatabhāvo* with Ce Be Se It-a for text's *tathabhāvo*.

⁹⁶¹ Reading *nāṇehī ti tathehi nāṇehi agato ti Tathāgato* with Ce Be It-a for text's *Se nāṇehi āgato Tathāgato*.

⁹⁶² Reading *macchera°* with Ce Be Se It-a for text's *acchera°*; for a quasi-etymology of *macchera*, cp *Vibh-a* 513.

⁹⁶³ So Ce Be Se It-a for text's *āgato*.

⁹⁶⁴ Reading *gataṃ gamanaṃ* with Ce Be Se It-a for text's *gatagamanaṃ*.

⁹⁶⁵ In the former type of *nibbāna* one becomes, of course, rid of the defilements, in the latter the *khandhas*. Although

Dhammapāla fails to make the connection explicit, it is almost surely there.

966 Reading *agatabhāvo* with Ce Be Se It-a for text's *āgatabhāvo*.

967 So Ce Be Se It-a for text's *āgato*.

968 What follows may be compared with the extremely truncated version at Khp-a 195f. There is throughout no consensus between the various editions as to whether we should read *tathāgato* or *tathā gato*; and my own decisions should therefore be seen as somewhat arbitrary. It seems clear, however, that Dhammapāla has in mind something external through reference to which the Lord is spoken of as "the *Tathāgata*", and it is possible that we might have here a hint of the *Tathāgatagarbha* (= *Ālayavijñāna*) embraced by some of the other schools.

969 Reading *ca* with Be It-a; text Ce Se omit.

970 Reading *sabbhāvena* with Ce Be Se It-a for text's *sambhāvena*; *sabbhāva* is not listed by PED.

971 Reading *Saddhammo* || *Saddhammo hi* with Ce Be Se It-a for text's *Saddhammo ti*.

972 Reading *yuganaddha°* with Ce Be Se It-a for text's *yuganandha°*. These two powers are defined at Pts i 97f (quoted *Vism* 702f). On their being combined into a pair, see A ii 157, elaborated upon at Pts ii 92ff, and especially Pts ii 98 which speaks of their being so combined in the sense of abandoning the defilements.

973 Reading *kilesapakkhaṃ* with Ce Be Se It-a for text's *kilesapakkhe*; *pakkha* would seem to be neuter here, as also attested by SED sv *pakṣa*.

974 So Be Se It-a for text's *Ce gantabbattā*, both here and below.

975 Cp Pts i 26f—at the moment of the path there is abandoning in the form of extirpation, at the (immediately following) moment of fruition abandoning in the form of tranquillization (mentioned immediately below).

976 Text inserts *ti*; Ce Be Se It-a omit.

977 Cp Ud-a 131 above.

978 Reading *amhākam pi* with Be for text's Ce Se It-a *tathā amkhākam pi*.

979 Reading *Bhagavatā tathā gato gadito pavattito ti vā* with Ce

Be Se (It-a Bhagavatā tathā gato gadito pavattito ti) for text's Bhagavato ti tathāgato gato gadito pavatto ti.

⁹⁸⁰ Reading pavatti-ādippakāsanavasena ca with Ce Be Se It-a for text's pavattito, ādikalyānapakāsanavasena; it is, presumably, a reference to the first turning of the wheel in the Deer Park.

⁹⁸¹ It is not clear whether we are still dealing with the Dhamma of the texts or whether Dhammapāla has reverted to the True Dhamma as tathā gata; on balance, the latter would seem more likely.

⁹⁸² So Ce Be Se It-a for text's āgato.

⁹⁸³ If Dhammapāla's interpretation of these Suttanipāta verses is correct here, then tathāgatam has (contra GD ii 26, 194) to be taken as predicated of (buddham), dhammam and saṅgham.

⁹⁸⁴ Reading svāssa atthī ti with Ce Be Se It-a for text's svāyam atthī.

⁹⁸⁵ Gata now seems to have its other sense of "goes", rather than "gone".

⁹⁸⁶ Reading tam tam with Ce Be It-a; text Se omit.

⁹⁸⁷ Cp above.

⁹⁸⁸ Cp Ud-a 130 above, where gata is said to have the sense of awakening; also Ud-a 287.

⁹⁸⁹ Reading tathā 'va with Ce Be (It-a tathā ca) for text's tathā.

⁹⁹⁰ Text Ce Se add eva; Be It-a omit.

⁹⁹¹ Tathāgatassa tathāgatabhāvadīpane; I assume that this refers to the whole of the foregoing exposition, though the presence of tathāgatabhāva here might signify that it refers merely to (16) above.

⁹⁹² Reading mahattham with Ce Be for text's Se mahantam; not listed by PED. Elsewhere it would seem to mean "having a great deal to do" (M ii 197) or "of great benefit" (S ii 134f).

⁹⁹³ Mahāgaṭikam; cp note at Ud-a 73 above.

⁹⁹⁴ Yuttito; or perhaps astutely or logically, though it would seem to refer to yutti as the third of the sixteen hārā of the Nettippakaraṇam.

⁹⁹⁵ Atthabhāvena; not listed by Childers, PED or CPD (just as SED has no entry for arthabhāva).

⁹⁹⁶ Reading na vattabbo ti with Ce Be Se It-a for text's vattabbo.

997 Cp It-a i 80 and DA 593 (Sv-pt ii 239), where the word appamāda is said to sum up the entire teachings of the Three Piṭakas; also DA 38 (Sv-pt i 64f) and Sv-pt i 142 for similar. The same imagery—in which the Dhamma-talker is likened to someone, as we might say, trying to leave from the wrong platform (and thus ending up at the wrong destination)—recurs at Ud-a 415 below.

998 Be Se It-a read tatth' etaṃ for text's tatth' idaṃ, Ce tatth' edaṃ.

999 Cp DA 60 = MA i 46 = AA i 104 = Bv-a 15, where a similar verse is appended to the first explanation of Tathāgata.

1000 Verses similar to some of those that follow are to be found at Sv-pt i 141f.

1001 Reading yathā gatā with Ce Be Se (Sv-pt) for text's It-a yathāgatā; this verse refers to the second explanation above.

1002 Reading jutindharo with Ce Be Se It-a (Sv-pt) for text's jutindharā.

1003 Reading °vibhāgabhedato with Ce Be Se (Sv-pt) for text's °vibhāgato ayaṃ; this verse refers to the third explanation above.

1004 Reading jino 'yam āgato with Ce Be It-a for text's Se jino samāgato.

1005 Tathā; or that is accordant.

1006 This verse refers to the fourth explanation above which deals with this and the four truths.

1007 Anaññaneyyā nayato; Sv-pt anaññaneyyena yato.

1008 Tathā gato; Sv-pt yāthāvato, which term also occurs in the fourth explanation above, and which reading may therefore be preferable.

1009 This verse refers to the fifth explanation above.

1010 Reading vācāyanurūpam attano with Ce Be for text's vā tass' ānurūpam attano, Se vā tassanurūpam attano, It-a vācāya 'nuloma-mattano (probably in error for vācāyanulomam attano, which is the reading of Sv-pt); this verse is a summary of explanations six, seven and eight above.

1011 Reading avedi lokam pabhavam with Ce Be It-a (Se avedi lokappabhavam) for text's pavedi lokappabhavam.

1012 Nibbuttiṃ; also at Ud-a 211 below.

1013 Paccakkhak(i)riyāya.

1014 Reading ariyamaggaṇ ca with Ce Be Se for text's It-a yad ariyamaggaṇ ca.

1015 This verse seems to be a summary of the postscript on the first eight explanations.

1016 Reading yam āgato with Ce Be It-a for text's Se samāgato; this verse represents explanations nine and ten above.

1017 Reading yam āgato with Ce Be for text's Se It-a samāgato.

1018 Reading tadatthasampādanato with Ce Be Se It-a for text's tath' ātthasampādanato. This verse is a summary of explanations eleven and twelve above; his bringing things to a successful conclusion would seem to be a reference to all that constitutes the root-cause of Buddhahood, such as the perfections and so on, as stated at Ud-a 149 above, and which thus resulted in his birth mentioned both there and in the present verse.

1019 Reading °tanu° with Ce Be Se It-a for text's °dana°; this verse represents explanations thirteen and fourteen above.

1020 Text adds hi; Ce Be It-a omit.

1021 Reading tassa vā with Be for text's Se c' āyaṃ, Ce tassa hi, It-a tassa; this verse summarises explanation fifteen above.

1022 Bhavantadassino; cp Vism 210 where bhavanta° forms part of the explanation of Bhagavant.

1023 Reading sambodhi° with Ce Be It-a for text's Se na bodhi°.

1024 Reading agato with Ce Be Se It-a for text's āgato.

1025 Reading dhammavaro with Ce Be It-a for text's Se dhammadharo; this verse refers to explanation sixteen above.

1026 Reading mahesinā with Ce Be Se It-a for text's mahesino.

1027 Reading Tathāgato ariyagaṇo pi Satthuno with Be Se (Ce Tathāgato ariyagaṇo vināyako, It-a Tathā gato ariyagaṇo vināyako) for text's Tathāgate ariyagate pi Satthuno.

1028 Mahiddhikatā; wrongly taken by Woodward as mahiddhikatā.

1029 Reading samannāgamowith Ce Be Se for text's samannāgatā, here and below.

1030 Cp Pts ii 205-214; also Vism 373-435.

1031 Reading °nipphatti° with Ce Be Se for text's °nibbatti°.

¹⁰³² Cp Vv-a 20.

¹⁰³³ Reading *atītakālo* with Ce Be Se for text's *atīta kāle*; any verb following *gyatra* (*hi nāma*) is always in the future tense, irrespective of the context in which it appears. Cp Ud-a 260 for similar concerning *nāma*.

¹⁰³⁴ Reading *sukhinī* with Ce Be Se and Ud for text's *sukhena*.

¹⁰³⁵ *Attamano* is literally "self-minded", *sakamano* "own-minded".

¹⁰³⁶ Cp Ud-a 215 below for similar in the context of *anattā*.

¹⁰³⁷ *Atta-* now being taken, instead, as *Skt āpta*, delighted, etc.

¹⁰³⁸ Cp Vv-a 21, where these alternative interpretations appear in reverse order; also VS 39 n 162. See also Ud-a 44 above, where the Lord is said to have given rise to the *Udāna* as an expression of his heart's delight, just as, at Ud-a 2, *Udānas* are said to be caused to rise up through joy and euphoria.

¹⁰³⁹ Eleven such days—cp below.

¹⁰⁴⁰ The following explanation, as we now have it, seems somewhat muddled; I do with it what I can, noting the various discrepancies where necessary.

¹⁰⁴¹ This clearly refers to the "certain layfollower" who had already arranged to provide alms on the following day. Hence, the Buddha is said to safeguard the devotion of *Suppavāsā*'s husband, *Mahāmoggallāna* that of his own supporter who was due to give such alms. Although Ud is silent on the issue, it would seem likely that *Suppavāsā*'s husband had to wait until *Mahāmoggallāna* returned with confirmation that his own supporter had agreed to postpone the pre-arranged almsgiving, whereupon he became able to return and convey the good news to *Suppavāsā*—and it was in this way that the Lord safeguarded his devotion, *Mahāmoggallāna* that of his own supporter.

¹⁰⁴² *Pasāda*; this statement is somewhat difficult to reconcile with that immediately below where *Mahāmoggallāna* is said to have made that same layfollower's faith (*saddhā*) his own responsibility, all the more so when it is pointed out, still later, that his faith was incorruptible, since he was one who had seen the (four) truths.

¹⁰⁴³ Reading *paṭibhū* | *ito* with Ce Se (*Be paṭibhū* | *ito*) for text's *pāṭibhūto*; *paṭibhū* is not listed by PED, but cp Childers sv; also

SED sv pratibhū. Cp Ud-a 178 below for similar.

¹⁰⁴⁴ Reading te ahaṃ with Ce Se (and Ud Be Se) for text's tesam, Be nesam.

¹⁰⁴⁵ Saññāpehi; or draw things to his attention—cp Ud. This is not, strictly speaking, a quotation from Ud, but merely a paraphrase.

¹⁰⁴⁶ Reading subbacatāya with Be for text's Suppavāsāya, Ce sukhavijātāya (through her having given birth with ease), Se sukhavatāya (through her state of ease).

¹⁰⁴⁷ Reading tassā ca with Ce Be Se for text's tassā 'va.

¹⁰⁴⁸ Presumably there is some connection between this and the symbolic year of twelve days during which rituals were performed for the deceased—cp VS xxx; also SED sv ekādaśa.

¹⁰⁴⁹ So Ce Be Se and Ud (Be Se) for text's satta vassāni, Ud (Ee) satta vassāni me.

¹⁰⁵⁰ Reading satta me saṃvaccharāni with Be Se (Ce me satta saṃvaccharāni) for text's satta ca saṃvaccharāni.

¹⁰⁵¹ Reading c' etaṃ with Ce Be Se for text's ev' etaṃ.

¹⁰⁵² Cp Ud-a 123 above for similar.

¹⁰⁵³ So Ce Be and Ud Be Se for text's Se Ud (Ee) vutthāni.

¹⁰⁵⁴ Se, like text, reads this with the following sentence, Ce Be as here, though it seems, in either case, redundant, suggesting that the text may have become truncated at some point in its history.

¹⁰⁵⁵ Reading titi n' atthi with Be for text's atitti, Ce Se atittim.

¹⁰⁵⁶ Reading puttalatāya with Ce Be Se for text's pana lolatāya; I take putta- as "children" though it could be solely "sons" that are meant here.

¹⁰⁵⁷ Reading tāya vuttam atthaṃ with Ce Be Se for text's yathāvuttam atthaṃ.

¹⁰⁵⁸ Reading vissaritvā with Ce (Be Se visaritvā) for text's vidityā.

¹⁰⁵⁹ Ekapade; not listed in this sense by Childers, PED or CPD, but cp SED sv.

¹⁰⁶⁰ Reading vañcivā with Ce Be for text's Se vañcitvā.

¹⁰⁶¹ Reading pamattapuggale with Ce Be Se for text's pamattapuggalaṃ.

¹⁰⁶² Reading mahānatthakarabhāvadīpakam with Be for text's Ce pahānākārānubhāvadīpakam, Se pahānatthakarabhāva-

dīpakam.

1063 Amadhuraṃ; or, more literally, that which is not honey-sweet.

1064 Reading vaṭṭagataṃ with Ce Be Se for text's vattagataṃ.

1065 Reading iṭṭhaṃ with Ce Be Se for text's iṭṭhiṃ.

1066 Reading viya sukhaṃ with Ce Be Se for text's piyasukhaṃ.

1067 Reading sativippavāsena with Ce Be Se for text's sativippavāsavasena; cp Ud-a 43 above.

1068 Reading dukkhena with Ce Be Se; text omits.

1069 Reading puttasaṅkhātapemavattthusukkhena with Be for text's puttasaṅkhāten' eva vatthusukkhena, Ce Se puttasaṅkhātapemavattadukkhena, with dukkha belonging to the cycle that stems from love reckoned as children. Cp also the cty at J i 410 for similar.

1070 Reading Sāvattiya with Ce Be Se for text's Sāvattiyaṃ.

1071 DPPN, although listing the name, says nothing, citing only the present reference and that of "MA i 471", which cannot be to the PTS edition. The true source is impossible to find in the indexes to the latter since these list only words commented upon.

1072 Reading Migāramātuyā pāsāde with Ce Be Se for text's Migāmamātuyāpāsāde.

1073 Ce reads anupubbikathā for text's Be Se anupubbikathā; cp Ud-a 51, 168.

1074 An abbreviated form of this story is to be found at MA ii 296 and at SA i 148, where it forms the introduction to the cty on S i 77ff ≠ Ud VI 2.

1075 Reading Padumuttaradasabalaṃ with Ce Be Se for text's Padumuttarassa Bhagavato kāle.

1076 What follows is given in much greater detail at Dhp-a i 384ff (BL ii 59ff).

1077 Meṇḍakasetṭhi; so too Dhp-a i 384ff. For some reason, Burlingame constantly refers to him as "Ram" (BL ii 59ff).

1078 Reading c' assā with Ce Be Se for text's pan' assā.

1079 Ce Be read paccuggamanaṃ katvā, Se paccuggamanaṃ gantvā, for text's paccuggantvā; according to Dhp-a i 385 she was instructed so to do by Meṇḍaka, which she then did by going out

to welcome him, together with the five hundred girls who were her attendants, in five hundred chariots.

1080 As did her five hundred companions, according to Dh-p-a i 385.

1081 Reading *Sāvattthiyaṃ* with Ce Be Se for text's *Sāvattthiyā*. According to Dh-p-a i 385f, the neighbouring kings Bimbisāra and Pasenadi were connected by marriage. Bimbisāra's realm knew of five persons of immeasurable wealth, Pasenadi's of none. Pasenadi asked him for one of these and Bimbisāra persuaded Dhanañjaya to leave with Pasenadi for *Sāvattthi*. Whilst they were still seven yojanas from *Sāvattthi*, Dhanañjaya asked Pasenadi to create a city for him, which he did, the city receiving the name *Sāketa*. It was from there that she travelled to *Sāvattthi* when she married Puṇṇavaḍḍhana.

1082 Reading *Migāraseṭṭhi* with Ce Be Se for text's *Migaseṭṭhi*.

1083 *Upakāravasena*; at Dh-p-a i 405f we learn that Migāra, who sympathised with the Jainas, on their advice with some reluctance failed to attend an almsgiving by his daughter-in-law. He felt he should, however, hear the subsequent Dhamma-teaching, which he did, again on their advice, from behind a curtain, becoming, as a result, a *sotāpanna*. Then, "lifting the hem of the curtain, he went forwards, and taking in his mouth the breast of his daughter-in-law, he adopted her as his mother, saying, 'Today henceforth you are my mother.' And thenceforth she was called Mother of Migāra. Later on, when she had a son, she gave him the name Migāra" (BL ii 75).

1084 Reading *mahālatāpasādhanaṃ* with Ce Se (Be *mahallatā°*) for text's *mahālatāpasādhanaṃ*; for details see Dh-p-a i 394f, BL ii 66 (quoted at VS 249 n 8). As stated there, it cost her father nine *koṭis* to produce. She took it off when visiting the *vihāra* one day, entrusting it to her servant for safe-keeping. Her servant, however, left it behind as they were leaving. *Visākhā*, feeling it would be wrong to reclaim it, therefore decided to sell it and donate the proceeds to the Saṅgha; but failing to find a sufficiently wealthy purchaser, bought it herself for the nine *koṭis* it had cost her father to produce it—see Vv-a 187f; Dh-p-a i 410ff. At Dh-p-a i 413 it is stated that it was the Buddha who

decided that money should be spent on a dwelling.

¹⁰⁸⁵ Dhp-a i 413, 416 state that the site cost her nine koṭis and the construction a further nine koṭis. As already noted, she is said to have raised nine koṭis through the sale to herself of her own parure; but it is not clear whether this sale financed the purchase of the site or the construction of the building.

¹⁰⁸⁶ Cp PS 270 n 2.

¹⁰⁸⁷ Gabbha; or chambers.

¹⁰⁸⁸ Text Ce omit.

¹⁰⁸⁹ Reading āyatto with Ce Be Se for text's āsatto.

¹⁰⁹⁰ Reading idāni labhissāmi idāni labhissāmī ti with Ce Be Se for text's idāni labhissāmī ti.

¹⁰⁹¹ Reading okāsākaraṇena with Ce Be Se for text's okāsakaraṇena.

¹⁰⁹² Reading mahā-upāsikāya with Ce Be Se for text's mahā-upāsikā.

¹⁰⁹³ Ce Be read rājāyattasuṅkaṃ for text's Se raññāyattasuṅkaṃ.

¹⁰⁹⁴ Reading so raññā na diṭṭhattā eva na tīrito with Ce Be Se for text's tassā rañño na diṭṭhattā, evaṃ na tīretī ti.

¹⁰⁹⁵ Divasassa divā; Be omits.

¹⁰⁹⁶ Cp D iii 219, M i 235 for a set of three unsurpassables, D iii 250, A iii 284, 325ff and Ud-a 335 below for a set of six; this is clearly an allusion to latter in which the sight referred to is that of the Buddha, on which see also Ud-a 276 below.

¹⁰⁹⁷ Reading adhippāyāsamiijhana° with Ce Be Se for text's adhippāyā samijhana°.

¹⁰⁹⁸ Reading °vuttīsu with Ce Be Se for text's °vuttīnaṃ; cp DA 212.

¹⁰⁹⁹ Text inserts taṃ; Ce Be Se omit.

¹¹⁰⁰ Reading lokiyajjhānābhiññānibbattaṃ cittissariyaṃ ca | lokuttaraṃ maggaphalādhigamanimittaṃ nirodhissariyaṃ with Ce Be Se for text's lokiyajjhānābhiññānibbattaṃ: cittissariyaṃ ca lokuttaramaggaphalādhigamanimittaṃ nirodhissariyaṃ ca, lokuttaraṃ.

¹¹⁰¹ Reading manussesu issariyaṃ | yaṇ ca...issariyaṃ | tadubhayaṃ with Ce Be Se for text's manussesu issariyaṃ ca...issariyaṃ ca tadubhayaṃ.

1102 Vipariṇāmadukkhātāya; one of three types of dukkha, the others being dukkhadukkhātā (intrinsic dukkha) and saṅkhāradukkhātā (dukkha due to the formations)—see D iii 216, S iv 259, Vism 499, etc.

1103 Reading °nibbattaṃ with Ce Be Se for text's °nibbattakaṃ.

1104 Aniccantikatāya; not listed by Childers, PED or CPD (PED, in fact, has no entry for anicca).

1105 Kilamanti; cp Pv-a 277.

1106 Be reads anipphādanato, Se anijjhanato, for text's Ce anipphajjanato.

1107 Reading kāmayogo with Ce Be Se for text's kāmayoga.

1108 Icchitālābhahetu; Woodward mispunctuates icchitālābhahetu.

1109 Reading añña(p)paṭibaddhavuttisaṅkhātāṃ with Ce (Be) for text's aññaṭipattibaddhapaccayā yathāvuttisaṅkhātāṃ, Se aññaṭipattibaddhaparāyattavuttisaṅkhātāṃ, reckoned as a mode of life in which one is subject to and subjugated to some other. The reading of text is, in all probability, a corruption of that found in Se.

1110 Reading taṃ with Ce Be Se for text's taṃ taṃ.

1111 Reading yaṃ with Ce Be Se; text omits.

1112 Reading °nissattaṃ with Ce Be Se for text's °nissatta.

1113 Cp Ud-a 374 below.

1114 Vavatthite; or set apart, separated out, etc.

1115 Reading kasmā with Be Se; text Ce omit.

1116 However, it should not be forgotten that Visākhā had been a sotāpanna since her childhood and thus one for whom the yoke of views, at least, had been transcended. It seems Dhammapāla may have lost sight of this fact at this point.

1117 Reading tattha with Ce Be Se; text omits.

1118 Reading Anupiyāyaṃ with Ce Be (Se Anupiyāyaṃ) and Ud for text's Anupiyaṃ.

1119 So Se for text's Ce Kāligodhāya, Be Kālīgoddhāya; cp Ud.

1120 Reading Sākiyānī with Ce Be Se for text's Sākiyānaṃ; Sākiyānī is not listed by Childers or PED, but cp BHSD sv Sākiyānī.

1121 Reading Sakyarājadevī with Ce Be Se for text's Sakkarājadevī

yā.

¹¹²² Nāma; this might be taken simply as “named”, were it not for the fact that AA i 192 points out that she was of dark (literally, “black”) complexion, whereas Godhā was her name (kāḷivaṇṇā sā devī Godhā ti pan’ assā nāmaṃ).

¹¹²³ Āgataphalā viññātasāsanā; cp AA iii 337—ariyaphalaṃ assa āgatan ti āgataphalo, sikkhāttayasāsanam etena viññātan ti viññātasāsano. See also Vin-a 632, where this seems to denote the sotāpanna, and SA iii 100 where āgatāgamo viññātasāsano seems to denote either the once-returner or the non-returner. At Ud-a 383f below, Ce Be Se read adhigataphalāya for text’s āgataphalāya; whilst on viññātadhamma alone, cp also Vv-a 192.

¹¹²⁴ Reading tassā with Ce Be Se for text’s tassa.

¹¹²⁵ Reading pabbajjāvidhi Khandhake with Be for text’s Ce Se Pabbajjāvidhikhandhake; Ud (Be) identifies the source as “Vin iv 399 (Be)”, Ud-a (Be) as “Vin iv 338 (Be)”.

¹¹²⁶ These are: (1) the varieties of potency (iddhividhā); (2) the heavenly ear (dibbasota); (3) the knowledge that embraces the minds of others (cetopariyāṇāṇa); (4) the heavenly eye (dibbacakkhu) by means of which the rebirth of others is discerned; (5) remembering one’s own former dwelling (pubbenivāsānussati); and (6) being one in whom the āsavas have been destroyed (āsavakkhaya)—see e.g. M i 34ff, Vism 373ff. The first five are mundane and can be acquired by anyone skilled in jhāna; the sixth is alone supermundane (lokuttara).

¹¹²⁷ Readin pi with Ce Be (Se pī) for text’s ca.

¹¹²⁸ Dhutaṅgāni; the limbs of asceticism were the optional practices of: (1) wearing only rags taken from a dust-heap; (2) wearing only three robes; (3) obtaining food by going on an almsround; (4) going on an uninterrupted almsround; (5) eating food only at one sitting; (6) eating from one bowl only; (7) refusing food offered later; (8) dwelling in the forest; (9) dwelling at the root of a tree; (10) dwelling in the open air; (11) dwelling in a cemetery; (12) using any bed that is offered; and (13) abstaining from lying down to rest—Vism 59ff; cp Vin v 131; A iii 219f; also Ud-a 252 below.

¹¹²⁹ Uccākulikabhāve; Be ucca°—cp Ud-a 181 below on

uccāsaddā/uccasaddā.

1130 Because they have already been mentioned separately in Ud.

1131 Cp Vism 71ff, which points out that this is the Vinaya definition of where the forest (jungle) begins and ends; in the Abhidhamma (Vibh 251, Pts i 176) it begins at the village's boundary post, whilst in the Suttanta (Vin iv 183) method it begins only at a distance of 500 bow-lengths. The same passage also describes different ways of estimating the extent of a village and its environs.

1132 Vivittam; literally separate(d). Cp Ud-a 427.

1133 Reading jhānaṇṭakānaṃ with Ce Be Se for text's vyādhakassakānaṃ, on the part of deerhunters and farmers. On sound being a thorn to the first jhāna, see A v 134f; also Vism 269 which cites same when recommending the forest for the practice of jhāna.

1134 Bahulaṃ.

1135 Reading udānesī ti with Be Se Ud for text's udānetī ti, Ce udāneti.

1136 Ce Be Se read pītisamuṭṭhānaṃ, that had its origination in joy, for text's pītisamuggāraṃ, which only Se notes as a vl. Cp Ud-a 200 below. Samuggāraṃ is not listed by Childers or PED.

1137 Reading saḥagataṃ with Ce Se for text's Be sahitam; the meaning is hardly affected.

1138 Reading esa with Ce Be; text Se omit.

1139 Reading hi bhikkhū with Se (Ce Be bhikkhū) for text's bhikkhu.

1140 This could instead be taken as: the Udāna to be with reference to that venerable one's bliss of separation.

1141 Asandehena; not listed in this sense by PED.

1142 Ud would then become: since he, when previously a layman, experienced the bliss of kingship.

1143 Cp MA i 77: evaṃ 'sa te = evaṃ assa te; this sense (in this way for this one these (āsavas do not exist)) is quite obscured by the translation at MLS i 13, but see also that of Nāṇamoli, *A Treasury of the Buddha's Words*, i 239.

1144 Untraced; according to Be, "Vin i 21 (Be)".

1145 Reading ullapanasabhāvasaṃhitā with Ce Be Se for text's ullapanasabhāvasaṃhitā; cp note at Ud-a 193 below.

1146 Cp Ud-a 6 above.

1147 Sādhu; or it is well, yes, etc.

1148 Puna; actually there are three occurrences in Ud, so by this must be meant the last.

1149 Reading paṭiññāya I Abhikkhaṇaṃ with Be Se for text's paṭiññāya abhikkhaṇe II, Ce paṭiñnnāya abhikkhaṇaṃ II. Be, like text, prints what follows as a lemma, though it does not accord with the word order of Ud, and would seem therefore more likely a statement put into the mouth of Bhaddiya by Dhammapāla paraphrasing how those monks spoke of him.

1150 Reading na jānāti ti with Ce Be Se for text's jānāti.

1151 Vadāpetvā; not listed by Childers or PED.

1152 Cp Ud-a 120 above.

1153 Reading saṃcaraṇaṭṭhānabhūte with Ce Be (Se saṃcaraṇabhūte) for text's saṃvaraṇaṭṭhānabhūte.

1154 Reading gutti suṭṭhu with Ce Be Se for text's rattisu pi yodhā; this then gives the quasi-etymology of susaṃvihitā < suṭṭhu samantato vihitā.

1155 Reading ārakkhādhikatapurisehi with Ce Se for text's ārakkhāhikatapurisehi, Be ārakkhādhikatapurisehi.

1156 Reading pi with Ce Be (Se pī) and Ud; text omits.

1157 Be reads aḍḍa°, Se aṭṭa° for text's Ce atthakaraṇaṭṭhānādike.

1158 Text adds a full stop after atthaṃ since it omits bhīto ti; this should instead come after samāno.

1159 Phāsuvihāratthaṃ; defined at Ud-a 126 above.

1160 Reading rakkhāvaraṇaguttiyā with Ce Be Se for text's rakkh'āvāraṇagutti; cp D i 62 (which mispunctuates rakkhā-varaṇa°) and A i 109 = iii 149.

1161 Be reads rājageharājadhānirajjadesesu for text's rājagehe rājadhāniyaṃ rajjadesesu, Ce Se rājagehe rājadhānirajjadesesu.

1162 Reading samāno I Bhīto ti ādīni with Ce Be Se for text's samāno ādīni.

1163 Reading pakatik(k)hobhato uppajjanakabhayubbegena ubbiggo calito with Ce (Se) (Be pakatito uppajjanakabhayubbegena ubbiggo calito) for text's parikiṇṇo

ubbiñjanakabhayubbegena ubbiggo calito susaṃvihitarakkhāvaraṇato.

1164 Reading sakarajje with Be for text's Ce Se sakalarajje, in the entire kingdom.

1165 A quasi-etymology, viz. *ussaṅkī* (< *ud* + *śaṅk*) < *uddhamukhaṃ saṅkamāno*.

1166 Reading *raññā* with Ce Be Se for text's *rañña*.

1167 Text inserts *pi*; Ce Be Se omit.

1168 Quasi-etymology—*utrāsī* < *uppannena/uppādana* + *tāsenā*.

1169 Reading *santikāvacarehi* with Ce Be Se for text's *santikā* 'va carehi.

1170 As does *Ud* (*Ee*).

1171 Reading *vūpakatṭhakāyatam* with Ce Be Se for text's *vivekatṭhakāyatam*; cp *Ud-a* 231 below.

1172 Reading *abhītādītā ti* with Ce Be Se for text's *abhīt' ādikāni*.

1173 Ce Se read *kilesabhayassa* for text's *Be kilesassa*.

1174 On what follows, cp *MA iii* 166f.

1175 So Be for text's Ce Se *paradavutto*.

1176 On *paradavutto*, cp *B Disc v* 259 n 2 and *VofU* 24 n 3. Woodward's remark that such meanings as "living with robes, etc., supplied by others" and "living on others' alms" are "hardly applicable in the context; besides, a forest-dweller has no such things" are difficult to comprehend. The real difficulty with the present explanation is that it conflicts with the earlier statement that *Bhaddiya* was one who had undertaken all thirteen limbs of asceticism, since making use of robes given by others would be counter to the first of those limbs, viz. that he should wear only rags taken from a dust-heap. It is likely that *parehi dinnena vattamāno* is intended as a quasi-etymology for *paradattavutto*. *Vin-a* 1275 simply states *paradavutto ti ettha paradavuttatā paradavutto*.

1177 *Saṅga*—said to be fivefold at *Ud-a* 73, 349, and sevenfold at *It-a ii* 121.

1178 Reading *anavasesabhayahetuviraham* with Ce Be Se for text's *avasesabhayahetuvirahitam*.

1179 *Miga*; also any wild, as opposed to domesticated, animal, but according to *Sn-a* 82, *pasadamiga*, the spotted antelope.

1180 Cp Pv-a 154.

1181 Cp M i 174f.

1182 Ce Se read appaṭihatapacāro, Be appaṭihatacāro, for text's appaṭihatappacāro.

1183 Reading yenicchakaṃ with Be Se Sn for text's Ce yenicchitaṃ.

1184 Reading viññū with Ce Be Se Sn for text's viññu.

1185 So Ud Ce Be Se for text's idaṃ.

1186 Reading bhante with Ce Be Se; text omits.

1187 In all probability, an allusion to S iii 225, viz. that in entering upon the plane of the sappurisa, one has proceeded past the plane of the puthujjana (sappurisabhūmiṃ okkanto vītivatto puthujjanabhūmiṃ), especially given the presence of vītivatto in the verse about to be commented upon.

1188 Reading udānesi with Be for text's Ce Se udānesī ti; there is no obvious reason why Dhammapāla should have departed from his usual style here.

1189 On what follows, cp Vin-a 1275 and Sn-a 20.

1190 Pakopā; cp Asl 367, which explains the prefix pa- as having an intensifying role.

1191 Reading cittakālussiyakaraṇato (Ce cittakālusiya-karaṇato) cittappakopā rāgādayo āghātavatthu-ādikāraṇabhedato anekabhedā dosakopā eva kopā with (Ce) Be Se for text's cittakālusiya-karaṇato cittapakoparāgādayo āghātavatthu-ādikāraṇabhedā anekabhedakopā.

1192 Cp Asl 367 on Dhs 1060, which distinguishes these from those that are unreasonable.

1193 According to Vin-a and Sn-a, the third path.

1194 On what follows, cp Ud-a 109 above.

1195 Ce Be Se Sn-a read anantara for text's antarā; at Ud-a 109 above all texts, in the same context, read antarā.

1196 Where, however, the order of place names is inverted; Woodward gives the source, wrongly, as "supra i, 3", which should read "II 3".

1197 Reading ādisu with Ce Be Se for text's ādi viya.

1198 Reading antarato with Ce Be Se and above for text's antaro.

1199 That is, by Dhammapāla himself a few lines earlier.

1200 On what follows, cp DA 91, MA iii 223f, SA iii 295f, AA v 47.

- 1201 Reading *abhavo ti* with Ce Be Se for text's *abhavo*.
- 1202 *Khuddako...mahanto*; or *minor...major*.
- 1203 Reading *yā sā* with Ce Be Se (Vin-a Sn-a *yā esā*) for text's *sā*.
- 1204 *Anekappakārā*; cp It-a i 19 where *pakāra*, difference, is listed as one of the many senses of *iti*.
- 1205 Reading °*mahanta-uppattibhavānaṃ* with Ce Se (Be °*mahanta-upapattibhāvānaṃ*) for text's °*mahantañ ca uppattibhavānaṃ*; cp Vism 571ff.
- 1206 Ce Se read *yathāsabhāvaṃ* for text's Be Sn-a *yathāsambhavaṃ*, Vin *sambhavaṃ*; *yathāsambhavaṃ* is not listed by PED, but cp SED sv.
- 1207 Reading *ariyamaggehi* with Ce Be Se for text's *maggehi*.
- 1208 Reading *vipariṇāmetabbā* with Ce Be Se for text's *pariṇāmetabbo*.
- 1209 Reading *samannāgataṃ* with Ce Be Se for text's *sampannāgataṃ*.
- 1210 Reading *samatikkamato* with Ce Be Se for text's *samatikkamahetuto*.
- 1211 Reading *ca* with Ce Be Se; text omits.
- 1212 Ce Se read *maggaphala-* for text's Be *aggaphala*.
- 1213 As opposed *devas* who are such by convention, such as kings who are addressed with the title of *deva*, and those who are *devas* through purity, that is, *arahants*—cp Vibh 422; Khp-a 123; Vv-a 18.
- 1214 *Datthum*, literally the infinitive “to see”.
- 1215 Reading *cittacāra°* with Ce Be Se for text's *cittācāra°*.
- 1216 *Sāvakas* other than the *arahant*, who is *asekha*; this would seem to imply that the *devas* by whom the path has been attained (*adhigatamagga*) are therefore *asekha*—and thus *arahant devas*; cp Ud-a 175 where this seems confirmed. It is worth noting that *Mahāvastu* i 33 speaks of “*deva arhans*” which it equates with the *devas* of the Pure Abodes, yet who, by their description, appear to be what the Pali sources would call non-returners. Are these therefore non-returners who have already attained *parinibbāna* in one or another of those worlds? There is, to the best of my knowledge, no canonical reference to any *deva* who is at the same time an *arahant*. *Adhigatamagga* is not listed by PED or

CPD, although Childers suggests that adhigata can denote the arahant.

¹²¹⁷Ce omits this latter clause, Se the word samattā, accomplished.

CHAPTER THREE: NANDA CHAPTER

§1. Kamma

[165] In the first (sutta) of the Nanda Chapter: *a certain monk (aññataro bhikkhu)*: some monk in whom the āsavas had been destroyed unspecified by way of name and gotra. It is said that he, a gentleman (and) a resident of Rājagaha, saw the fault with saṃsāra upon receiving a shock from the elder Moggallāna, went forth in the Teacher's presence, cleansed¹ the precepts, took up, as his meditation subject, the four truths, and then, not long afterwards, reached arahantship after eagerly practising vipassanā. At a later stage there arose in him a grating affliction—he dwelled putting up with it by means of reviewing (same), for there is known no mental dukkha on the part of those in whom the āsavas have been destroyed, although there is still bodily dukkha². One day, when the Lord was teaching Dhamma, he seated himself in a cross-legged position, at a place not too far off, putting up with that dukkha, for which reason "Was seated not far from the Lord" and so on was said. Herein³:

Crosswise (pallaṅkam): the sitting posture in which the thighs are completely locked. *After folding (ābhujitvā)*: after locking. *After directing his body upright (ujum kāyaṃ paṇidhāya)*: after setting his upper body upright, causing the eighteen backbones to be arranged end to end. For in that way the skin, flesh and sinews of one who is seated are not twisted⁴; therefore he was seated in that manner. *Born as the ripening of ancient kamma (purāṇakammavipākajam)*: born as a result of being the ripening of kamma formerly performed; or alternatively born within the ripening of ancient kamma, within the collective that forms the cycle of ripening made up of happiness and dukkha, through being a part thereof⁵. What is this?—that which is painful⁶. And

in indicating, by means of this “Born as the ripening of ancient kamma”, that that affliction has kamma as its origination, he rejects the possibility of its being born due to sudden attack from without or seasonal change and so on⁷.

That was painful (dukkham): that was impossible⁸ to be tolerated by puthujjanas⁹. [166] *Sharp (tippam)*: acute; or alternatively thick¹⁰ by way of their overpowering occurrence¹¹. *Grating (kharam)*: harsh. *Stabbing (kaṭukam)*: disagreeable. *Putting up with (adhiṇvāsento)*: staying on top of (*upariṇvāsento*), enduring, tolerating. *Mindful, attentive (sato sampajāno)*: possessing mindfulness and attending by way of mindfulness and attentiveness seizing upon that sensation. This is what is said: having become mindful through mindfulness exercised¹² by way of noting the impermanence of sensation, viz. “This, known as sensation, is impermanent in the sense of being non-existent after having been¹³, is dependently co-arisen on account of its having arisen dependent upon an undesirable object-condition and so on¹⁴, (and), on account of the fact that its own nature is that of being utterly perishable, is, once it has arisen, liable to destruction, liable to decay, liable to fading away, liable to cessation”, and attentive by way of piercing its unequivocal nature¹⁵. Or, alternatively, mindful on account of the fact of mindfulness being fully present quite everywhere where body, sensations, mind and mental states¹⁶ are concerned through attainment of fullness of mindfulness; likewise attentive on account of the fact of the formations having been apprehended through attainment of fullness of insight¹⁷. *Not coming to grief (avihaññamāno)*: was seated as though he had attained (some) attainment, not coming to grief—unlike the blind puthujjana after the manner stated, viz. “Not being in possession of the oral teaching, monks, the puthujjana, upon being contacted by all manner of¹⁸ painful phenomenon, grieves, becomes dispirited, laments, wails beating his breast, falls into disillusionment” (¹⁹)—(but) putting up with bodily dukkha alone, born as the ripening of kamma, without giving rise to mental dukkha, on account of its having been completely rooted out²⁰ by way of the path itself.

Saw (addasā): saw (addakkhi, alternative grammatical form) that venerable one seated in that way with the tolerance that puts up with things.

This matter (etam attham): fathoming in all its modes this matter, reckoned as the failure on the part of those in whom the āsavas have been destroyed to be smeared²¹ by worldly dhammas, that is the reason for their not exercising concern aimed at having even ill health of such a kind cured by physicians and so on. *This Udāna (imaṃ udānaṃ):* gave rise to this Udāna in explanation of the attainment of freedom from annoyance from any painful phenomena whatsoever on the part of those who have got Dhamma weighed up²². Herein:

Who has given up all kamma (sabbakammajahassa): who has abandoned all kamma; for onwards from the time of the arising of the topmost path, all deeds, both skilled and unskilled, are said to be abandoned for the arahant²³, on account of their being incapable of giving relinking, due to which knowledge associated with the ariyan path is called "that which effects the destruction of kamma"²⁴. *For the monk (bhikkhuno):* for the (one who is a) monk through being one in whom the defilements have been broken up (*bhinnakilesatāya*)²⁵. *Who is shaking off dust created earlier (dhunamānassa purekatam rajam):* who is shaking off, who is shattering, by way of experiencing its ripening, that kamma that is to be experienced as dukkha, that was created previous to the attainment of arahantship, (and) that has acquired the name "dust" on account of the fact that it is mixed with the dusts of lust and so on²⁶; [167] whereas after the attainment of arahantship, there is no generation whatsoever of blameable activity, whilst blameless activity²⁷ is, on account of the root of becoming having been extirpated, merely and solely (kammically) neutral²⁸, due to the absence of any capability to give fruition, like a flower whose root has been extirpated²⁹. *For that one with none of 'mine' (amamassa):* for that one with none of 'mine', for that one in whom mine-making is absent, due to the absence of seizing upon (anything) as 'mine' anywhere amidst material form and so on³⁰. For he for whom there is mine-making causes his body, through affection for self, to be taken

care of by physicians and so on; whereas the arahant is one with none of 'mine'—therefore he is by nature indifferent even as regards taking care of the body. *Steadfast (thitassa)*: steadfast on the high ground that is nibbāna, having crossed the fourfold flood; or alternatively steadfast due to the absence of racing on by way of seizing relinking³¹. For sekhas and puthujjanas are said to run on in saṃsāra by way of falling and relinking on account of their not having abandoned the defilements and accumulations³²; whereas the arahant is spoken of as "steadfast"³³ due to the absence thereof. Or else, for that one steadfast in the Dhamma of the Ariyans³⁴ reckoned as the tenfold (powers of) those in whom the āsavas have been destroyed. *Constant (tādino)*³⁵: constant on account of his constant state³⁶, reckoned as that state of being one and the same, where that which is desirable and so on is concerned, through being endowed with the fivefold ariyan potency³⁷ spoken of after the manner of "[How] does he dwell perceiving the unrepulsive in the repulsive?" (Pṭs ii 212, quoted Vism 382) and so forth and with the six-limbed equanimity³⁸ which is incapable of being shaken by the eight worldly dhammas³⁹. *There is no need to address folk (attho n' atthi janam lapetave)*: there is no business (such as) to address (*lapitum*, alternative grammatical form), to talk to, folk, saying "You should treat me with medicines and so forth", on account of his disregard for the body. For such is the disposition of those in whom the āsavas have been destroyed, viz. "As with withered foliage, issued⁴⁰ from its bond, may this body, all of its own accord, be broken and collapse⁴¹. For there was said:

"I do not long for dying, I do not long for living; yet I look forward⁴² to my time⁴³, as does a hireling his wages" (Thag 606 = 1003 = Miln 45⁴⁴).

Or alternatively, the meaning is that for the one in whom the āsavas have been destroyed there is no need to cause folk to address (*lapetave*) him saying "What does the worthy one require?" by indicating some sign⁴⁵, to cause them to address (*lapāpetum*, alternative grammatical form) him by way of an

invitation involving the requisites, on account of the fact of wrong livelihood of such a kind (*tādisassa*) having been completely rooted out by way of the path itself. Hence did the Lord make manifest, to those wondering “For what (purpose) is this elder, who has failed to have his ill health cured by physicians, seated not far from the Lord?”, the reason where his failure to have them cure him was concerned.

The exposition of the first sutta is concluded.

§2. Nanda

[168] In the second: *Nanda* (*Nando*) is his name. For he acquired the name “Nanda”⁴⁶ since, upon being born⁴⁷, he caused delight (*nandayanto*) to his mother and father, their attendants and the entire circle of relatives, on account of his being furnished with the characteristic marks of a cakkavatti⁴⁸. *Brother of the Lord* (*Bhagavato bhātā*): brother of the Lord through being a son of the same father, for none arise in the same belly as the Lord. For this reason “Son of his maternal aunt” was said, meaning “son of (the Lord’s) mother’s younger sister”, for he was the son of Mahāpajāpati Gotamī⁴⁹. *Without finding delight*: *anabhirato*=*na abhirato* (alternative grammatical form). *The Brahmacariya* (*brahmacariyam*)⁵⁰: the holy (*brahman*), best, utmost, conduct, of being seated alone, sleeping alone, (and) abstinence from sexual intercourse. *To continue properly* (*santānetum*)⁵¹, to continue⁵² (*tānetum*), to maintain, (the Brahmacariya) properly (*sammā*), completely fulfilled, completely purified, from the first thought through to the last thought; and, in this connection, by means of the second (instance of the) term “Brahmacariya”, there is to be understood inclusion also of the Brahmacariya that is the path. *Disavow the training* (*sikkham paccakkhāya*): reject the whole threefold⁵³ training, still outstanding on account of its still being in need of being brought into existence⁵⁴, that was undertaken along with becoming a monk at the time of higher ordination; meaning give up. *To the lower life* (*hīnāya*): to the state of the householder. *Will revert* (*āvattissāmi*): will return. But why did he so⁵⁵ inform (them)? This is, in this connection, the historical account⁵⁶:

The⁵⁷ Lord was staying in the Bamboo Grove, having gone to Rājagaha as the one who had set rolling the most excellent Dhamma-wheel, when the great king Suddhodana⁵⁸ despatched ten messengers, each with a retinue of a thousand, with instructions to fetch his son and present him to him. When these had, together with their retinues, attained arahantship, (the Lord,) upon being begged to go to the land of his birth after coming to know through the elder Kāludāyi, the last of all⁵⁹ (of those ten) to have attained arahantship, that it was time to go, went, after having commented on an exposition of the path⁶⁰, to the city of Kapilavatthu surrounded by twenty thousand of those in whom the āsavas had been destroyed where, at a meeting of his relatives, he took the lotus-shower as a matter arising and related the Vessantara Jātaka. Then, when entered in search of alms on the next day, he established his father in the sotāpatti-fruit with the verse "Be not negligent when standing (for alms)⁶¹" (Dhp 168), and then went to the dwelling where he established Mahāpajāpati in the sotāpatti-fruit, and the king in the fruit of once-return, with the verse "Practise Dhamma" (Dhp 169).

[169] Moreover, with the ceasing of the business of the meal, he related the Candakinnari Jātaka based on talk associated with the special qualities of Rāhula's mother⁶², on the third day entered in search of alms when the consecration, entry into the house and wedding ceremonies of Prince Nanda were in progress⁶³, gave his bowl into the hand of Prince Nanda, uttered a blessing and then, as he was departing upon rising from his seat, failed to take the bowl from the prince's hand. Out of reverence for the Tathāgata, he was unable to say "Please take your⁶⁴ bowl, Lord". Moreover, he thought thus: "He will take his bowl at the head of the stairs". The Teacher failed to take it at that place. The other thought: "He will take it at the foot of the stairs". The Teacher failed to take it there too. The other thought: "He will take it in the royal court". The Teacher failed to take it there too. The Prince, desiring to return, followed on reluctantly, unable, out of reverence⁶⁵, to say "Please take the bowl". He followed on thinking "He'll take it now; he'll take it here⁶⁶".

At that moment, they announced to the loveliest in the land⁶⁷: "My lady, the Lord is going, taking king Nanda; he⁶⁸ will separate him from you". She speedily climbed onto the terrace with her half-combed hair dripping droplets of water⁶⁹, stood at the window's shutter and said "May you come back swiftly, master". This statement of hers became lodged in his heart as though it had landed sideways⁷⁰. Moreover, the Teacher still did not take the bowl from his hand and, having led him to the vihāra, said "You must go forth, Nanda". Out of reverence for the Teacher, he failed to say "I will not go forth" and (instead) said "Yes, I will go forth". Saying "In that case, have Nanda go forth", the Teacher went to the fortified town of Kapilavatthu⁷¹ and on the third day had him go forth⁷².

On the seventh day, he had Prince Rāhula, who had come to the Resort⁷³ all on his own after being despatched adorned by his mother⁷⁴, go forth after he had said "Give me my inheritance, recluse!"⁷⁵. On another day⁷⁶, having related the Mahādhammapāla Jātaka, he established the king in the fruit of non-return. Hence the Lord, having gone (back) once more to Rājagaha surrounded by the order of monks after establishing Mahāpajāpati in the sotāpatti-fruit, his father in three fruits, thereafter, when his promise of coming on from there to Sāvatti had been accepted by Anāthapiṇḍika, went there, upon conclusion of the great monastery in Jeta's Grove, and made it his abode.

So it was that, when the Teacher was staying in Jeta's Grove, the venerable Nanda, [170] as one himself reluctantly gone forth, as one not seeing the peril in sense-desires, became⁷⁷ fed up as he recollected the statement uttered by the loveliest in the land and informed the monks of his lack of delight (in the Brahmacariya), for which reason "And on that occasion, the venerable Nanda...revert to the lower life⁷⁸" was said.

But why did the Lord have this one so⁷⁹ go forth ? Realising that it would not be possible to separate him from sense-desires by first of all indicating the peril (therein), but that after having had him go forth, and separated him therefrom by (skilful) means⁸⁰, he could cause even higher distinction to come into

being, the Teacher, skilled in taming those capable of being guided, so had him first go forth. *The Sakyan lady (Sākiyānī)*: the Sakyan princess. *The loveliest in the land* : *janapadakalyāṇī=janapadamhikalyāṇī* (resolution of compound), the utmost in beauty, being one in whom the six blemishes of body were wanting, one endowed with the five lovelinesses. For since she was not too tall, not too short⁸¹, not too thin, not too fat, not too dark⁸², not too pale, one surpassing human complexion (but) one who had not attained heavenly complexion⁸³, she was therefore one in whom the six blemishes of body were wanting⁸⁴. She was endowed with these five lovelinesses, viz. loveliness of skin, loveliness of flesh, loveliness of nails, loveliness of bone, loveliness of youth. In this respect⁸⁵, she would light up an area of ten to twelve hatthas⁸⁶ with the glow of her own body, or else she was the same as piyaṅgu⁸⁷ or the same as gold—this was her⁸⁸ loveliness of skin. Moreover, her four hands and feet and her lips⁸⁹ were similar to red coral or red woollen cloth, being as if they had been plastered with the essence of lac—this was her loveliness of flesh. The twenty blades of her nails, at such place as they failed to be released from the flesh, were as if plastered⁹⁰ by the essence of lac, being, at such place as they were released, similar to torrents of milk—this was her loveliness of nails. Her thirty-two teeth, compact⁹¹, similar to a row of perfectly pure coral, appeared like rows of diamonds—this was her loveliness of bone. Although being of one hundred and twenty years' standing, she was like a sixteen year old, without any grey hair⁹²—this was her loveliness of youth. And she was beautiful, being endowed with special qualities of such a form, for which reason "The loveliest in the land" was said.

Was coming out of the house (gharā nikkhamantassa) is the genitive case (in the sense of) disregarding, meaning *gharato nikkhamato* (alternative grammatical form). They also⁹³ read *gharānikkhamantaṃ*. [171] *With hair half-combed (upaddh'ullikkhitehi kesehi)* is the instrumental case in the sign of modality, meaning characterised by hair whose combing has been interrupted. They also read *addh' ullikkhitehi* (synonym). And⁹⁴ *ullikkhitam*⁹⁵

(combing) is ordering the hair with (an instrument shaped like) a snake's hood⁹⁶ and so on; they also say it is an arrangement by way of parting it into halves⁹⁷. *Looked on (apaloketvā)*: looked down (*oloketvā*) as if fixing with an eye half-closed⁹⁸ indicative of an explosion of affection and sentiment⁹⁹. *To me, Lord (maṃ bhante)*: even though having formerly uttered *maṃ* ("me") on account of his mind being confused as a result of his being fed up, he again says "said this to me¹⁰⁰ (*maṃ*)". *Swiftly (tuvaṭṭam)*: quickly. *It is in recollecting that (tam anussaramāno)*: it is in recollecting (*anussaranto*, alternative grammatical form) that statement of hers or, alternatively, that statement¹⁰¹ of hers together with her (suggestive) way of making it¹⁰².

The Lord, whilst conducting him through the power of his potency to the realm of the Thirty-three, thinking "I must cause his lust to subside through (skilful) means" after having heard this statement of his, on the way pointed out to him a mutilated¹⁰³ monkey with its ears, nose and tail cut off, seated on top of a burning tree stump in a burning field, and then conducted¹⁰⁴ him to the realm of the Thirty-three.

But it is stated in the Pali as though the realm of the Thirty-three had been gone to¹⁰⁵ by the Teacher in but a single moment; this is stated with reference to the realm of the Thirty-three, without mentioning (his) going (there). For it was whilst he was still going (there) that the Lord pointed out¹⁰⁶, on his way, that mutilated monkey to the venerable Nanda. But if this be so, how come the example¹⁰⁷ of contraction and so on? This is to be taken as an example of (their) disappearance. The Teacher, having so conducted him to the realm of the Thirty-three and pointed out the five hundred dove-footed nymphs who had come in attendance on Sakka, King of Devas, and who now remained standing after saluting him¹⁰⁸, then questioned him about the difference, as regards attainment of beauty, on the part of the loveliest in the land and those five hundred nymphs, for which reason "Then the Lord seized the venerable Nanda by the arm...known as the dove-footed, (had come in attendance upon Sakka, Lord of Devas)" was said. Herein:

Seized by the arm (*bāhāya gahetvā*): as if he had seized by the arm (*bāhumhī*¹⁰⁹ *gahetvā*, alternative grammatical form); for the Lord at that time exercised¹¹⁰ a performance of his potency, such that the venerable Nanda seemed to be being conducted by the Lord after having been seized by the arm. And¹¹¹, herein, had sight of the deva-world of the Thirty-three—or entry itself¹¹² thereto—on the part of that venerable one been wished for by the Lord, he could have shown that deva-world to him whilst still seated in that manner¹¹³, [172] just as he did at the time of his (exercise of) potency during the Revelation of the Worlds¹¹⁴. Or alternatively he could have despatched that same one there through his potency. But since human existence was for him a state low and loathsome when compared to heavenly existence, he became desirous of showing him, on the way¹¹⁵, that monkey and desirous of showing him the illustrious and magnificent attainments associated with the deva-world, after having had him plunge (therein), for the sake of (causing him to) grasp after (such) happiness, and therefore seized him and conducted him there, thinking that in that way there would be especial delight on his part where leading the Brahmacariya for the sake thereof was concerned. *The dove-footed (kakuṭapādāni)*: those with feet similar to the (feet of a¹¹⁶) pigeon due to their being red-coloured. For it is said that they all also had delicate feet of such a kind a the result of alms in the form of oil for smearing¹¹⁷ on the feet of the sāvakas of Lord Kassapa. *Now behold: passasi no=passasi nu* (alternative grammatical form). *The¹¹⁸ more excessively beautiful (abhirūpatarā)*: the more exceptionally beautiful. *The more fair to behold (dassaniyatarā)*: the more fair to behold (*passitabbatarā*) in the sense of failing to satiate those beholding them for a whole day even. *The more to inspire serenity (pāsādikatarā)*: the greater bringers of serenity all round through the splendour of all their (bodily) constituent parts. But why did the Lord cause the horny-minded¹¹⁹ venerable Nanda to survey nymphs? To drive out his defilements with similar ease. For it is to be understood that just as a skilled physician, when curing an individual of excessive bodily humours, first exacerbates¹²⁰ those bodily humours with drinking-oil and so on, and afterwards

causes them to be thoroughly driven out¹²¹ by vomiting or evacuating, so did the Lord, skilled in taming those capable of being guided, exacerbate the venerable Nanda, of excessive lustfulness, by showing him the deva-nymphs, desiring (thereafter) to drive this out without remainder with the medicine that is the ariyan path. *Mutilated monkey* (*paluṭṭhamakkaṭṭi*): monkey with its limbs, both great and small, burning. *Just so* (*evam eva kho*) means that as with that mutilated monkey, Lord, with ears and nose cut off that was pointed out to me by you when compared to the loveliest in the land, just so is that loveliest in the land when compared to these five hundred nymphs. *With these five hundred nymphs* (*pañcannam accharāsātānam*) is the genitive case in (the sense of) the accusative, meaning *pañca-accharāsātāni* (these five hundred nymphs). Or alternatively this is the genitive case with respect to connection of constituent parts¹²²—when contrasted with the excellence of form of these five hundred nymphs (*pañcannam accharāsātānam*) being what is implied thereby. And *when contrasted with* (*upanidhāya*) is when set next to¹²³, meaning when compared to. *Enumeration* (*saṅkhyam*¹²⁴): quantification of women¹²⁵; or alternatively a fraction¹²⁶. *A fractional part* (*kalabhāgam*): a part of a fraction even (*kalāyapibhāgam*, resolution of compound). When one (whole) has been rendered into sixteen sections and one section taken therefrom is calculated as sixteenfold¹²⁷, each several section therein is what is implied by “a fractional part”. [173] He says she does not come anywhere near even this fractional part. *Contrast* (*upanidhim*): even setting next to by seizing upon her as a comparison saying “This one is similar¹²⁸ to this”. “Find delight, Nanda, find delight, Nanda” is said by way of a repeated utterance¹²⁹ with the aim of generating regard for the delight in that wherein this one¹³⁰ has no delight without referring to it by name by saying “That Brahmacariya previously spoken of, (with which you were) familiar”. *I will be your surety* (*aham te pāṭibhogo*): why did the Lord, wanting a life in the form of the Brahmacariya for him, act as his surety for a life not in the form of the Brahmacariya? Since in that way his lust would fall down firmly on that as its

object; he acted as his surety, knowing that it would be possible to cause him to abandon (such lust) with ease after having him transfer it to some adventitious object, talk on heaven in the (context of the) progressive talk¹³¹ being an example of this point.

Came to hear (assosum): how did they come to hear ? For at that time, when the venerable Nanda had gone¹³² to his day-time place after his duties had been indicated to him, the Lord talked of the incident to the monks who had come in attendance (upon him); then, just as, indeed, a skilled man, having driven out¹³³ an axle-pin that will not come out¹³⁴ with another axle-pin, next removes same after wriggling it with his hands and so on, just so (did the Lord), having driven out that lust of his centred upon an habitual objective field with an adventitious objective field, next order (those monks), saying “You must go, monks, and address the monk Nanda with the title of hireling and with the title of buyer”, desiring to remove that too by making it the root-cause of the path that is the Brahmācariya¹³⁵—so it was that the monks came to hear. Some say, however, that the Lord exercised¹³⁶ a performance of his potency in such a form that those monks came to know of the matter. *With the title of hireling : bhatakavādena=bhatako ti vādena* (resolution of compound); for whoever does work for hired pay is called a “hireling”. “With the title of hireling” is said since this venerable one, too, in leading a Brahmācariya attributable to the (future) enjoyment¹³⁷ of nymphs, is as though he were a hireling. *With the title of buyer (upakkītakavādena)*: whoever buys anything¹³⁸ with kahāpaṇas and so on is called a “buyer”. This venerable one, too, buys his Brahmācariya on account of nymphs; therefore (he is referred to) with such an expression as “buyer”. Or alternatively he is called a “hireling” since, in maintaining, by order of the Lord, a livelihood reckoned as a life in the form of the Brahmācariya for hired pay reckoned as the (future) enjoyment of nymphs, it is as if he were, through that hired pay, being supported¹³⁹ by the Lord in (matters of) sustenance. [174] Similarly, “a bought one” is said since, in abiding in the Lord’s injunction after finding the sale reckoned as the (future)

enjoyment of nymphs to be something acceptable, it is as if he were, through that sale, one bought¹⁴⁰ by the Lord. *Being plagued* (*aṭṭiyamāno*): being oppressed, being caused pain¹⁴¹. *Being humiliated* (*harāyamāno*): being ashamed¹⁴². *Being horrified* (*jigucchamāno*): reproaching himself¹⁴³ out of disgust at¹⁴⁴. *Alone* (*eko*): without a companion¹⁴⁵. *Aloof*¹⁴⁶ (*vūpakaṭṭho*): aloof¹⁴⁷ in both¹⁴⁸ body and mind from those sense-desires that are object-based and those sense-desires that are (mental) defilements. *Diligent* (*appamatto*): not relinquishing mindfulness¹⁴⁹ with respect to his meditation subject. *Ardent* (*ātāpī*): possessing ardour¹⁵⁰ by way of ardour in the form of bodily and mental energy; it is ardour, energy, since it causes the defilements to burn (*ātāpeti*¹⁵¹). *Dedicated* (*pahitatto*): committed (*pesitatto*), with his whole existence addressed (to his goal) (*vissatṭhattabhāvo*) by way of an absence of regard for either body or life; or alternatively with his (whole) heart committed (*pesitacitto*) to (the attainment of) nibbāna¹⁵². *Not long afterwards* (*na cirass'eva*): not long after (*na ciren'eva*, alternative grammatical form) commencing his meditation subject. *For the sake of which* : *yassatthāya=yassa atthāya* (resolution of compound). *Gentlemen* (*kulaṇṇatthā*): gentlemen are of two kinds: gentlemen who are so by birth and gentlemen who are so by conduct; but this one was a gentleman in both ways. *Rightly* (*samma-d-eva*): with (good) cause and with (good) reason¹⁵³. *From the home* (*agārasmā*): from the house. *Into homelessness* (*anagāriyaṃ*¹⁵⁴): into the going forth. For activities such as ploughing and trade and so on¹⁵⁵ are known as "home(li)ness"¹⁵⁶ since they are to the well-being of the home (*agārasa*), (whereas) the going forth is called "homelessness" since there is, herein, none of this. *Go forth* (*pabbajanti*): embark. *That unsurpassed* : *tadanuttaram=tam anuttaram* (resolution of compound). *Culmination of the Brahmachariya* (*brahmachariyapariyosānam*): fruition of arahantship which constitutes the culmination of the Brahmachariya that is the path; for it is for the sake of this that gentlemen go forth therein¹⁵⁷. *In these same seen conditions* (*diṭṭheva dhamme*): in that same existence. *Realised, after coming of his own accord directly to know* (*sayam abhiññā sacchikatvā*): set at first hand, after fully

understanding all by himself, meaning came to know without dependence upon another. *Entered upon and then abided in (upasampajja vihāsi)*: reached, or alternatively accomplished, and then abided in. Whilst still¹⁵⁸ so abiding “He came directly to know¹⁵⁹ that ‘Destroyed is birth... (there is no more towards this that is here)’”. In this way his level of reviewing is indicated¹⁶⁰. Herein:

*Destroyed is birth*¹⁶¹ (*khīṇā jāti*): it cannot be, firstly, his past birth that is now destroyed, on account of the fact of its having already been destroyed previously¹⁶²; it cannot be one still to come¹⁶³, on account of the fact of its not having yet come; whilst it cannot be the present one, on account of the fact of its being found to exist. However, whatever birth, admitting of the divisions of one-, four- or five-khandhas amongst the one-, four- or five-constituent becomings¹⁶⁴, that might arise on account of the path not having been cultivated, [175] is destroyed through entering upon that state in which there is no arising, on account of the path having been cultivated. Therefore, after reviewing the defilements abandoned through cultivation of the path, he came directly to know, by way of knowing, that due to the absence of those defilements¹⁶⁵, (any) kamma, even though (currently) being found to exist, was not one to give relinking in the future. *Lived: vusitaṃ=vutthaṃ* (alternative grammatical form), lived completely, done, led, meaning brought to a conclusion¹⁶⁶. *Brahmacariya (brahmacariyaṃ)*: the Brahmācariya that is the path; for it is the seven sekhas, together with the lovely puthujjana, who are said to live life in the form of the Brahmācariya, the one in who the āsavas are destroyed being one who has lived that life. Therefore, whilst reviewing his own life in the form of the Brahmācariya, he came directly to know that “Lived is the Brahmācariya”. *Done is what was to be done (kataṃ karanīyaṃ)*: brought to a conclusion, even, are the sixteen kinds of functions by way of full comprehension, abandonment, realisation and cultivation by means of the four paths with respect to the four truths¹⁶⁷. For it is the lovely puthujjana and so on who are said to perform those functions, the one in whom the āsavas have been destroyed being one who has done what

was to be done—therefore, whilst reviewing what of his was (still) to be done, he came directly to know that “Done is what was to be done”. *There is nothing further for the sake of this state of affairs (nāparam ithattāya)*: he came directly to know that “Now there are for me no further functions involving cultivation of the path for the sake of this state of affairs¹⁶⁸, for the sake of this state in the form of the sixteen functions, or alternatively for the sake of destruction of the āsavas”. Or alternatively, *there is nothing subsequent to this state of affairs (nāparam ithattāya)*: he came directly to know that “There is for me no continuity of the khandhas subsequent to this state of affairs, to this continuity of the khandhas of such a kind as is now¹⁶⁹ currently in progress. These five khandhas, moreover, having been fully comprehended, persist, as do trees that have had their roots severed; they will be extinguished, as is a fire through want of fuel, with the cessation of the last thought, they will go to a state lacking a designation¹⁷⁰”. *A certain (aññataro)*: one. *Of the arahants (arahataṃ)* means he became a great sāvaka who was a member of those sāvakas of the Lord who were arahants¹⁷¹.

A certain devatā (aññatarā devatā): some Brahmā devatā by whom the path had been attained¹⁷². For he¹⁷³ had come, of his own accord, directly to know the range of the asekhā on account of the fact that he was (himself) an asekhā. For sekhas know the range of this and that sekha, whilst puthujjanas only their own puthujjana-range. *When night was far advanced*¹⁷⁴ (*abhikkantāya rattiyā*): when night had been completely destroyed, meaning in the middle watch. *With his surpassing complexion (abhikkantavaṇṇā)*: with his complexion utmost in the extreme. *In its entirety (kevalakappam)*: on all sides without remainder. *Having set aglow (obhāsetvā)*: having made Jeta’s Grove a single glow with his own radiance as might the sun and the moon¹⁷⁵. *Approached (ten’ upasaṅkami)*: filled with joy and euphoria after having fathomed of the venerable Nanda’s reaching of arahantship, [176] approached thinking he would make this known¹⁷⁶ to the Lord. *Through the destruction of the āsavas*¹⁷⁷ (*āsavānaṃ khayā*): they are āsavas since they flow into (*āsavanti*) here, meaning they proceed by way of the eye-door and so on.

Or alternatively they are āsavas since it is upto (*ā*) change-of-lineage (as to mental states) or upto (*ā*) the summit of becoming (as to space) that they flow (*savanti*), meaning they proceed confining themselves to those mental states and that space. They are āsavas¹⁷⁸ since they are like spirituous liquors (*āsavā*) such as (those made from) madira (fruit) and so on¹⁷⁹, in the sense that they are of long fermentation. The fact of their long fermentation is to be understood by way way of such statements as “The starting point of ignorance, monks, is not evident” (A v 113) and so on. Or alternatively they are also āsavas since they produce (*savanti*¹⁸⁰), bring forth (*pasavanti*), the outstretched dukkha of saṃsāra. And in this connection, the former meaning applies to defilements, the latter to kamma too. And the āsavas are not only solely defilements stemming from kamma¹⁸¹; rather they (constitute other) troubles of various sorts¹⁸² too. For instance, “I, Cunda, do not teach Dhamma for the sake of restraint of the āsavas merely belonging to these seen conditions” (D iii 129)—in this connection, it is defilements constituting the roots of contention that are handed down as āsavas¹⁸³; “Those āsavas by means of which there might be arising as a deva, or sky-travelling gandhabba, or by means of which I might go¹⁸⁴ to the yakkha-state, might move¹⁸⁵ to the human state—these are for me destroyed, scattered, set loose¹⁸⁶” (A ii 39¹⁸⁷)—in this connection, it is kamma belonging to the triple world¹⁸⁸ and (any other) remaining unskilled states that are handed down as āsavas; whilst “For the restraint of the āsavas belonging to these seen conditions, for combating the āsavas belonging to the next world” (Vin iii 21)—(in this connection) it is troubles of various sorts such as not only injury to others¹⁸⁹, an uneasy conscience, flogging and bondage¹⁹⁰ and so on, but also that which constitutes the dukkha associated with the states of loss (that are handed down as āsavas). Moreover, these same āsavas are handed down, in the Vinaya, as twofold, viz. “For the restraint of the āsavas belonging to these seen conditions, for combating the āsavas belonging to the next world” (Vin iii 21), are handed down, in the Saḷāyatana¹⁹¹, and likewise in other suttantas, as threefold, viz. “There are these three āsavas, friend—the āsava

of sense-desires, the āsava of becoming and the āsava of ignorance" (S iv 256), (whereas) these same are, in the Abhidhamma, handed down as fourfold, being accompanied by the āsava of (wrong) view. In the Nibbedhikapariyāya they are handed down as fivefold by way of "There are, monks, āsavas conducive to hell" (A iii 414) and so on¹⁹²; [177] in the Chakkanipāta¹⁹³ they are handed down as sixfold¹⁹⁴ after the manner of "There are, monks, āsavas that are to be abandoned through restraint¹⁹⁵" (cp A iii 387) and so forth, (whilst) in the Sabbāsavapariyāya¹⁹⁶ (M i 6ff) these same are handed down as sevenfold accompanied by those that are to be abandoned by vision. But in the present case these four āsavas are to be understood after the manner of the Abhidhamma. *Through the destruction (khayā)*: in this connection, moreover, it is the breaking up of the āsavas through their own (process of) functioning¹⁹⁷ that is spoken of as the destruction of the āsavas, as it is in "Whatever is the destruction, the breaking up, the disintegration, of the āsavas" () and so on; (whereas) in "I, monks, am speaking of the destruction of the āsavas in one who knows, in one who sees" (M i 7) and so forth, it is the non-arising in future of those āsavas that is spoken of as the destruction of the āsavas; in "To the sekha who is training, conforming with the upright path, there first comes knowledge with respect to destruction and, immediately thereafter, arahantship¹⁹⁸" (A i 231=It 53) and so on, it is the path that is spoken of as the destruction of the āsavas; (whilst) in "He is a recluse through the destruction of the āsavas" (M i 284) and so forth, it is fruition, (just as,) in "The āsavas increase of him who observes the trespasses of others, permanently finding fault—he is remote from the destruction of the āsavas" (Dhp 253) and so on, it is nibbāna. But in this case it is the perpetual destruction of the āsavas, or their non-arising, or else the path, that is spoken of as the destruction of the āsavas. *That are without āsavas (anāsavaṃ)*: in which the āsavas are altogether abandoned by way of tranquillization¹⁹⁹. *The liberation of heart (cetovimuttiṃ)*: the concentration associated with the fruition of arahantship. *The liberation through insight (paññāvimuttiṃ)*: the insight²⁰⁰ associated with the fruition of

arahantship. Both terms have the aim of showing the fact that just as samatha and vipassanā are combined into a pair²⁰¹ upon the occasion of the path, so too are they upon the occasion of its fruition. *The knowledge (ñāṇam)*: the omniscient knowledge. Immediately following the devatā's utterance, there arose to the Lord, as he was adverting to how this could be²⁰², the knowledge²⁰³ that arahantship had been realised by Nanda. For the venerable one, upon being ridiculed in that way by his companion monks, had recovered²⁰⁴ his sense of shame and fear of reproach, when the shock had arisen within him to the effect that "Truly what has been done by me is grave²⁰⁵, in that I, having so gone forth in this well proclaimed Dhamma and Vinaya, have made the Teacher my surety as regards the acquisition of nymphs", and then, having reached arahantship as he was applying and exerting himself, thought "What if I were to release the Lord from that agreement?". He approached the Lord and informed the Teacher of his intention, [178] for which reason, "Then the venerable Nanda...from that agreement (in which the Lord is my surety, Lord, as regards acquisition of the five hundred nymphs known as the 'dove-footed')" was said. Herein:

From (that) agreement (paṭissavā): from (that) agreement as regards surety, from that promise that "I will be guarantor²⁰⁶ as regards the acquisition of nymphs". Then the Lord said to him: "Since it is known to me that arahantship has been successfully accomplished by you—a devatā, too, informed me²⁰⁷—therefore it is not now necessary that I be released from that agreement, on account the fact that I became released through that same reaching of arahantship", for which reason "Just when your (mind), Nanda" and so on was said. Herein:

Just when: yadeva=yadā eva (resolution of compound). *Your: te=tava* (alternative grammatical form). *Became released (mutto)*: became set free. This is what is said²⁰⁸: "At the very same time that your heart became liberated from the āsavas, I immediately became released from that surety". That venerable one, too, at the very same time of (practising) vipassanā, became full of endeavour, with a strong sense of shame and fear of reproach,

thinking "I must properly subdue this impropriety²⁰⁹ I have attained based upon a lack of restraint with respect to the sense-faculties²¹⁰"; and²¹¹, on account of his service therein having been performed²¹², moved on to maximum practice²¹³ where restraint of the sense-faculties is concerned. For this is what is said²¹⁴: "If, monks, the eastern quarter were to be surveyed by Nanda, then Nanda would survey that eastern quarter, having concentrated his whole²¹⁵ mind, thinking 'Whilst I am so surveying the eastern quarter, I should not²¹⁶ let evil unskilled thoughts of covetousness and dejection stream in²¹⁷'—so²¹⁸ would he be attentive in that regard. If, monks, the western... northern... southern... upper... lower... the intermediate quarters were to be surveyed²¹⁹ by Nanda, then Nanda²²⁰ would survey²²¹ those intermediate quarters, having concentrated his whole mind thinking 'Whilst I am so...'... would he be attentive (in that regard)" (A iv 167). For the same reason, the Teacher accorded that venerable one a chief place, saying "This one is chief, monks, of my sāvaka monks whose doors are guarded as regards their sense-faculties, that is to say, Nanda" (A i 25).

Fathoming this matter (etaṃ atthaṃ veditvā): fathoming this matter in all its modes, reckoned as the constant state²²² where happinesses and so on are concerned, after causing all the venerable Nanda's āsavas to be cast out. *This Udāna (udānaṃ)*: gave rise to this Udāna in explanation of that matter. Herein:

He for whom the mud is traversed (yassa nittiṇṇo paṇko): the ariyapuggala by whom, in going beyond to nibbāna, the mud of all views, or simply the mud that is saṃsāra, is crossed, by means of the bridge that is the ariyan path. *The thorn of sense-desires crushed (maddito kāmakaṇṭhako)*: by whom all sense-desires that are (mental) defilements, all wriggling of sense-desires, that have acquired the name of "the thorn of sense-desires" on account of their piercing beings²²³, are crushed, broken, churned²²⁴ without remainder, by means of the stick that is the topmost knowledge²²⁵. *Who has reached the destruction of delusion (mohakkhayaṃ anupatto)*: and who, as such, [179] by casting out all confusion that has dukkha and so forth as its range, has

attained the destruction of delusion, has reached the fruition of arahantship and nibbāna. *That monk trembles not amidst happiness and dukkha (sukhadukkhesu na vedhati sa bhikkhu)*: that monk in whom the defilements have been broken up trembles not²²⁶, shakes not, amidst happinesses arising in conjunction with desirable objects and amidst (things) dukkha arising in conjunction with undesirable objects, does not encounter any fluctuation in his thoughts²²⁷ attributable thereto. And “Amidst happiness and dukkha” is as far as the teaching (itself) goes, (but) it is to be understood that he also trembles not amidst any worldly dhammas whatsoever.

The exposition of the second sutta is concluded.

§3. Yasoja

In the third: *with Yasoja at their head (Yasojappamukkhāni)*: in this connection, Yasoja²²⁸ is the name of that elder; whilst those five hundred monks are said to be “With Yasoja at their head” on account of the fact that they had him precede them when they went forth and when (subsequently) roaming about. This is their former connection:

It is said²²⁹ that in the past a certain forest-dwelling monk within the Teaching of the Ten-Powered Kassapa was staying in a hut made of leaves on a rock outcrop. And on that occasion²³⁰, five hundred robbers, who had been living off (the proceeds of) robbery by ransacking villages and so on, had entered the forest as they were running off pursued by the folk of the countryside after having committed (some) act of robbery; failing to behold any jungle thicket or (other) shelter there, they then saw not far from them that monk seated on the rock, saluted him, informed him of the incident, and begged him saying “You must be our shelter, sir”. The elder said “For you there can be no shelter similar to the precepts; you should all undertake the five precepts”. “Very well”, they agreed, and then undertook the precepts. The elder then informed them of the method (advocated in) the Simile of the Saw (M i 129), saying “You are now established in the precepts; you should not engender enmity²³¹ your heart²³², even when they are terminating your

own life". "Very well", they agreed. Then the countrysiders who had reached that (place²³³) and who were seeking (them) here and there²³⁴ saw those robbers and deprived all of them of their lives. Without generating even the slightest enmity in their hearts towards them, they finished their time with their precepts unbroken, and came into being in amongst the devas belonging to the sphere of sense-desires. [180] The eldest robber amongst them became the eldest devaputta²³⁵, the rest that same one's retinue. Running on continually, they spent one Buddha-interval in the devaloka, fell from the devaloka at the time of our Lord, with the eldest devaputta coming into being as the son of the fisherman who was the eldest in a village of five hundred families²³⁶ in a village of fishermen at the gate to the city of Sāvatti, to whom they gave the name of "Yasoja", with the rest, too, coming into being as sons of the remaining fishermen. Due to their former cohabitation, they all became friends and, as they played together at games of mud-pies²³⁷, in due course came of age, with Yasoja becoming their chief. They all joined forces and, taking nets, would roam about catching fish²³⁸ in rivers and ponds and so on. Then one day, when a net had been cast onto the river Aciravati, a golden-coloured fish entered that net's interior²³⁹, upon seeing which all those fishermen became joyful and satisfied, thinking "Our sons, whilst catching fish, have caught a golden-coloured fish". Then those five hundred friends, having cast that fish into the boat, raised that boat and then showed (the fish) to the king. Upon seeing this, the king thought "The Lord must know the reason for this one's golden-colour²⁴⁰", had the fish be taken²⁴¹ and showed it to the Lord. The Teacher said "This one, having gone forth when the Teaching of the Perfectly Self-Enlightened One Kassapa was declining, in practising wrongly²⁴², caused that Teaching to decline (even further), came into being in hell, was roasted²⁴³ in hell for one Buddha-interval and then, fallen therefrom, came into being as a fish in the Aciravati", and then had that same one talk²⁴⁴ of the fact of his mother and sister having come into being in hell and of the fact of his brother elder having attained parinibbāna and, with that as a matter arising, then

taught the Kapilasutta (Sn 274-283). When they heard the Teacher's teaching, those five hundred fishermen's sons were filled with shock, went forth in the Lord's presence, took higher ordination and, whilst (subsequently) dwelling²⁴⁵ in a separate dwelling, came²⁴⁶ with the aim of seeing the Lord, for which reason "And on that occasion, monks (amounting to) as many as five hundred, with Yasoja at their head" and so on was said. Herein:

*The*²⁴⁷ (*visiting monks*) in question: *te 'dha=te idha* (resolution of compound). *Resident* (*nevāsikehi*): residing in a permanent residence (*nibaddhavaṣaṃ vasamānehi*²⁴⁸). *In returning mutual greetings* (*paṭisammodamānā*): in extending, in return, mutual greetings such as "Yes, I am bearing up, my friend" and so on when, by way of a welcome (*paṭisanthāra*) such as "I trust, friend, that you are bearing up" and so forth, mutual greetings (*sammodanāya*)²⁴⁹ had been extended by the resident monks, on account of²⁵⁰ a greeting²⁵¹ (*moda*) concurrent with theirs. † *Preparing their lodgings* (*senāsanāni paññāpayamānā*): [181] and preparing (*paññāpentā*, alternative grammatical form) (their lodgings) by way of allocating them and so on in accordance with each person's station, after they had asked for lodgings that could be earmarked²⁵² for their masters and preceptors and for themselves, had had the resident monks appoint those lodgings to them, saying "This one is earmarked for your masters, this one for your preceptors, this one for you", had gone there by themselves, opened the doors and shutters²⁵³, taken out the beds, stools, and mats and so on²⁵⁴ and beaten them²⁵⁵. *In putting away their bowls and robes* (*pattaāvarāni paṭisāmayamānā*)²⁵⁶: in having them safeguard their recluse's equipment thus: "Sir, please deposit this²⁵⁷ bowl of mine, this²⁵⁸ robe, this beaker, this waterpot, this walking stick of mine". *Oḥ*²⁵⁹ *loud noise, of great noise* (*uccāsaddā mahāsaddā*): a noise is loud²⁶⁰ (*ucco*) in the sense that it has gone upwards²⁶¹ (*uddham*)—(those) for whom there were these loud noises, after transforming the syllable *a* into the syllable *ā*; (whilst) a noise is great²⁶² in the sense that it has spread²⁶³ in all directions—(those) for whom there were these great noises. *Fishermen, methinks, are these, (as at the time of) fish-*

disturbance (*kevaṭṭā maññe macchavilope*): like fisherman are these, (as at the time of) disturbing fish (*macchavilumpane*)—he indicates that just as, indeed, fishermen, those snaring fish who have acquired the name “fishermen” (*kevaṭṭā*) since it is on the water (*udake*) that they move about (*vaṭṭanato*)²⁶⁴, that they proceed with the aim of catching fish, having cast²⁶⁵ their net upon the water with the aim of catching fish, come to be of loud noise, of great noise, by way of “It’s entered; it hasn’t entered. It’s caught; it’s not caught” and so on, and just as, at the place where fish-baskets and so forth are set up, these come to be of loud noise, of great noise, when the people who have gone (there) are creating a disturbance (*vilumpamāne*) saying “Give me one fish; give me a string of fish²⁶⁶ ! To so and so a big one was given; to me a small one !” and so on, by way of denying²⁶⁷ same and so forth, so²⁶⁸ are these monks. *These same*: *te* ^{te}²⁶⁹=*te* *ete* (resolution of compound). *Why*: *kin nu=kissa nu* (alternative grammatical form), meaning for the sake of what. *These same*: *te* ^{me}=*te* *ime* (resolution of compound). *I dismiss* (*paṇāmemi*): I throw you out. *You*: *vo=tumhe*²⁷⁰ (alternative grammatical form). *You are not to reside within my vicinity*: *na vo mama santike vatthabbaṃ*²⁷¹=*tumhehi mayhaṃ santike na vasitabbaṃ* (alternative grammatical form); he elucidates that you who, having come to the place of residence of a Buddha the likes of me, make such a great noise—how can you, in residing according to your own rules²⁷², do what is good form ? There is no need for the likes of you residing²⁷³ in my vicinity. And upon being so dismissed by the Lord, not even a single monk amongst them [182] said either “You dismiss us, Lord²⁷⁴, merely on account of a great noise ?” or any other response; (rather) all, out of reverence for the Buddha, complying the word of the Lord, said “So be it, Lord” and then left. Moreover, it so occurred to them that “We came thinking we would see the Teacher, hear Dhamma, reside in the Teacher’s vicinity; but having come into the vicinity²⁷⁵ of the Teacher, of that Guru of such a kind, we made a great noise. The fault is ours alone²⁷⁶. Dismissed are we therefrom; we did not get to reside in the Teacher’s vicinity, to survey his golden-coloured body inspiring devotion to all about him, to hear

Dhamma taught with his sweet voice". It was as those filled with intense dejection that they departed. *Packed away* (*saṃsāmetvā*): made secure²⁷⁷. *The Vajjians* (*Vajjī*): the country so-named, "The Vajjians" being the name of the royal princes to whom that country belonged; by extension, their abode, though a single country, came to be spoken of simply as "The Vajjians", for which reason "Amongst the Vajjians" was said. *Vaggumudā* (*Vaggumudā*): the sole river, so-named, deemed to be (a source of) merit²⁷⁸ for the world, *Vaggamudā*²⁷⁹ also being a reading. *Through his desire for our welfare* (*atthakāmena*): through his wishing simply for our welfare, with no strings attached²⁸⁰. *By the one seeking our well-being* (*hitesinā*): by the one wishing for our welfare, by the one whose nature is that of seeking our well-being, reckoned as our welfare, or alternatively²⁸¹ that constitutes the root-cause of that welfare, viz. "Now how might my sāvakas be released from the dukkha belonging to the cycle?", due to which alone *by the one possessing pity* (*anukampakena*)²⁸², on account of his taking pity by going, discounting his own bodily fatigue, even afar into the presence of those capable of being guided. Out of that same pity have we been dismissed, not through expectation of (any) service and so on to himself. Since Dhamma-revering Buddhas, Lords, who are to be worshipped solely with right practice, dismiss even those merely making a loud noise, therefore *well, friends, we must arrange our stay in such a way*, it is in fulfilling that which is the only sure practice due to its link with mindfulness and attentiveness, in causing to reach the summit the meditation subject in accordance with the way in which it was grasped, that we must arrange our stay, that we must stay, in (each of) the four bodily postures, *that, whilst we are staying in that way* (*yathā no*²⁸³ *virahataṃ*=*yathā amhesu viharantesu*, alternative grammatical form), *the Lord might become delighted in heart*, might become pleased at that worship in the form of right practice—this is the meaning²⁸⁴. *Whilst still in the midst of that same rains-retreat*: *ten' ev' antaravassena*=*tasmim' yeva antaravasse* (alternative grammatical form), [183] quite before the Great Pavāraṇā Ceremony²⁸⁵ had gone by. *All realised the three knowledges* (*sabb' eva tisso vijjā sacchākāṃsu*): all those five hundred monks

personally set at first hand these three—viz. the knowledge that is recollection of one's own former dwelling²⁸⁶, the knowledge provided by the heavenly eye and the knowledge of one's own destruction of the āsavas—that are knowledges (*vijjā*) in the sense of breaking through (*vinivijjhana*) the mass of delusion and so on concealing the khandhas dwelt in formerly. The knowledge-triad is alone singled out in this connection as an indication of the attainment of these monks, with the aim of indicating that, where the mundane abhiññās are concerned²⁸⁷, these two abhiññās are alone of much service to the knowledge of one's own destruction of the āsavas, unlike the knowledges associated with the heavenly ear, mind-embracing and the varieties of potency. For in the *Verañjasutta* (A iv 172ff²⁸⁸), the Lord, in indicating his own attainment to the brahmin of *Verañjā*, likewise taught²⁸⁹ the knowledge-triad alone, without implying an absence of the knowledges associated with the heavenly ear and so on²⁹⁰. So the knowledges associated with the heavenly ear and so forth, though known to exist for these monks too, are not singled out (here either). For these are monks possessing (all) six abhiññās. And assuming this be so, it is the use of potency on the part of those monks that he is on the point of speaking of, viz. "(Just so) did they disappear from the bank of the river Vaggumudā and (re-)appear before the Lord in the Gabled House Hall in the Great Grove".

*As long as took his fancy*²⁹¹ : *yathābhirantam*=*yathābhiratim*²⁹² (alternative grammatical form); as long as he felt so disposed. For when Buddhas are residing at a particular place, there is nothing that could be called disenchantment²⁹³ owing to a failure of shade or water, uncomfortable lodgings or a lack of faith and so on on the part of men; nor is there, on account of their attainment, a long stay either (by their taking a fancy to a place) thinking "(Here) we can stay in comfort"²⁹⁴. Rather, wherever the Lord is staying, men become established in the refuges, or undertake the precepts, {or²⁹⁵} go forth, or²⁹⁶ reach the sotāpatti-path and so on; (there²⁹⁷) the Teacher resides for the sake of establishing them in those attainments²⁹⁸—in the absence thereof he departs. For there were at that time no

(further) duties as a Buddha to be performed in Sāvattthi, for which reason "Then the Lord, having stayed at Sāvattthi as long as took his fancy, departed on his travels in the direction of Vesālī" was said. *Whilst wandering on his travels*²⁹⁹ (*cārikaṃ caramāno*): whilst going on an extended journey. And these travels of the Lord are said to be twofold: travel conducted in haste and travel conducted at a leisurely pace. Herein, his sudden going, upon seeing a person, even in the distance, capable of being enlightened, with the aim of enlightening him, is said to be "travel conducted in haste"; this (sort of travel) is to be regarded as in the case of his going out to meet Mahākassapa and so forth³⁰⁰; whereas that³⁰¹ (travel during which) he goes daily, by way of one and a half yojanas³⁰², to village, market town and royal seat in succession, helping³⁰³ the world through his wandering for almsfood and so on, is said to be "travel conducted at a leisurely pace", it being this same that is implied in the present case³⁰⁴. *Arrived thereby*: *tadavasari=tena avasari* (arrived by those means); or alternatively, *tadavasari=taṃ avasari* (arrived thereat) (resolutions of compound), arrived therein³⁰⁵, meaning entered. [184] *There (tatra)*: therein. *Sudaṃ* (untranslated) is a mere particle. *At Vesālī (Vesālīyaṃ)*: in³⁰⁶ the city of the Licchavi kings that has acquired the name "Vesālī" on account of its having been enlarged³⁰⁷ three times. *In the Great Grove (mahāvane)*: that³⁰⁸ which is known as the "Great Grove" (*mahāvanam*) is a great grove (*mahantaṃ vanam*) that grows wild, without having been planted³⁰⁹, (and) which possesses demarcation³¹⁰. The "Great Grove" that borders upon³¹¹ Kapilavatthu, however, that is continuous with the Himālaya, being one lacking (such) demarcation, extends³¹² as far as the Great Ocean³¹³. This is not of such a kind, being the "Great Grove", since it is a great grove that possesses demarcation³¹⁴. *In Gabled House Hall (kūṭāgārasālāyaṃ)*: it was the fragrant hut, excellent in all respects, of the Lord Buddha contained within the Gabled House in the resort built on the Lord's behalf in that Great Grove, that was built covered³¹⁵ with swans and quails, that went by the name of "Gabled House Hall"—in that Gabled House Hall. *On the bank of Vaggumudā (Vaggumudātīriyānam)*: residing on the bank of the

Vaggumudā. *Having embraced and attended to, with his (own) mind, the mind (cetasā ceto paricca manasikarivā)*: having demarcated and attended to their mind³¹⁶ with his own mind, meaning having come to know the distinction attained³¹⁷ by them either by way of his mind-embracing knowledge or by way of his omniscience. *As if it had become full of light (āloka-jātā viya)*: as if it had become filled with light, the other being synonym for this same, meaning as if caused to glow by a thousand suns and a thousand moons. Since those five hundred monks, with Yasoja at their head, in scattering the dimness of ignorance in all respects, were staying as though they had become light, as though they had become a glow³¹⁸, therefore the Lord applauds those monks under the pretext of voicing the praise of that quarter occupied by them, viz. "This quarter seems to me, Ānanda, as if it had become full of light" and so on, for which reason "That quarter in which the monks on the bank of the Vaggumudā are staying" was said. *Far from repulsive: appaṭikūlā=na paṭikūlā* (alternative grammatical form), meaning charming, captivating. For at whatever spot great sages³¹⁹ possessed of the special qualities of morality and so on are staying, that (spot), although it be of a form that is steep, precipitous, uneven or one where the going is difficult, is nonetheless simply pleasing and delightful. For this is said:

"Whether in village or in forest, whether in hollow or on high ground, wherever the arahants stay, that area is delightful" (Dhp 98).

[185] *You should send forth (pahīṇeyyāsi)*: you should despatch. *The Teacher desires to see the venerable ones (Satthā āyasmantānaṃ dassanakāmo)* is an indication of the form of what was sent forth into the presence of those monks. Hence, the Lord, pleased in heart upon seeing that that purpose, for which purpose he dismissed those monks, had reached the summit, informed the elder of his desire to see them. It is said that it so occurred to him that: "I will dismiss these making a loud noise, a great noise; then they, urged on, given a shock, thereby³²⁰, like an august

thoroughbred horse with a lash of the whip, will enter the forest with the aim of pleasing me and, as they are applying (and) exerting themselves, will forthwith realise arahantship"; (and) pleased in heart at their attainment of arahantship upon seeing that they had now reached the topmost fruition, he so ordered the Treasurer of the Dhamma, desiring to see them. *That monk* (so *bhikkhu*): some monk possessing the six abhiññās ordered in that way by the elder Ānanda. *Before* (*pamukhe*): face to face with³²¹. *In non-wavering concentration* (*aneñjasamādhinā*): in concentration associated with the topmost fruition that has as its basis the fourth jhāna; they say also "That has as its basis the formless jhānas". *Āneñjena*³²² *samādhinā* is also a reading³²³. But why did the Lord, knowing of the arrival of those monks, attain that same attainment, without extending them a welcome? For the sake of their entering upon, once they had come to know of it, the (same) attainment he had himself attained³²⁴, for the sake of indicating to those³²⁵ he had formerly dismissed that their enjoyment was now equal to his own, for the sake of elucidating its majesty and for the sake of elucidating his declaration of supreme knowledge³²⁶ without breaking into speech³²⁷. Others however say³²⁸ that it was for the sake of extending a welcome not shared with others, by way of giving rise to unsurpassed bliss, to those formerly dismissed by him who had now come into his presence. And those venerable ones, too, knowing it to be the Lord's disposition, attained that same attainment, for which reason "Now in what abiding is the Lord now abiding?" and so on was said. And, in this connection, it is the fourth jhāna belonging to the sphere of form that has reached non-wavering³²⁹ through its becoming endowed with the sixteen cleansing-dhammas of not being downcast and so on that constitute the roots of potency through being extremely remote³³⁰ from such obstructive states³³¹ as indolence³³² and so forth that is spoken of as "non-wavering" (*āneñjaṃ*), in the sense of its own non-wavering (*aniñjana*). For this is said:

[186] "The heart that is not downcast is non-wavering since it does not waver³³³ through indolence. The heart that is not

elated³³⁴ is non-wavering since it does not waver through restlessness³³⁵. The heart that is not attracted³³⁶ is non-wavering since it does not waver through lust. The heart that is not repelled³³⁷ is non-wavering since it does not waver through ill will. The heart that is not dependent is non-wavering since it does not waver through (wrong) view. The heart that is not attached is non-wavering since it does not waver through yearning and lust. The heart that is completely released is non-wavering since it does not waver through lust for sense-desires. The heart that is unfettered is non-wavering since it does not waver through defilement. The heart that is not confined is non-wavering since it does not waver through the confinement of the defilements³³⁸. The heart that is of single focus³³⁹ is non-wavering since it does not waver through the defilement of variety. The heart that is embraced by faith is non-wavering since it does not waver through a lack of faith. The heart that is embraced by energy is non-wavering since it does not waver through indolence. The heart that is embraced by mindfulness is non-wavering since it does not waver through negligence. The heart that is embraced by concentration is non-wavering since it does not waver through restlessness. The heart that is embraced by insight is non-wavering since it does not waver through ignorance. The heart that is aglow is non-wavering since it does not waver through the dimness of ignorance" (Pṭs ii 206, quoted Vism 386);

whilst, according to the Ancients, "non-wavering" is a description³⁴⁰ of these five jhānas, viz. that same fourth jhāna belonging to the sphere of form and that jhāna belonging to the formless sphere, set in motion by way of cultivation of the fading away of form, (and) that is fourfold by way of classification of its object, attainment of the fruition of arahantship attained after taking one or another of these³⁴¹ as its basis being "non-wavering concentration". *Was far advanced (abhikkantāya)*: had past³⁴². *Had retired (nikkhante)*: had left, meaning had gone away. *Remained silent (tuṇhī ahoṣi)*: the Lord remained silent by way of of the ariyan silence³⁴³. *The dawn had arisen (uddhaste³⁴⁴ aruṇe)*:

the dawn had come up, that known as “dawn” being the glow that emerges quite before anything else as a result of the sun coming up³⁴⁵ in the eastern quarter. (*When the night(-sky) bore a countenance of delight (nandimukhiyā)*): when, on account of that same fact of the dawn having come up from the night, the night(-sky) had become, through the dawn’s radiance, as though it bore a countenance that would bring delight to creatures dependent on the light of the sun for their livelihood³⁴⁶, [187] meaning when it was becoming light³⁴⁷. *Having emerged from that concentration (tamhā samādhito vutṭhahitvā)*: having emerged (*utṭhāya*, alternative grammatical form) from that non-wavering concentration, from that attainment of the fruition of arahantship, when the limit was up. *If you did but know it, Ānanda (sace kho tvam Ānanda jāneyyāsi)*: if you did but know it, Ānanda (*Ānanda, yadi tvam jāneyyāsi*, alternative grammatical form), that the Lord and these monks³⁴⁸ have been passing that extent of time in the bliss of attainment. *It would not inspire you to that extent (ettakam pi te nappaṭibhāseyya)*³⁴⁹: it would not present itself to you to that extent (*ettakam pi te na upaṭṭhaheyya*, alternative grammatical form), that is to say, that inspiration, with reference to the return of mutual greetings that are mundane, that has presented itself to you three times by way of “Night is far advanced, Lord” and so on. And since you, Ānanda, a sekha, do not know the abiding in attainment of the asekha, you therefore eagerly entered upon having me extend a return of mutual greetings that are mundane to these monks. But I, together with these monks, have spent the three watches of the night in returning mutual greetings³⁵⁰ that are supermundane—it was in indicating (all) this that the Lord said: “Both I, Ānanda, and these five hundred monks have all been seated in non-wavering³⁵¹ concentration”.

Fathoming this matter (etam atthaṃ veditvā): fathoming in all its modes this matter of the mastery, reckoned as the capability of attaining non-wavering concentration, on the part of those monks to be equal to his own. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the similarity of the success³⁵² on the part of those monks where the abandoning of lust and so forth without remainder are concerned. Herein:

He for whom there is conquered the thorn of sense-desires (yassa jito kāmakaṇṭako): the ariyapuggala by whom there is conquered, abandoned, without remainder, those sense-desires that are (mental) defilement, that constitute a thorn in the sense of piercing the faction of that which is skilled³⁵³—in this way he indicates the absence of temptation³⁵⁴ for this one. *Gāmakaṇṭako* (the village-thorn) is also a reading, its meaning being he for whom there is conquered the thorn where the village is concerned, the whole of those sense-desires that are object-based that induce³⁵⁵ that thorn³⁵⁶. And this one's³⁵⁷ conquest is to be understood to be by way of that same abandoning of yearning and lust that are subject thereto³⁵⁸, for which reason it is their³⁵⁹ path of non-return that is spoken of. "And (for whom) there is conquered insult" is the connection; *flogging and bondage (vadho ca bandhanañ ca)*, the method being the same in this connection too. As to these, it is the absence of misconduct in speech that is indicated by way of the conquest of insult, the absence of misconduct in body by way of the rest, for which reason it is the third path that is spoken of by way of the abandonment, without remainder, of the ill will that is attributable thereto³⁶⁰. Or, alternatively, it is by way of the statement concerning the conquest of insult and so on that the third path is spoken of, wherein the perpetual tolerance³⁶¹ of insult and so forth becomes manifest, his indicating, in either case, the absence of any conflict {and so on}³⁶² for them³⁶³. [188] *He is, like a mountain, steadfast, non-wavering (pabbato viya so ṭhito anejo):* it is the ambush of the defilements involving vibration³⁶⁴ that is spoken of as *ejā* (wavering); he is "non-wavering" (*anejo*) on account of the absence of the remaining defilements³⁶⁵ that form the root-cause of wavering, on account of which same non-wavering state—on account of the fact of his being incapable of being shaken³⁶⁶ either by any defilement³⁶⁷ whatsoever or by winds in the form of others' words—he is steadfast, being similar to a solid mountain. *That monk trembles not amidst happiness and dukkha (sukhadukkhesu na vedhati sa bhikkhu):* the meaning is to be understood in exactly the same manner as that stated above³⁶⁸, viz. that that monk in whom the defilements have been

broken up trembles not (due to anything) attributable to happiness and dukkha.

Hence the Lord gave rise to this Udāna centred upon a single person, taking collectively the reaching of the constant state³⁶⁹ through the attainment of arahantship on the part of those five hundred monks.

The exposition of the third sutta is concluded.

§4. Sāriputta

In the fourth: *having caused mindfulness to be present before him*³⁷⁰ (*parimukham satim upatthapetvā*): having caused mindfulness to stand facing its object³⁷¹, {or³⁷²} having actuated³⁷³ it within the vicinity of the face³⁷⁴. For instance, in the Vibhaṅga there is said: "This mindfulness is present, fully present, at the tip of the nose or at the centre of the upper lip³⁷⁵, for which reason he is spoken of as 'Having caused mindfulness to be present before him' " (Vibh 252)³⁷⁶. Or alternatively, the meaning is, in this connection too, to be understood after the manner given in the Paṭisambhidā³⁷⁷, viz. "*Pari* has the sense of embracing, *mukham* has the sense of exiting, *sati*³⁷⁸ the sense of presence, for which reason 'Mindfulness, the exiting embraced' was said" (Pṭs i 176). This is, in the present case, the meaning in brief—having actuated mindfulness with respect to the exiting embraced³⁷⁹. And it is the object that is to be plunged into by³⁸⁰ mindfulness that is to be regarded as "the exiting". And, in this connection, the former and the latter meanings are to be regarded as being by way of all recensionists, the other³⁸¹ by way of concentration³⁸² at the stage previous to attainment.

Or else *mindfulness (sati)* is jhāna spoken of under the heading of mindfulness³⁸², as it is in "(Those) who savour mindfulness despatched to body, (monks, savour the Deathless)" and so on (Ai 45³⁸⁴). But what is that³⁸⁵ jhāna? Jhāna associated with the fruition of arahantship attained after making the fourth jhāna belonging to the sphere of form its basis. But how can this be known? This fact can be discerned from the verse itself, in that the Lord proclaimed this Udāna, making manifest, by way of the simile of a mountain, the fact that the freedom

from disturbance on the part of that elder, and his inability to be shaken by anything³⁸⁶, were unique, due to his link with non-wavering concentration³⁸⁷. [189] And this sitting was not for the sake of the elder's piercing the truths, but rather for the sake of (his) abiding in that bliss belonging to these seen conditions. For this Great Elder had altogether previously caused his need of piercing the truths to reach the summit, when the Lord was teaching Dhamma to his own nephew, the wanderer Dīghanakha, in the Boar's Cave³⁸⁸.

This matter (etam attham): fathoming in all its modes this³⁸⁹ matter, reckoned as the inability to be shaken by anything on the part of that elder, on account of his link with non-wavering concentration and his reaching the constant state, gave rise to this Udāna in explanation of that matter. Herein:

Just as a rocky mountain, even (yathā pi pabbato selo): just as a mountain of solid rock made of rock, meaning neither a mountain of dust nor a mountain of mixture³⁹⁰. *Undisturbed, well established (acalo suppatiṭṭhito):* having its root well established³⁹¹, is undisturbed, is incapable of being shaken, by ordinary winds. *So through the destruction of delusion does the monk, like a mountain, tremble not (evam mohakkhayā bhikkhu pabbato 'va na vedhati):* so on account of the abandonment, without remainder, of delusion—and, on account of their being rooted in (such) delusion, (the abandonment) of all unskilled states—does the monk by whom all unskilled states have been abandoned, as with a mountain as a result of ordinary winds, not tremble, not shake, as a result of worldly dhammas. Or alternatively, since it is nibbāna and arahantship that are spoken of by “the destruction of delusion”, therefore the implication is that, on account of his having attained nibbāna and³⁹² arahantship, which have as their root-cause the destruction of delusion, the one well established in the four ariyan truths, like the aforesaid mountain, does not tremble due to anything even at a time of non-attainment, so how much more so at the time of attainment.

The exposition of the fourth sutta is concluded.

§5. Kolita

In the fifth: *with mindfulness despatched to body* (*kāyagatāya satiyā*): with mindfulness having body as its object despatched to body by way of contemplation of body; this is the instrumental case in the sign of modality. *Internally* (*ajjhataṃ*): in the present case that referred to by “internally” (*ajjhataṃ*) is that which is internally within his own (*niyakajjhataṃ*³⁹³), meaning, therefore, with respect to³⁹⁴ himself (*attani*), with respect to his own self-continuity (*attasantāne*). Or alternatively, since that which is implied, in the present case, by “body” is the collective of (such body’s) thirty-two components, consisting of the hair of the head and so on, that constitutes his meditation subject, therefore the meaning of the word “internally” [190] is to be understood as internal by way of pasturage” (*gocarajjhataṃ*³⁹⁵). *Fully present* : *supatitthitāya*³⁹⁶=*suṭṭhu upatitthitāya* (resolution of compound in alternative grammatical form) with respect to³⁹⁷ body either consisting of that which is internally within what is his own or consisting of that which is internal by way of pasturage. But what is this mindfulness that is spoken of as having been fully present³⁹⁸ internally? It is whatever mindfulness that is present with respect to body³⁹⁹ by way of access(-concentration) or absorption(-concentration)⁴⁰⁰ to one maintaining attention to that which is repulsive within this same body with its thirty-two modes of its own hair and so on⁴⁰¹ that was spoken of by the Lord by way of “There are in this body hair of the head, hair of the body” (M iii 90; Khp 2) and so forth that is called “mindfulness despatched to body”. And, as with⁴⁰² this, so (too) is mindfulness that is present, as is warranted, with respect to body by way of access(-concentration) or absorption(-concentration) to one maintaining attention by way of mindfulness and attentiveness to in-and-out-breathing or the four bodily postures, and by way of a swollen or discoloured (corpse) and so on, called “mindfulness despatched to body”⁴⁰³. But in the present case it is mindfulness despatched to body *internally*, that which is implied by “mindfulness despatched to body” being mindfulness associated with vipassanā which is present by way of noting the characteristic marks of impermanence and so on of the four

elements of earth and so forth by investigating these by way of any single one of the four modes (of so doing), such as that by way of (investigating) their ingredients in brief and so on⁴⁰⁴. Moreover, it was after having practised vipassanā in just such a way that the elder was seated⁴⁰⁵ after attaining that same fruition-attainment of his. In the present case, too, the fact that this point can be thus discerned from the verse is to be construed in conformity with the method already stated⁴⁰⁶ by way of “And this sitting was not” and so on⁴⁰⁷.

This matter (etam attham): fathoming this matter reckoned as that elder’s attainment of fruition-attainment after plunging into vipassanā by way of the foundation of mindfulness that is contemplation of body opening with an investigation of the four elements. *This Udāna (imaṃ udānaṃ):* gave rise to this Udāna elucidating the attainment of nibbāna by way of cultivation of the foundations of mindfulness⁴⁰⁸. Herein:

With mindfulness despatched to body present (sati kāyagatā upaṭṭhitā): with mindfulness that has the previously mentioned characteristics (and) whose opponents have been abandoned on account of the fact that concentration, energy and insight, with faith as their precursor, have, through the accomplishment of their own respective functions, entered upon a state of alliance⁴⁰⁹ (therewith)—and which (mindfulness) has become, immediately thereafter⁴¹⁰, quite sharp and clear—persisting in noting (that body’s) unequivocal own nature⁴¹¹ after having gone up (thereto)⁴¹² by way of applying mindfulness to body as aforementioned and by way of meeting in a unity⁴¹³—in this way he indicates that that mindfulness, which occurs by way of noting body, the four elements so called, and derived materiality⁴¹⁴ dependent thereon, and⁴¹⁵ which thereafter (occurs), after investigating the conditions (for same), by way of noting their characteristics of impermanence and so on, [191] is (mindfulness) despatched to a succession of knowledges; or alternatively, he indicates, under the heading of mindfulness, simply the succession of knowledges associated therewith that belongs to the triad of full understanding⁴¹⁶. *Restrained as to the six bases of contact (chasu phass’ āyatanesu saṃvuto):* on account of

his having cultivated that⁴¹⁷ contemplation of body where the six doors that constitute the reason for contact, such as eye and so on⁴¹⁸, are concerned, the one endowed with mindfulness present⁴¹⁹ with respect to⁴²⁰ body as aforementioned is, upon prohibiting any occurrence of a site⁴²¹ for that covetousness and so on that would otherwise have arisen had this not been cultivated, upon holding these in check, spoken of as “restrained therein”—in this way he indicates restraint by way of knowledge. *That monk, being concentrated continually (satatam bhikkhu samāhito):* that monk, with mindfulness so present and in every respect restrained, being concentrated continually, without interruption, firstly by way of concentration during vipassanā⁴²², as knowledge that is (now) sharp (and) courageous bears itself along (spontaneously)⁴²³ after he has eagerly practised vipassanā upon comprehending⁴²⁴ (things) by way of impermanence and so on without having despatched his mind to a diversity of objects, onwards from the arising of knowledge of change-of-lineage⁴²⁵ immediately following knowledge of adaptation. *Might know his own nibbāna (jaññā nibbānam attano):* that bringing absolute bliss, nibbāna, the unconditioned element, that was spoken of as “his own” (*attano*) since it is non-pasturage, even in a dream, for others who are puthujjanas⁴²⁶, since it is, for ariyans, the sphere, par excellence⁴²⁷, of the knowledge associated with path-fruit (which knowledge) has acquired the designation *attā* (self/own) on account of its being peculiar to this and that (ariyan) alone and due to its similarity with a self—that nibbāna he might know (*jaññā=jāneyya*, alternative grammatical form), might penetrate by way of the knowledges associated with the path-fruits, meaning might realise—in this way, he indicates his resolution⁴²⁸ as regards the nibbāna of the ariyans⁴²⁹. For the ariyans dwell, even at the time of the setting in motion of higher consciousness⁴³⁰, in a state that slopes, tends, inclines exclusively towards nibbāna. And, in this connection, the connection of the words in the verse is to be understood as follows, viz. that that monk, for whom mindfulness despatched to body is present, is restrained as to the six bases of contact, due solely to which, being concentrated continually, he

might know, by way of his setting it at first hand to himself⁴³¹, his own nibbāna—so did the Dhamma-king indicate the path of exiting for this monk from its opening with the foundation of mindfulness that is contemplation of body upto arahantship.

A further method: *with mindfulness despatched to body present (sati kāyagatā upaṭṭhitā)*—in this way he indicates the foundation of mindfulness that is contemplation of body. *Restrained as to the six bases of contact (chasu phass' āyatanesu samvuto)*: they are bases for contact, since contact is the base, the reason, for these; as to these bases of contact. [192] Restrained, through the non-occurrence⁴³² of craving and so on, as to the six things, born of eye-contact and so forth, that are sensed which have contact as their root-cause (and) which come into being dependent upon contact—in this way he indicates the foundation of mindfulness that is contemplation of sensation. *That monk, concentrated continually (satatam bhikkhu samāhito)*: that monk, concentrated on account of the absence of distraction, continually, permanently, without interruption. And this lack of distraction is due to his reaching the summit in cultivation of the foundations of mindfulness. For as he comprehends, he comprehends⁴³³ embracing, quite without remainder, the five upādānakkhandhas divided into their divisions of those that are past and so on⁴³⁴—in this way he indicates the rest of the foundations of mindfulness. *Might know his own nibbāna (jaññā nibbānam attano)*: as he abides after having so caused cultivation of the four foundations of mindfulness to reach the summit, the monk in whom the defilements have been broken up might know (jāneyya, alternative grammatical form) his own defilement-nibbāna, totally of his own accord, by way of reviewing knowledge.

Or alternatively, *with mindfulness despatched to body present (sati kāyagatā upaṭṭhitā)*: by elucidating his full understanding of his own body and that of others to be in accordance with its own nature, the elder's reaching fullness of mindfulness is elucidated. *Restrained as to the six bases of contact (chasu phass' āyatanesu samvuto)*: by elucidating his perpetual restraint as to the six doors of eye and so on, the elder's reaching, by way of the six continual abidings and so forth⁴³⁵, fullness of insight⁴³⁶, that

manifestor of his attentiveness, is elucidated. *That monk, concentrated continually (satataṃ bhikkhu samāhito)*: by indicating the abundance of his attainments, the attainments in the form of the nine progressive abidings⁴³⁷ are indicated. Moreover, as such, that monk *might know his own nibbāna (jaññā nibbānam attano)*: might know, think of⁴³⁸, solely his own nibbāna that is without remnant of substrate, on account of the fact that, since he has done what was to be done, there is nothing further to be done⁴³⁹, the implication being that there is nothing else whatsoever⁴⁴⁰ for him to think about.

The exposition of the fifth sutta is concluded.

§6. Pilinda

In the sixth: *Pilindavaccha (Pilindavaccho)*: “Pilinda” was this one’s name⁴⁴¹; yet they nick-named the elder “Vaccha”⁴⁴² on account of his gotra. *Would treat to talk (reserved) for outcastes (vasalavādena samudācarati)*: would refer to, would address, the monks by way of talk (reserved) for outcastes, such as “Come here, outcaste ! Go away, outcaste !” and so on. *A good many monks (sambahulā bhikkhū)*: many monks; when they saw the elder treating them in that way, [193] they thought that that elder seemed to be one bearing hatred in that he treated them thus, not knowing that, though already an arahant, he made such proclamations on account of impressions not abandoned, and, with merciful intent⁴⁴³, informed the Lord in order that he dissuade him therefrom, for which reason “The venerable Pilindavaccha, Lord, is treating the monks to talk (reserved) for outcastes” was said.

Some, however, say that the monks⁴⁴⁴ recognised⁴⁴⁵ that elder as an arahant, yet that that same one thus treated the monks with harsh speech; not knowing his treatment⁴⁴⁶ (of them) in that way to be due to impressions⁴⁴⁷ and disbelieving his ariyan status, they doubted that the super-human state could be true in his case and, perceiving fault, informed the Lord of that matter. The Lord, desiring to make manifest the absence of any hatred borne by the elder, had him sent for by a monk and said, when face to face with him: “This one treats (the monks)

in that way owing to former habitual practice on his part; his harsh speech is not intentional", for which reason "Then the Lord summoned a certain monk" and so on was said. Herein:

Having paid attention to the former dwelling (pubbenivāsaṃ manasikarituṃ): the Teacher asked the elder: "Is it true that you, Vaccha, treat the monks to talk (reserved) for outcastes?"; and when "It is so, Lord" was said, (the Teacher), in adverting to the fact that this Vaccha had failed to give up talk (reserved) for outcastes owing to impressions stemming from the defilements, and wondering whether he had been of brahmin birth in past existences too, paid attention, by means of his knowledge of former dwelling, or by means of his omniscient knowledge, to his former dwelling⁴⁴⁸, to the continuity of khandhas dwelt in in past births, himself⁴⁴⁹ paid attention (*manasikatuṃ*, alternative grammatical form) by way of causing this to be set at first hand as if it were a myrobalan placed in the palm of the hand⁴⁵⁰. *Addressed the monks (bhikkhū āmantesi)*: addressed (*ālapī*), spoke, in order to draw this to the attention of those monks, for which reason "Monks, do not" and so on was said. Herein:

Do not (mā) is a particle with respect to prohibition. Its connection is with this *ujjhāyittha* (find fault). *Do not find fault (mā ujjhāyittha)*: do not think of by (way of) putting (him) down, meaning do not look down on. *With the monk Vaccha (Vacchassa bhikkhuno)* is the dative case⁴⁵¹ on account of the fact of *ujjhāyana* (finding fault) having the sense of *usūyana* (being jealous). Next, in indicating the reason as to why fault was not to be found with him, he said: "Vaccha, monks, does not bear hatred when treating monks⁴⁵² to talk (reserved) for outcastes". This is its meaning—Monks, it is not as one bearing hatred, with hatred in his heart, with a heart polluted by hatred, by ill will, that this Vaccha treats the monks to talk (reserved) for outcastes; [194] his ill will has been completely rooted out by the path itself. He says "For (the monk) Vaccha, monks" and so on, thus indicating that the reason for his treating (them) in that way, despite the fact that he is not one bearing hatred, stems from former births⁴⁵³. Herein:

Non-interspersed (abbokiṇṇāni): unmixed with, unseparated⁴⁵⁴ by, intervening births as a ksatriya and so on. *Five hundred births, rebirths in a brahmin clan (pañcajātisatāni brāhmaṇakule paccājātāni)*: all those five hundred births (were), for Vaccha, successive births in the same brahmin clan, meaning there have been. *This talk (reserved) for outcastes of his has been his treatment (of people) for a long time (so tassa vasalavādo dīgharattam samudāciṇṇo)*: this talk (reserved) for outcastes on the part of the monk Vaccha, which is now being set in motion⁴⁵⁵ by one who is good⁴⁵⁶, by one in whom the āsavas have been destroyed even, has been his treatment (*samudāciṇṇo*=*samudācarito*, alternative grammatical form) (of people) on account of his having been of brahmin birth for a long time, for a time amounting to as many as five hundred births onwards from that (original) birth. For brahmins, who are staunch with conceit by way of conceit resulting from (their) birth⁴⁵⁷, treat another to talk (reserved) for outcastes. They also read *ajjhāciṇṇo* (habitual)⁴⁵⁸; the meaning is the same. *It is due to this (tena)*: it is due to this having been his treatment (of people) in that way for a long time—in this way he indicates the reason for his treatment (of people) in that way to be impressions. But what is this that is known as impressions? They say that that which, even in the continuity of one in whom the defilements are wanting, is the mere capacity, built up by defilements cultivated from time without beginning, to constitute the root-cause of conduct similar to conduct on the part of those in whom the defilements have not been abandoned, is a disposition of such a kind. It is not, however, to be found in the continuity of the Lord, wherein the defilements have, on account of the success of his aspiration⁴⁵⁹, been abandoned by way of abandoning any obstructions to that which is knowable; whereas it is to be found in the continuity of sāvakas and Paccekabuddhas, wherein the defilements have not been abandoned in that way, due to which the Tathāgata is alone one whose knowledge and vision are without obstructions⁴⁶⁰.

Fathoming this matter (etam atthaṃ viditvā): fathoming this matter, reckoned as the absence, on the part of the venerable Pilindavaccha, of any hatred borne, despite his treatment (of

people) as outcastes. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna in explanation⁴⁶¹ of his attainment of the topmost fruition. Herein:

In whom dwells neither deceit nor conceit (yamhī na māyā vasaṃ na māno): in which (*yamhi*=*yasmim*, alternative grammatical form) ariyapuggala deceit, whose characteristic is that of concealing extant hatred⁴⁶², and⁴⁶³ conceit, whose characteristic of haughtiness proceeds by way of presumptions⁴⁶⁴ by way of "I am better" and so on, do not dwell, do not proceed, do not arise, on account of the fact that they have been (fully and) completely rooted⁴⁶⁵ out by means of the path. [195] *Who is one with greed dispersed, one with none of 'mine', one without longing (yo vīṭalobho amamo nirāso)*: and who is one with greed dispersed through the disappearance, in all respects, of greed whose characteristic of seizing an object proceeds by way of its synonyms of "lust" and so on⁴⁶⁷, due to which alone⁴⁶⁸ he is "one with none of mine", one without property⁴⁶⁹, due to the absence of cherishing anywhere amidst material form and so forth⁴⁷⁰, (whilst he is) "one without longing" due to his not wishing even for future becoming and so on. *One with anger thrust away (paṇuṇṇakodho)*: one with anger thrust away, one with resentment⁴⁷¹ extirpated, on account of anger, whose characteristic is that of being angry, having been abandoned throughout by means of the path of non-return. *One with self completely quenched (abhinibbutatto)*: who is, through the rooting out of deceit, conceit⁴⁷², greed and anger in that way, (and) on account of the complete abandonment⁴⁷³, due to its being united therewith⁴⁷⁴, of the whole corruptions-faction, one with his heart completely quenched, one who has become cool, throughout by way of defilement-parinibbāna. *He is the brahmin, he the recluse, he the monk (so brāhmaṇo so samaṇo sa bhikkhu)*: he, the one of such a kind in whom the āsavas have been destroyed, is the brahmin (*brāhmaṇo*), on account of being one for whom evil has been altogether ousted (*bāhitapāpattā*), that same he the recluse (*samaṇo*), on account of being one for whom evil has been stilled (*samitapāpattā*) and by virtue of his even conduct (*samacariyāya*), whilst that same he is known as the monk

(*bhikkhu*) on account of being one for whom the defilements have been altogether broken up (*bhinnakilesattā*). Just such a one, monks, is Vaccha—how could he, bearing hatred, instigate some bodily deed and so on ? Rather, it is solely on account of the fact that impressions have not been abandoned that he treats (people) to talk (reserved) for outcastes.

The exposition of the sixth sutta is concluded.

§7. Kassapa

In the seventh: *having been seated for seven days in a single cross-legged position after attaining a certain concentration (sattāhaṃ ekapallaṅkena nisīno hoti aññātaraṃ samādhiṃ samāpajjivā)*: in this connection, some say, firstly, that it is that concentration associated with the fruition of arahantship that is implied, in this case, by “a certain concentration”. For this that elder often attained with the aim of abiding in that bliss belonging to these seen conditions; and he was able to spend seven days in such fruition-attainment. For instance, he was accorded by the Lord a position one and the same with his own with respect to the super-human state that admits of such divisions as the nine progressive abidings and the six abhiññās and so on by way of: “I, monks, can, as long as I prefer, quite secluded from sense-desires, (quite)⁴⁷⁵ secluded from unskilled states, (having entered upon the first jhāna)...dwell (therein). Kassapa, too, monks, can, as long as he prefers, quite secluded from sense-desires...dwell (therein)” (S ii 210ff) and so forth; [196] yet, in this connection, it ought not to be said that, if that be so, then that elder could perform the Twin Miracle too, on account of the fact that it is only the jhānas and so on that are implied as having been held in common with sāvakas.

The Ancients say, however, that “after attaining a certain concentration” means after attaining {the attainment that is⁴⁷⁶} cessation. But how can the attainment of cessation be spoken of as “concentration” (*samādhi*) ? In the sense of concentrating (*samādhāna*)⁴⁷⁷. But what is this sense of concentrating (*samādhāna*) ? The fact that it has to be properly (*samma-d-eva*) built up (*ādhātabbatā*). For⁴⁷⁸ there has to be built up

(*ādhātabbā*⁴⁷⁹) that which is⁴⁸⁰ the proper (*samma-d-eva*) non-occurrence of the continuity of consciousness and its concomitants, for such time as is intended, by the arahant or⁴⁸¹ non-returner desiring to abide in such a manner by way of the following states in which a state of mastery has been attained by him—by these two powers, viz. the power of samatha and the power of vipassanā, by way of attainment of powers incapable of being shaken by states contrary to them; by way of sixteen exercises of knowledge by way of these sixteen⁴⁸² knowledges, viz. contemplation of impermanence, dukkha, non-self, dispassion, fading away, cessation, relinquishment, and turning away, the four path-knowledges and the four fruition-knowledges; by way of nine exercises of concentration by way of these nine concentrations, viz. the eight concentrations beginning with the concentration that is the first jhāna, and their access-concentration(s) included after taking the latter (together) as a single whole; (and) by way of the tranquillization at this place and that⁴⁸³ of these three formations, viz. body-formations, speech-formations and mind-formations⁴⁸⁴, the fact of its⁴⁸⁵ having to be concentrated (*samādhātabbātā*) in this way being, in the present case, its sense of concentrating (*samādhānaṭṭho*), for which reason this abiding was spoken of as a “concentration”, rather than⁴⁸⁶ one in the sense of non-distraction. In this way, its sense of attainment is also to be understood as having been spoken of. For it was with reference to the attainment of cessation that, in the Paṭisambhidāmagga, after it had been asked, “How is it that, through being endowed with two powers, through the tranquillization of three⁴⁸⁷ formations, through the exercise of sixteen knowledges, through the exercise of nine concentrations, insight⁴⁸⁸ as mastery is knowledge of the attainment of cessation?”, there was given in detail “*With two powers (dvīhi balehi)*: (there are) two powers—the power of samatha and the power of vipassanā” (and so on) (Pts i 97). This same talk on the attainment of cessation receives the same complete exposition in the Visuddhimagga (Vism 702ff). But why did this elder attain cessation rather than attain fruition-attainment⁴⁸⁹? Out of pity for beings. For this great elder made

use of all the attainments; but on account of helping beings [197] he would, for the most part, attain cessation. For even trifling respect paid to one who has emerged after attaining this is especially of great fruition, of great advantage⁴⁹⁰. *Emerged* (*vutthāsi*): emerged with the arising of (one instance of⁴⁹¹) consciousness⁴⁹² associated with the fruition of arahantship. For one who has attained cessation is said to become one who has emerged (therefrom) by way of the arising of the fruition of arahantship, if⁴⁹³ an arahant, or by way of the arising of the fruition of non-return, if a non-returner.

And on that occasion, Sakka, Lord of Devas, had become desirous of giving almsfood to the venerable Mahākassapa (tena kho pana samayena Sakko devānam indo āyasmato⁴⁹⁴ Mahākassapassa piṇḍapātaṃ dātukāmo hoti)—how did this desire to give on his part come about? Those⁴⁹⁵ who were spoken of as “As many as five hundred devatās”, who were dove-footed attendants of Sakka, King of Devas, had previously been despatched by Sakka, saying “The worthy Mahākassapa is entering Rājagaha in search of alms; go and give alms to the elder”; having gone up to (him), they had stood desirous of giving heavenly nutriment, (but) had been rejected by the elder, and had then gone back to that same devaloka. Thinking about that earlier rejection, they now became (once more) desirous of giving alms to the elder who had emerged from that attainment, thinking that he might accept them this time⁴⁹⁶; they came, quite of their own accord without informing Sakka, but, upon presenting heavenly food⁴⁹⁷, were (again) rejected by the elder in the same earlier manner, whereupon, after having gone back⁴⁹⁸ to the devaloka, they were questioned by Sakka as to where they had been, informed him of that fact and then, when Sakka had said “Was almsfood given by you to the elder?”, said he had not wished to accept it. Asked what he had said, they replied “He said he would act sympathetically towards the badly off, your majesty”. “In what mode did you go?”. “In this same, your majesty”. Thinking “How could the likes of you⁴⁹⁹ give almsfood to the elder?”, Sakka became himself desirous of giving alms and, having become an old and decrepit, broken-toothed, grey-haired,

stooping-bodied, geriatric weaver⁵⁰⁰, and having made Sujā, the asuras' daughter of that same⁵⁰¹ geriatric form too, conjured a street of weavers⁵⁰², and then bided stretching out the warp. And Sujā⁵⁰³ filled the shuttle⁵⁰⁴, for which reason "And on that occasion, Sakka, Lord of Devas... (whilst the asura-maiden Sujā) filled the shuttle" was said. Herein:

He wove the thread (tantam vināti): he became⁵⁰⁵ as though he were one weaving outstretched thread. *Filled the shuttle (tasaram pūreti)*: as though causing the shuttle's bobbin to grow⁵⁰⁶. *Approached the dwelling of Sakka, Lord of Devas (yena Sakkassa devānam indassa nivesanam ten' upasankami)*: the elder dressed, took robe and bowl and, as he headed towards the city with the intention of acting sympathetically to folk who were badly off, [198] entered upon the street of weavers conjured by Sakka on the outskirts of that city and then, whilst looking about him, saw that old, dilapidated hovel⁵⁰⁷ and, therein, that aged couple⁵⁰⁸ with the aforementioned appearance performing the work of weavers. Upon seeing them, he thought: "These are performing work even during the time of their geriatracy. There are in this city, methinks, none more badly off⁵⁰⁹ than these. I will act sympathetically towards them by accepting even the mere herbs (that are to be) given by them". He headed towards their house. When he saw him coming, Sakka said to Sujā: "My worthy one is coming here, my august one. Sit down silently, as though you haven't seen him. Then, having deceived him momentarily, we will give him almsfood". The elder went and stood at the door to the house. They, too, came forwards a fraction, still performing their work, as though not seeing him. Then Sakka said "It appears⁵¹⁰ as if some elder is stood at the door to our house; would you please investigate". "It is you who should go and investigate, my lord". He came out of the house, saluted the elder with the five-fold prostration, arose groaning, supporting himself⁵¹¹ by placing both hands on his knees, retracted a fraction saying "Now which elder might you be, my worthy one? My eyes are clouded over", placed his hand on his forehead, and then, looking up⁵¹², said "Oh, what dukkha, my worthy one, our elder Mahākassapa himself is come at last to the door of my hut.

Is there anything in the house ?” Sujā⁵¹³ acted as though a trifle confused and then gave the reply: “There is, my lord”. Sakka took his bowl saying “Sir, without giving any thought as to whether this be coarse or choice, please act sympathetically towards us”⁵¹⁴. When giving his bowl, the elder thought “I should act sympathetically towards these same badly off, old and decrepit (individuals)”. He entered inside, scooped up from the pot that which goes by the name of “Ghaṭi-odana”⁵¹⁵, filled his bowl, and then placed it in the elder’s hand, for which reason “And Sakka, Lord of Devas, saw...and then gave this (to the venerable Mahākassapa)” was said. Herein:

From the pot (ghaṭiyā): from the rice-pot⁵¹⁶. *Ghaṭi-odanam* is also a reading⁵¹⁷; they say that its meaning is some special kind of nutriment of the devas that goes by the name of “Ghaṭi-odana”. *Scooped up (uddharitvā)*: scooped up from some dish. [199] That same nutriment having countless sauces, at such time as the bowl was being placed in the elder’s hand after it had been deposited (therein), appeared as if it were coarse nutriment of benefit (only) to those suffering great hardship; but as soon as it had been placed in his hand⁵¹⁸, it took on⁵¹⁹ its very own, heavenly, nature. *Having countless sauces (anekasūpo)*: having countless varieties of sauces not only by way of mugga-bean and māsa-bean sauces and so on but also by way of those of an edible sort⁵²⁰. *Having countless seasonings (anekabyañjano)*: having divers relishes. *Having countless sauces, flavours and seasonings (anekasūparasabyañjano*⁵²¹): exhibiting⁵²² the basic flavours of sweet and so on⁵²³ as well as those flavours that are a combination of these by way of both countless sauces and countless seasonings, meaning having divers supreme flavours, sauces and seasonings.

It is said that the almsfood, at the time of its being placed in the elder’s hand, pervaded the city of Rājagaha with its own heavenly scent, whereupon the elder thought: “This man is insignificant, (yet) the almsfood is extremely choice, being food similar to that of Sakka. Now who can this one be ?”. Then, realising him to be Sakka, he said “A grave deed has been done by you, Kosiya, in making off with the attainment (destined) for those who are badly off⁵²⁴. Someone who was badly off, after

giving alms to me today, might have gained the position of a general or that of a wealthy merchant". "Who⁵²⁵ is there more badly off than I, sir?" "How can you be badly off, experiencing (as you do) the good fortune of reigning over the devas?" "This is indeed so, sir. But that lovely deed was done by me when no Buddha had arisen. Moreover, after doing a meritorious deed when the arising of a Buddha was current, there have come into being in a position close to mine these three devaputtas⁵²⁶, viz. Cūḷaratha devaputta, Mahāratha devaputta and Anekavaṇṇa devaputta⁵²⁷, (all) possessing greater effulgence⁵²⁸. When these devaputtas have descended into an inner street, taking their attendants with the intention of celebrating a festival, I run off and enter the house. For the effulgence from their bodies inundates that of my body; the effulgence from my body does not inundate that of their bodies. Who (is there) more badly off than I, sir?" "Even if this be so, you should not, henceforth [200] give alms by deceiving me like that". "Is there, or is there not, any skilled (deed) for me when alms are given to you by deceiving you?" "There is, my friend". Having said "If this be so, then the performance of that which is skilled is indeed incumbent upon me, sir", he saluted the elder and, taking Sujā, circumambulated the elder by the right, rose into mid-air, and then three times gave rise to this Udāna: "Oh! What a gift! The highest gift⁵²⁹ is well established in Kassapa!", for which reason, "Then this occurred to the venerable Mahākassapa" and so on was said. Herein:

Kosiya (*Kosiya*): he addresses Sakka, Lord of Devas, by way of his gotra. *Need of merit* (*puññena attho*): business with merit, *atthi* (there is) being the rest of the words. *Having risen into mid-air* (*vehāsaṃ abbhuggantvā*): having risen (*abhi-uggantvā*, alternative grammatical form) from the earth into mid-air. *In the sky, in the air* (*ākāse antalikkhe*): they say that it is the sky itself (*ākāsaṃ eva*) (that is spoken of) by way of its synonym, viz. *antalikkhe* (in the air). Or alternatively, in the air (*ākāse*) reckoned as the sky (*antalikkha*)—he does not speak distinguishing this as the space (*ākāse*) left by the removal of the kasiṇa and so on⁵³⁰. *Oh! What a gift!* (*aho dānaṃ*): in this connection, *aho* (oh!) is a particle in

the sense of marvel⁵³¹. For Sakka, Lord of Devas, his heart filled with marvel at the unprecedented (nature of the fact) that since that gift of heavenly food that had been given by him had been of such a kind⁵³² as to have been given after he had acted thoughtfully, with due care, and with his own hand, towards the worthy Mahākassapa who had emerged from cessation (and also of such a kind as) to have been something wanted, (given) at the proper time, without harm (either to himself or) to others (and given) after he had set right view⁵³³ to the fore, that gift inaugurated by him had therefore been truly perfect in every detail on account of its being possessed, also, of the threefold attainment, viz. attainment of the field, excellence of the merit-offering and attainment of a heart (of devotion)⁵³⁴, he at that time, having (first) said "Oh ! What a gift !", exclaiming the joy and euphoria that had reached his own heart's interior, then gave rise to this Udāna, viz. "The highest gift is well established in Kassapa !", making manifest the fact of that gift having been, in the manner already stated, the utmost of gifts and the fact of its being one that had reached the field. Moreover, whilst Sakka was thus giving rise (to that Udāna), the Lord, whilst still stationed in the vihāra, heard that sound by means of his heavenly ear and said to the monks "Behold, monks, Sakka, Lord of Devas, going through the sky after having given rise to an Udāna"; and when asked by them "But what has he done, lord ?", said "He has given alms by deceiving my son Kassapa; and, delighted in heart⁵³⁵ on account of that, has given rise to (that Udāna)", for which reason "And the Lord heard with his heavenly ear-element" and so on was said. Herein:

[201] *With*⁵³⁶ *his heavenly ear-element (dibbāya sotadhātuyā)*: it is "heavenly" on account of its similarity to those that are heavenly. For devatās have a sensitive ear-element that is heavenly⁵³⁷, that comes into being through deeds of good conduct, that is unimpeded by bile, phlegm and blood and so on⁵³⁸, and that is capable of grasping by way of receiving⁵³⁹ an object even far off⁵⁴⁰ due to its being free of impediments⁵⁴¹. And this is also "heavenly" on account of its similarity to those that are heavenly in that the ear-element that consists of knowledge that comes

into being as a result of the Lord's power of cultivation with respect to energy⁵⁴² is of just such a kind. Furthermore, it is "heavenly" on account of the fact that is obtained by way of a heavenly abiding⁵⁴³ and also on account of its own dependence upon a heavenly abiding. It is an "ear-element" (*sotadhātu*) in the sense of hearing (*savana*) and⁵⁴⁴ also in the sense of sustaining (*dhāraṇa*) its own nature⁵⁴⁵. It is also an "ear-element" in that it is like an ear-element through performing the function of an ear-element. With that heavenly ear-element. *Quite pure* (*visuddhāya*): completely pure, without impediments. *Transcending that of humans* (*atikkantamānusikāya*): that remains transcending that (subject to) human access, transcending the human⁵⁴⁶ physical ear-element in the hearing of sounds⁵⁴⁷.

Fathoming this matter (*etam atthaṃ viditvā*): fathoming this matter, in that devas, as well as humans, filled with regard⁵⁴⁸, covet, in the extreme, that excellence of men established, through right practice⁵⁴⁹, in one of exceptionally good qualities, gave rise to this Udāna elucidating the matter. Herein:

In the present case, he is an *almsfood-gathering* (*piṇḍapātikassa*) (monk) through his fulfilment, after the taking of same upon himself, of that limb of asceticism⁵⁵⁰ reckoned as the limb that is almsfood-gathering. Now surely this verse was spoken taking the venerable Mahākassapa as its representative⁵⁵¹, and yet that elder was chief of all those professing asceticism, being an upholder of (all) thirteen limbs of asceticism; so why is he praised⁵⁵² on account of one single limb of asceticism? This designation came about by way of the matter arising⁵⁵³. Or alternatively, this is as far as the teaching (itself) goes, (but) all his limbs of asceticism are to be understood as being spoken of under this teaching-head. Or else "almsfood-gathering" is said with the aim of manifesting his practice therein to be par excellence, in that, by way of his wanting little in the extreme and⁵⁵⁴ by way of his consideration for families, he has preserved unbroken, after the manner spoken of in the verse⁵⁵⁵ "Just as the bee the flower" (Dhp 49), all his almsfood-gathering vows⁵⁵⁶. And *piṇḍapātikassa* (almsfood-gathering) is the dative case, out of consideration for the word *pihayanti* (covet); this is to be

regarded⁵⁵⁷ in the sense of the accusative. *Self-supporting (attabharassa)*: supporting himself alone by way of the four requisites of the trifling, easily gained and blameless forms thus spoken of, viz. "(Monks, these four things are) trifling, easily gained and blameless" (A ii 26 = It 102). [202] *One not nourishing others (anaññāposīno)*⁵⁵⁸: one not nourishing others due to a lack of concern to nourish others such as students and so on⁵⁵⁹ by way of collecting material sustenance (for them). By means of this pair of words⁵⁶⁰, he indicates his frugal way of life, his easiness of support⁵⁶¹, his wanting little in the extreme and his contentment⁵⁶² as a result of his wandering about with robe for sustaining the body and with almsfood for sustaining the belly⁵⁶³. Or alternatively *self-supporting (attabharassa)*: out of a desire for a single expression, he is "self-supporting" (*attabharo*) since he supports this one self alone, reckoned as this existence, and none other beyond that⁵⁶⁴, due to which alone he is "one not nourishing another" (*anaññāposī*) due to the absence of anyone other than himself to be nourished—that self-supporting (monk), that one not nourishing another. By means of this pair of words, also⁵⁶⁵, he indicates the fact of his not taking food in the future⁵⁶⁶ due to his being one in whom the āsavas have been destroyed. *Him...possessing mindfulness, the devas covet (devā pihayanti—pe—satīmato)*: that⁵⁶⁷ one at peace due to the subsiding, due to the tranquillization, of the distress and fever of all defilements as a result of attaining the topmost fruition, possessing mindfulness by way of the permanent exercise of mindfulness⁵⁶⁸ as a result of reaching fullness of mindfulness, due to which alone⁵⁶⁹ he is one who has reached⁵⁷⁰ the characteristic of being constant where that which is desirable and that which is undesirable and so on are concerned, one in whom the āsavas have been destroyed, the devas such as Sakka and so forth covet, long for, engender regard for upon giving rise⁵⁷¹ to veneration where those exceptionally good qualities of his are concerned.

The exposition of the seventh sutta is concluded.

§8. Alms

In the eighth: *following the midday meal (pacchābhattam)*: for⁵⁷² those who are one-sessioners and later-food-refusers⁵⁷³, who have eaten very early, even the forenoon is itself “following the midday meal”; but in this case “following the midday meal” is to be understood simply as following the normal midday meal. *Upon returning from their almsround* : *piṇḍapāta-paṭikkantānam=piṇḍapātato paṭikkantānam* (resolution of compound); upon turning back therefrom by way of concluding the business of the meal after seeking out their almsfood. *In the circular kareri enclosure (karerimaṇḍalamālo⁵⁷⁴)*: in this connection, “kareri” is a name for the varāṇa tree⁵⁷⁵. It is said⁵⁷⁶ that it was between the fragrant hut’s bower⁵⁷⁷ and the hall, for which reason [203] the fragrant hut was also called the “little kareri-hut” (*karerikuṭikā*), as were also its bower and the hall (called) the “circular kareri enclosure” (*karerimaṇḍalamālo*). Therefore⁵⁷⁸, in the circular enclosure, reckoned as the sitting hall built not far from the kareri tree. They say that a “circular enclosure” (*maṇḍalamālo*) is a covering⁵⁷⁹ of grass and leaves that keeps out the rain, others that a “circular enclosure” (*maṇḍalamālo⁵⁸⁰*) is a bower provided by creepers such as the atimuttaka⁵⁸¹ and so on⁵⁸². *From time to time (kālena kālām)*: at this time and that, at intervals⁵⁸³, meaning on this and that occasion. *Pleasant (manāpikā)*: exhilarating the mind, meaning forms dear to one that are desirable. And their desirable and undesirable natures are to be classified by way of the individual and⁵⁸⁴ by way of the (sense-)door; for that which is considered desirable for this one is undesirable for that one, (just as) that which is considered undesirable for this one is desirable for that one. Similarly, what is desirable for one (sense-)door is undesirable for another. But, in this connection, the distinction is to be understood by way of ripening. For the ripening of that which is skilled is exclusively desirable, the ripening of that which is unskilled is quite undesirable. *To see forms by way of the eye (cakkhunā rūpepassitum)*: to see by way of eye-door consciousnesses things enticing, reckoned as shapes⁵⁸⁵ that blaze forth with divers colours, and other animated⁵⁸⁶ forms, when, after

layfollowers have had him enter the house when he has entered the village in search of alms, seat and awning have been presented with the aim of paying worship and respect. *Sounds (sadde)*: to hear when, in the same way, he has entered the house of aristocrats, sounds of singing and instrumental music scored for them. *Scents (gandhe)*: to smell scents such as flowers and incense and so on⁵⁸⁷ that have similarly been presented by them by way of worship and respect. *Flavours (rase)*: to taste divers supreme flavours when nutriment given by them is made use of. *Tangible objects (phoṭṭhabbe)*: to touch, at the time of being seated on seats with drapes of great value, tangible objects that are contacts bringing relief⁵⁸⁸. And having so extolled the acquisition of objects desirable for the five (sense-) doors, "Respected" and so on is next said to indicate the acquisition of objects desirable for the mind-door. This has the same meaning as that stated⁵⁸⁹ above.

But why is this method not applicable in the case of non-
 almsfood-gatherers? It is applicable⁵⁹⁰; for at such times as they are gone to the village for the purpose of an invitation and a ticket-meal and so on⁵⁹¹, layfollowers of lofty means still pay respect and honour in that way to them too, though this cannot be guaranteed. It was, however, by way of unmethodical attention that those monks spoke in that way, having become established on a path of no escape from respect and reverence⁵⁹², after permanently seeing worship and respect being paid to almsfood-gatherers there at that time, for which same reason, they said: "Well now, friends, we, too, are almsfood-gatherers⁵⁹³" and so on. Herein:

Well now (handā) is a particle⁵⁹⁴ in the sense of resignation. *Will get*: *lacchāma=labhissāma* (alternative grammatical form). *Had approached (ten' upasaṅkami)*: upon hearing that conversational talk of theirs whilst seated there in his entrancingly fragrant hut, had approached the circular enclosure thinking "These monks, [204] though residing together with me in one and the same vihāra after having gone forth in the Teaching of a Buddha such as me, are thus instigating talk by way of unmethodical attention, are not maintaining effacement. Well

now, I must prevent⁵⁹⁵ them from (doing) this and incite them into living in effacement". The rest is exactly the same as that already given above⁵⁹⁶.

Fathoming this matter (etam atthaṃ veditvā): fathoming this matter, viz. that the devas, even⁵⁹⁷, thinking he is practising in order to shake off the defilements by way of fewness of wants, contentment and effacement, in order to cause craving to wither away, covet the genuine⁵⁹⁸ almsfood-gatherer, hold (him) dear upon becoming filled with regard through that practice of his, and that things are not otherwise than this, then gave rise to this Udāna elucidating the matter.

Though not if one dependent on words of renown (no ce saddasilokanissito) means though not if he be one dependent, due to craving, on renown reckoned as those words by means of which he is to be extolled by others, such as "My ! This worthy one is one with fewness of wants, is content, and one whose lifestyle consists of the highest effacement !" and so on. Or alternatively⁵⁹⁹, *saddo* (words) is the cry of exultation voicing his praises in his presence, *silokaṃ* (renown) the applause that occurs in his absence, or else fame that is widespread. The rest is exactly the same as that given in the immediately preceding sutta.

The exposition of the eighth sutta is concluded.

§9. Craft

In the ninth: *now, who, friends, knows a craft (ko nu kko āvuso sippaṃ jānāti)*: friends, who out of those of us congregated here is acquainted with some means of livelihood, based on his own experience⁶⁰⁰, that has acquired the name of a "craft" in the sense of its being something in which one has to be trained. *Who has been trained in what craft (ko kiṃ sippaṃ sikkhi)*: who, by paying attendance for a long time upon a family of those who are masters in the craft, has been trained both in theory and practice⁶⁰¹ in what craft out of those such as elephant craft and so on⁶⁰². *What craft is chief of crafts (kataraṃ sippaṃ sippānaṃ⁶⁰³ aggaṃ)*: what craft is chief, is utmost, of all crafts, on account of its being unrepachable⁶⁰⁴, on account of its great fruition and

on account of its (bringing) success without difficulty, upon the basis of which it is possible (for one) to live with ease—this is the implication. *Some therein (tatth' ekacce)*: some monks amongst those monks—those⁶⁰⁵ who had gone forth from a family of elephant-masters. *Spoke thus (evam āhaṃsu)*: these proclaimed thus. Hereinafter, too, the method is the same at such place as *ekacce* (some) is mentioned. [205] *Elephant craft (hatthisippam)*: that whole craft that occurs with respect to that which has to be performed for elephants that admits of such divisions as the trapping, taming, driving, and curing the ill health and so on thereof, is what is implied in the present case by “elephant craft”⁶⁰⁶. *Horse craft (assasippam)*: in this connection, too, the method is the same. *Chariot craft (rathasippam)* is to be understood, however, not only by way of the performance of taming and racing⁶⁰⁷ and so forth of the chariot's draught, but also by way of a chariot's construction. *The bowman's craft (dhanusippam)*: the archer's craft; that which⁶⁰⁸ is called the “Dhanurveda”⁶⁰⁹. *The swordsman's craft (tharusippam)*: the craft associated with the rest of weapons. *The craft of gestures (muddāsippam)*⁶¹⁰: the craft of counting by way of hand gestures⁶¹¹. *The craft of counting (gaṇanasippam)*⁶¹²: the craft of unbroken⁶¹³ counting. *The craft of estimating (saṅkhānasippam)*: the craft of counting into a lump sum by way of addition⁶¹⁴ and subtraction and so on⁶¹⁵; the one who⁶¹⁶ is competent in this knows, even upon seeing a tree, how to count⁶¹⁷ such that “Such is the extent of the leaves here”. *The craft of inscribing (lekhāsippam)*: the craft of inscribing syllables in divers modes; or alternatively the science of writing⁶¹⁸. *The craft of poetry (kāveyyasippam)*: the⁶¹⁹ craft of creating poems⁶²⁰, belonging to the four (types of) poets such as the imaginative poet and so on, by way of one's own imagination, by way of that heard or acquired via another, by way of import such that: “This is its import; so will I construe it⁶²¹”, or by way of inspiration arising on the spot, after seeing some poem⁶²², to the effect that “I will create a poem⁶²³ that is the counterpart thereof”. For this was said by the Lord: “There are, monks, these four poets⁶²⁴: the imaginative poet, the poet concerned with oral (tradition)⁶²⁵, the poet concerned with import⁶²⁶ and the inspired poet” (A ii

230). *The Lokāyata craft (lokāyatasippam)*: the craft that is the science of casuistry, refuting both the next world and nibbāna⁶²⁷, that proceeds by after the method of "The crow is white due to the whiteness of its bones; the crane is red due to the redness of its blood"⁶²⁸ and so on. *The craft of government (khattavijjāsippam)*: the craft of political science such as the (treatise of) Aṅgi and the Māsurakkha and so on⁶²⁹. It is said that these are the names of the twelve great crafts, for which same reason he said "Chief of crafts" in this (context) and that.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming in all its modes the fact that, on account of a need of livelihood, there is within the entire sphere of crafts⁶³⁰ no escape from the dukkha belonging to the cycle, [206] the fact that there is, moreover, escape solely within morality and so on that are perfectly pure, and that the state of the monk is solely (to be found) within the one provided therewith, gave rise to this Udāna explaining that matter. Herein:

Not living by way of a craft (asippajīvī): he is one not living by way of a craft⁶³¹, since he does not make a living⁶³² dependent upon any craft whatsoever, on account of (any) hope for the requisites having withered away due to suppression, in the form of extirpation⁶³³, of the four arisings of craving⁶³⁴; in this way, he indicates the virtue (*sīla*) that is purification of means of livelihood⁶³⁵. *Light (lahu)*: he is light, one lacking abundant provisions⁶³⁶, on account of his absence of duties and frugal way of life⁶³⁷; in this way he indicates his easiness of support achieved through contentment as regards the four requisites. *One desiring welfare (atthakāmo)*: he is one desiring welfare, since he desires, wants⁶³⁸, none other than welfare for the world together with its devas; in this way, on account of the avoidance of that which is not to the welfare of beings having been made manifest, he indicates the virtue of the Pātimokkha restraint⁶³⁹, due to its completely elucidating his abstinence from that which is not to their welfare, such as destroying living beings and so on. *With faculties restrained (yatindriyo)*: he is one with faculties restrained by way of control, on account of the non-occurrence of covetousness and so on, of the six faculties of eye and so forth;

in this way it is the virtue that is restraint of the faculties that is spoken of. *Completely released in every respect (sabbadhi vippamutto)*: as one whose morality is thus perfectly pure and who is settled in contentment as regards the four requisites, he, after having eagerly practised vipassanā as he comprehends the formations by way of impermanence and so on⁶⁴⁰ after having grasped name-and-form as being conditioned, is completely released in every respect, under all circumstances, with respect to becomings and so on on account of the fetters having been abandoned by means of the four ariyan paths that occur successively subsequent thereto. *Wandering resortless, one with none of 'mine', one without longing (anokasārī amamo nirāso)*: similarly, on account of that same fact of his being completely released in every respect, he is one wandering resortless on account of the absence of any rendezvous⁶⁴¹ with craving in the six bases (of contact) reckoned as resorts; he is "one with none of 'mine' " on account of the absence of any mine-making anywhere amidst material forms and so on; he is "one without longing" on account of his not longing for anything at all. *He, as one wandering alone after having renounced conceit, is the monk (hitvā mānaṃ ekacaro sa bhikkhu)*: and as such, he, as one wandering alone amidst all (four) bodily postures as a result of his desire for seclusion⁶⁴² and his being one without craving as a companion⁶⁴³, without practising, unlike these monks, socialising in groups⁶⁴⁴, after having renounced, after having abandoned, conceit without remainder at the very same time that he reached the arahant-path, is⁶⁴⁵ known as the "monk" in its highest sense, on account of the fact of the defilements having been completely broken up. And, in this connection, it is mundane qualities that are talked of by way of "not living by way of a craft" and so on, supermundane qualities that are talked of by way of "completely released in every respect" and so forth. Herein, "not living by way of a craft" and so on indicates: "This Dhamma is solely for one stationed in non-becoming, not for one making a living⁶⁴⁶ through wrong livelihood dependent upon some craft; therefore you should give up laying hold of the essence where crafts are concerned and train yourselves solely in the higher morality and so forth".

The exposition of the ninth sutta is concluded.

§10. By the World

[207] In the tenth: *with his Buddha-eye (Buddhacakkhunā)*: in this connection, it is knowledge as to the biases and latent tendencies⁶⁴⁷ (of beings) and knowledge as to the higher or lower state (in the development) of the faculties (of beings)⁶⁴⁸ that are known as the “Buddha-eye”, in accordance with which there is said⁶⁴⁹ “And the Lord saw, whilst surveying the world with his Buddha-eye, beings with little dust in their eyes, with much dust in their eyes, with faculties that were sharp, with faculties that were dull” (Vin i 6; S i 138) and so on. *The world (lokaṃ)*: the three worlds, viz, the visible world, the world of formations, and the world of beings. Herein:

In “To⁶⁵⁰ the extent to which the moon and the sun circle, lustre brilliantly in the quarters, to that extent is there this thousandfold world. Here is your power exercised” (M i 328) and so on, it is the visible world that is spoken of⁶⁵¹; in “One world: all beings subsist by nutriment. Two worlds: name-and-form. Three worlds: the three sensations (D iii 216). Four worlds: the four nutriments (D iii 228). Five worlds: the five upādānakkhandhas (D iii 233). Six worlds: the six internal bases (D iii 243). Seven worlds: the seven stations of consciousness (D iii 253). Eight worlds: the eight worldly dhammas (D iii 260). Nine worlds: the nine abodes of beings (D iii 263). Ten worlds: the ten bases⁶⁵². Twelve worlds: the twelve bases⁶⁵³. Eighteen worlds: the eighteen elements⁶⁵⁴” (Pts i 122) and so forth, the world of formations; (whilst) in “The world is eternal, the world is not eternal” (M i 427) and so on, the world of beings. In the present case, too, it is the world of beings that is to be understood. Herein:

It is the world (*loko*), reckoned as the cakkavāḷa, that is the visible world, since it is observed (*lokīyati*⁶⁵⁵), is seen in vivid modes, a formation being a world (*loko*) since it crumbles away (*lujjati*), dissolves⁶⁵⁶, the world (*loko*) of beings being (such) since it is there that meritorious and evil (deeds), and the ripening thereof⁶⁵⁷, are observed (*lokīyati*)⁶⁵⁸. As to these, it was the world of beings that the Lord, feeling pity due to his Great Compassion, surveyed, desiring to release (that world) from the

dukkha of saṃsāra. But with the passing of which seven days did he (so) survey (the world)? Of the first seven days. For, at the ceasing of the last watch at the culmination of his seven-day cross-legged position, the Lord, having given rise to this Udāna elucidating the majesty of the ariyan path(s), viz. “When, for sure, things appear... (like) the sun when still lighting up the sky” (Ud 3), then thought: “Well, now that I am thus stationed on the further shore of nibbāna after having traversed, with this boat that is the Dhamma, this great flood of saṃsāra⁶⁵⁹, that is extremely hard to cross over, I must now cause the world to cross over⁶⁶⁰ too”, and then surveyed the world wondering what that world was like. It was with reference to this that “Then [208] the Lord, with the passing of those seven days, having emerged from that concentration, surveyed the world with his Buddha-eye” was said. Herein:

Surveyed (volokesi): beheld in divers modes, set it at first hand through his own knowledge as though it were a myrobalan placed in the palm of the hand. “With countless torments” and so on is an indication of the mode in which they were surveyed. *With countless torments (anekehi santāpehi)*: with countless dukkhas, for dukkha is spoken of as a “torment” (*santāpo*) in the sense of its tormenting and oppressing, in accordance with which there is said⁶⁶¹ “Dukkha has the sense of oppressing, the sense of being formed, the sense of torment, the sense of change” (Pṭi i 118, ii 107). And this is of countless types both by way of intrinsic dukkha and so on and also by way of birth and so forth⁶⁶², for which reason “With countless torments” was said, for they were being tormented, oppressed, molested, by countless dukkhas. *With fevers* : *pariḷāhehi=paridāhehi* (alternative grammatical form). *Being completely burnt (pariḍayhamāne)*⁶⁶³: being thoroughly (*samantato*) burnt (*ḍayhamāne*) as is kindling by fire. *Born of lust (rāgajehi)*: generated⁶⁶⁴ through lust. This is the method where the rest are concerned too. For, in whatever continuity lust and so on arise, that⁶⁶⁵ (continuity) they assail, as though incinerating it⁶⁶⁶, for which reason “There are, monks, these three fires—the fire of lust, the fire of hatred, the fire of delusion” (D iii 217) was said, as a result of which they are

spoken of as “defilements” (*kilesā*), since they defile (*kilesenti*) mind and body. And by means of this “being completely burnt” the Lord indicates, in this connection, that painful state (*dukkhatam*) of the defilements of lust and so on that is current (*pavatti*), and the fact that beings have (already) been overcome thereby; whereas, by way of the (preceding) “being tormented”, he indicates that painful state of theirs that is (to be experienced) at some other (future) time, and the fact of their being thereby of continuous trouble.

For the Lord, seated in an undisturbed cross-legged position⁶⁶⁷ at the root of the Bodhi Tree, had, in the first watch, recollected (his own) former dwelling, in the middle watch cleansed his heavenly eye, (and) in the last watch inclined his knowledge to dependent co-arising; comprehending, once he had grasped the formations after having come to know directly that the dukkha belonging to the cycle had as its root the defilements, he in due course amplified⁶⁶⁸ vipassanā, became, of his own accord, through attainment of the ariyan path, one awoken, one for whom the defilements had disappeared and become scattered, and then gave rise to the Udāna “For countless births in saṃsāra” (Dhp 153f), compulsory for all Buddhas⁶⁶⁹, elucidating the complete destruction for him of that dukkha belonging to the cycle, on account of the fact of the defilements having been abandoned without remainder immediately after his reviewing (knowledge)⁶⁷⁰; (then) seated for seven days in that same cross-legged position experiencing the bliss of liberation, he on the seventh night gave rise, during the three watches, to the three Udānas in the aforesaid manner, whereupon he beheld, whilst surveying the world with his Buddha-eye immediately after that third Udāna, that that whole dukkha belonging to the cycle (suffered by) beings had as its root the defilements, that those very defilements, whose pain was current (*pavattidukkhā*), would constitute the root-cause of dukkha in the future too, [209] (and) that⁶⁷¹ it was due to them that those beings were being tormented and completely burnt, for which reason “And the Lord saw ... born of delusion” was said.

Fathoming this matter (etam atthaṃ veditvā): fathoming, in all its modes, the fact of the world being overcome⁶⁷² by torments and fevers as aforestated. *This Udāna (imaṃ udānaṃ)*: gave rise to this Great Udāna explaining parinibbāna (to be the extinguishing) of all torments and fevers. Herein:

This world is full of torment (ayaṃ loko santāpajāto): this whole world is one with torment born (*jātasantāpo*⁶⁷³) not only through old age, ill health and dying but also through divers losses⁶⁷⁴ and through blockings in the form of the defilements⁶⁷⁵, meaning it is one overcome by the bodily and mental dukkha that has arisen. *Being beset by contact (phassapareto)*: being, due to which same, surrounded, troubled, by countless impingements of dukkha. Or alternatively, *being beset by contact (phassapareto)*: being overcome by the six contacts that constitute the conditions for the three states of dukkha reckoned as happiness and so on⁶⁷⁶, being forced by way of their occurrence onto this and that object through this and that door. *It speaks as to self of ill health (rogaṃ vadati attato)*: not knowing, as they really are, either ill health, reckoned as sensations arising through the condition that is contact, to be dukkha, or else simply the khandha-pentad itself, it speaks, on account of the perception 'I', as to self (*attato*) by way of the grip of (wrong) view saying "It is I that am happy, miserable (*dukkhito*)". They also read *attano*. This is its meaning—when contacted by some painful phenomenon (*dukkhadhammena*), this world, being unable to put up with it on account of self not having been developed⁶⁷⁷, speaks of ill health solely as its own (*attano*), babbling by way of "Ah ! what dukkha ! Would that such dukkha as this were not mine, my own even (*attano*⁶⁷⁸) !" and so forth, the implication being, moreover, that it does not practise for the sake of its abandonment. Or alternatively, not knowing, as it really is, that aforementioned dukkha, it speaks (of it), on account of the perception of 'mine', as to self (*attato*⁶⁷⁹) by way of the grip of craving, comes out with the statement "Mine is this". *For in whatever way it conceives (yena yena*⁶⁸⁰ *hi maññati)*: in whatever way⁶⁸¹, such as by way of material form and sensation and so on which constitute its cause, or by whatever⁶⁸² characterisation, such as by way of its being eternal

and so forth, the world⁶⁸³, in so speaking as to self of the khandha-pentad that constitutes ill health—or of same as its own—thus conceives (it to be), due to the conceits⁶⁸⁴ of view, conceit and craving. *That is otherwise than that (tato tam hoti aññathā)*: [210] that khandha-pentad, which constitutes the basis of conceit, is otherwise than that mode in which it has itself supposed (itself to be), being⁶⁸⁵ simply neither self nor that belonging to self, meaning that, on account of its inability to bring (itself) under its sway, it accomplishes neither a state of I-making nor a state of mine-making. Or alternatively, *than that (tato)*: that khandha-pentad⁶⁸⁶, which is conceived as permanent and so on, is of a state otherwise than that whose measure is conceit, being simply one whose own nature is that of being impermanent and so forth. For it is not possible for conceit to render an essence otherwise or a characteristic mark otherwise. *Destined to that which is otherwise, attached to becoming (aññathābhāvī bhavasatto*⁶⁸⁷): this world of beings, attached to, stuck on, becoming⁶⁸⁸, growth, well-being and happiness, though thinking, out of conceit, as it pleases⁶⁸⁹, being destined, through equivocal practice, to that which is otherwise than that, being destined to that which is to its detriment and dukkha, meets with none other than distress. *It simply rejoices in becoming (bhavam ev' ābhinandati)*: even though this be so, it simply rejoices in, simply longs for, that non-existent becoming⁶⁹⁰, growth, supposed (to exist) through conceit. Or alternatively, *possessing a nature which is otherwise (aññathābhāvī)* means possessing of its own accord a nature which is otherwise than that mode in which it has, through conceit, supposed⁶⁹¹ (itself to possess) by way of “Permanent for me is the self” and so on, (that is to say) one that is impermanent, unstable. *Attached to becoming (bhavasatto)*: attached to, stuck on, fixated upon⁶⁹², becomings in the sphere of sense-desires and so on through craving for becoming. *It rejoices in that same becoming (bhavam ev' ābhinandati)*: having⁶⁹³ misapprehended as permanent and so on that same becoming, which in its own nature is impermanent and so forth, it rejoices, by delighting in craving, views and becoming, in the idea of being disposed thereto⁶⁹⁴, is not averse thereto. *That in which it rejoices is fear (yad*

abhinandati taṃ bhayaṃ): that becoming reckoned as growth, or alternatively that becoming in the spheres of sense-desires and so on, in which it rejoices, is, on account of its being the root-cause of fear⁶⁹⁵ due to the fact that its own nature is one of change by way of impermanence and so on and on account of the fact of its being an uninterrupted succession of countless losses, fear in the sense of being fearful in the extreme. *Of which it fears (yassa bhāyati)*⁶⁹⁶: that⁶⁹⁷ old age and dying and so on⁶⁹⁸, due to (*yato*) which old age and dying it fears, is dukkha⁶⁹⁹ due to its being the bedrock of dukkha and due to its being intrinsic dukkha⁷⁰⁰. Or alternatively, *of which it fears (yassa bhāyati)*: that non-becoming⁷⁰¹ reckoned as annihilation, of which (*yassa*) non-becoming it fears due to its rejoicing in becoming—[211] and the fearing (attributable) thereto—is, due to its being the basis of dukkha and due to its not proceeding beyond dukkha in the form of birth and so on, dukkha, meaning that whose own nature is itself dukkha. Or again, *that is, for that which fears, dukkha (yassa bhāyati taṃ dukkhaṃ)*: that fear is, for that⁷⁰² which (*yassa*) fears that which is impermanent and so on, not knowing the escape therefrom⁷⁰³, dukkha, meaning it brings dukkha. Having indicated, to this extent, the cycle, he next says “It is indeed for the total abandonment of becoming that this Brahmacariya is lived” to indicate the absence of that cycle. Herein:

For the total abandonment of becoming (bhavavippahānāya): for the sake of abandoning becoming in the sphere of sense-desires and so on. *Indeed (kho)* is a particle in (the sense of) emphatic affirmation; *pana* (untranslated) one for padding out the words. *This (idaṃ)* is a demonstrative pronoun⁷⁰⁴. *Brahmacariya (brahmacariyaṃ)*: Brahmacariya that is the path. *Is lived (vussati)*: is fulfilled. This is what is said: it is for the sake of absolutely abandoning without remainder, by way of abandonment of its origination, becoming in the sphere of sense-desires and so on that this Brahmacariya consisting of the eightfold path, comprised of the triad of groups of commencing with that of morality and so on, attained by me after trampling upon the head of the three Māras⁷⁰⁵ at the Bodhimaṇḍa after fulfilling

the perfections as I was performing⁷⁰⁶ extremely difficult feats for four incalculables and a hundred thousand kalpas besides, has been led, has been cultivated. Having so indicated the fact that the ariyan path quite certainly forms an exit, he next says "For whatever" and so on indicating the non-existence of any path other than that. Herein:

Who (ye) is a relative⁷⁰⁷ pronoun. *Hi* (untranslated) is a mere particle. *Some (keci)*: some (*ekacce*); by means of this pair of words, he also eliminates any uncertainty that those professing thus are those resorting to (wrong) view. *Recluses (samaṇā)*: recluses merely through embarking upon going forth, not those in whom evil has been stilled. *Brahmins (brāhmaṇā)*: brahmins merely by birth, not those from whom evil has been ousted⁷⁰⁸. The word *vā*⁷⁰⁹ (or) has the sense of an alternative. *Said the complete freedom from becoming is by way of becoming (bhavena bhavassa vip̐pamokkham āhaṃsu)*: some (*ekacce*) talked of release from all becoming by way of becoming in the sphere of sense-desires or by way of becoming in the sphere of form as purity within saṃsāra⁷¹⁰. But who is it that states thus? Those⁷¹¹ professing nibbāna within these seen conditions⁷¹². For, amongst these, some (*keci*) state that the self, when fully given over to⁷¹³ the five lofty strands of sense-desires, has, in these seen conditions, reached the highest nibbuti⁷¹⁴; some say that the self, when fully provided with the first jhāna out of those jhānas belonging to the sphere of form has, in these seen conditions, reached the highest nibbuti, some with the second...some with the third...some when fully provided with the fourth jhāna, in accordance with which there is said in detail: "In this case, monks, some recluse or brahmin is one professing thus, is one of such a view, viz. 'When⁷¹⁵, sir, this self is fully given over to the five strands of sense-desires' " (D i 36). [212] Since these state, moreover, that, as with the thirst for blood on the part of a leech satiated on account of its having drunk as much as it needs, there will be for the self on the part of the one who has prospered where the bliss of sense-desires and so on are concerned⁷¹⁶ no strivings such as that after sense-desires and so forth⁷¹⁷, and that given the non-existence thereof, there is an

absence of becoming itself, whilst there is release from all becoming by way of that becoming in whichever becoming this is, for the one stationed therein, the applicable method⁷¹⁸, therefore "Said the complete freedom from becoming is by way of becoming" was said. And those whose belief it is that both the foolish and the wise will be released from saṃsāra upon being stationed in their culminating becoming after having run on for such a length of time are also⁷¹⁹ known to state that the complete freedom from becoming is by way of becoming. For this is said: "There are eighty-four hundred thousand great kalpas⁷²⁰ during which both the foolish and the wise⁷²¹ will race on, run on, before they make an end of dukkha" (D i 54⁷²²). Or alternatively, *is by way of becoming (bhavena)*: is by way of (wrong) view as to becoming⁷²³. On account of its proceeding by way of "It becomes⁷²⁴, it eternally abides", the (wrong) view of eternalism is spoken of⁷²⁵ as (wrong) view as to becoming, that same (wrong) view as to becoming (*bhavadiṭṭhi*) being, in this connection, spoken of, through elision of its final member⁷²⁶, as "becoming" (*bhava*), as in "craving for becoming" (*bhavataṇhā*)⁷²⁷ and so on. And it is by way of (wrong) view as to becoming that some conceive distinction in becoming, on account of its being a mode of life in which the defilements are (temporarily) subsided and on account of its being one in which the lifespan is of one of long duration⁷²⁸, itself to be freedom from becoming whose own nature is permanent and so on, as did Baka⁷²⁹ Brahmā when he said: "This is permanent, this is stable, this is eternal, this is of a nature not to change⁷³⁰" (cp M i 326, S i 142⁷³¹). Whence might there be freedom from becoming for these so⁷³² in the grip of that which is equivocal, who are of the view that there is escape in that which is no escape? For this reason, the Lord said "All these, I say⁷³³, are not completely released from becoming". *By way of non-becoming (vibhavena)*: by way of annihilation. *Who said the escape from becoming (bhavassa nissaraṇam āhaṃsu)*: who stated departure, issuing forth, from all becoming to be purity within saṃsāra. For these, disallowing the doctrine of those stating "The complete freedom from becoming is by way of becoming", claim that

escape is by way of the cutting off of becoming. Or alternatively, *is by way of non-becoming (vibhavana)*: is by way of the (wrong) view of annihilationism. On account of its proceeding by way of "It ceases to become, it perishes, it is annihilated, this self and this world", the (wrong) view of annihilationism is spoken of, after the manner already stated, [213] as "non-becoming". For it is under the sway of the (wrong) view of annihilationism that beings become those professing annihilationism, believing that they will be annihilated once they have arisen in the particular place to which they had been disposed⁷³⁴, and that this same is purity within saṃsāra. For this is said: "When this self, sir, possessing form, made up of the four great elements...abides after having entered upon that base consisting of neither perception nor non-perception, to that extent, sir, does this self become properly extirpated" (cp D i 34f⁷³⁵); and⁷³⁶ likewise "There is, great king, nothing that is given, there is nothing that is sacrificed, there is no oblation...both the foolish and the wise⁷³⁷, following the breaking up of the body, are annihilated, perish, they exist not after dying" (D i 55⁷³⁸). Whence might there be escape from becoming for these too so in the grip⁷³⁹ of that which is equivocal? For this reason, the Lord said "All these, I say, are not escaped from becoming". For unless defilement has been uprooted without remainder through cultivation of the ariyan path, there is at no time generated escape or release from becoming. Hence there is mere angst and fluctuation, by way of craving and (wrong) view, for these recluses and brahmins who have fallen onto the pair of extremes of "There is, there is not"⁷⁴⁰ due to an absence of awareness on their part of things as they really are, due to which these, as those resorting to (such wrong) view, being confused also as to the root-causes of an occurrence⁷⁴¹, being bound with the bond of craving, like dogs⁷⁴² with a leash, to the pillar of equivocal vision⁷⁴³ set deep in the earth of reified (view of) body⁷⁴⁴, fail to relinquish the site of bondage—whence freedom for these? The Teacher, moreover, says "(It is dependent on) a substrate"⁷⁴⁵ and so on, indicating that complete freedom from becoming and escape is solely for those who, due to a lack of confusion

where that occurrence and so forth are concerned as a result of an explanation of the four truths, are instead ascended onto a middle course, without having approached that pair of extremes. Herein:

On a substrate (upadhiṃ⁷⁴⁶): on a substrate such as the khandhas and so on⁷⁴⁷. *Hi* (untranslated) is a mere particle. *Dependent (paṭicca):* based, after making (same) a condition. *Dukkha (dukkham):* dukkha in the form of birth and so on⁷⁴⁸. What is it that is said? Wherein those resorting to (wrong) view perceive freedom, therein are attained (only) the khandha, defilement- and accumulation-substrates—whence the escape from dukkha therein⁷⁴⁹? For in whatever cases there be defilements, in such cases there is no turning back of the dukkha belonging to the cycle, since there is, due to the generation of accumulations, simply a continuation⁷⁵⁰ of the continual (stream) of becoming, for which reason “It is dependent on a substrate that this dukkha is generated” was said. There is next said “Through the destruction of all grasping there is no generation of dukkha” in order to indicate that which is dukkha in its highest sense. Herein:

Through the destruction of all grasping (sabbūpādānakkhayaṃ⁷⁵¹): due to the abandonment without remainder, through attainment of the ariyan path, of all these four graspings, viz. grasping after sense-desires, grasping after (wrong) views, grasping after morality and ritual (and) grasping after doctrines concerning the self⁷⁵². [214] Herein⁷⁵³ it is to be understood that these three graspings, viz. grasping after (wrong) views, grasping after morality and ritual (and) grasping after doctrines concerning the self, are destroyed, enter upon a state of non-arising, via the sotāpatti-path; (whereas) grasping after sense-desires is destroyed, enters upon a state of non-arising, via all four paths, viz. that leading to the states of loss via the first, that which is dense⁷⁵⁴ consisting of lust for sense-desires via the second, that which is subtle via the third, that which is lust for becoming in (the sphere of) form and in the formless (sphere)⁷⁵⁵ via the fourth. *There is no generation of dukkha (n’atthi dukkhassa sambhavo):* through the total destruction of the graspings in that manner,

there is, on account of the non-arising, due to their being united therewith, also of the whole troop of defilements⁷⁵⁶, no generation, no appearance, of even a trifling amount of that dukkha belonging to the cycle. When the Lord had thus indicated both pravṛtti and nivṛtti⁷⁵⁷ together with their root-cause, he then said "Behold this world" and so on, indicating that this world of beings, not knowing this method, cannot raise its head out of the cycle {even}⁷⁵⁸. Herein:

*Behold this world (lokaṃ imaṃ passa)*⁷⁵⁹: the Lord, in giving this injunction with respect to the activity of seeing⁷⁶⁰, viz. "Behold this world", addresses himself alone, on account of the fact that the nature of its objective field had been arrived at (by him) at first hand by means of his Buddha-eye. *Multiply (puṭhu)*: abundantly⁷⁶¹; or alternatively individually⁷⁶². *Beset by ignorance (avijjāya paretā)*: overcome by that ignorance concealing⁷⁶³ the four truths spoken of after the (Suttanta) method⁷⁶⁴ of "Absence of knowledge concerning dukkha" (M i 54) and so on. *Become (bhūtā)*: born, come into being, through defilements stemming from kamma⁷⁶⁵. *Delighting in the become (bhūtaratā)*: delighting⁷⁶⁶, due to craving, in those that are become, in other beings by way of the perception of them as mother, father, wife and children and so on; or alternatively finding delight⁷⁶⁷, by way of suppositions such as "man" and "woman" and so on, by way of permanence and so forth and by way of preconceived ideas⁷⁶⁸ of self and what belongs to self⁷⁶⁹, in the become, in the khandha-pentad whose own nature is that of being impermanent, foul, dukkha and not-self, due to lack of awareness as to the own nature thereof. *Not completely freed from becoming* : *bhavā aparimuttā*=*bhavato na parimuttā* (alternative grammatical form), from saṃsāra, through the aforementioned⁷⁷⁰ grip⁷⁷¹ of craving and (wrong) view. And, in this connection, having first of all elucidated, by way of the singular number, its non-discriminatory inclusion, adducing⁷⁷² a collective noun to the entire class of beings on account of their similarity, viz. *imaṃ lokaṃ* (this world), the Teacher, in making manifest the majesty of the knowledge associated with his Buddha-eye, viz. "This same⁷⁷³ world, that is divided up into countless divisions, not only by way

of becoming, womb, destiny, station⁷⁷⁴, and abode of beings⁷⁷⁵ and so on but also by way of this and that class of beings therein too, has been surveyed by me severally", next uses a different number, elucidating, by way of the plural number, its discriminatory inclusion by way of *puthu*⁷⁷⁶ *avijjāya paretā bhūtā* (multiple, beset by ignorance, become) and so on. And assuming this to be so, assuming *imaṃ lokam* (this world) to be the accusative case, then the nominative plural expression by way of *avijjāya paretā* (beset by ignorance) and so on⁷⁷⁷ is not inconsistent either, [215] on account of the fact of their being separate quotations⁷⁷⁸. Some⁷⁷⁹, however, read *avijjāya paretam bhūtam bhūtaratam bhavā aparimuttam* (beset by ignorance, become, delighting in the become, not completely freed from becoming⁷⁸⁰), with the implication that it is a single quotation⁷⁸¹; but the ancient reading⁷⁸² is solely by way of a bifurcation of inflection. In indicating the whole vipassanā route, the pasturage of Buddhas that is beyond the scope of the those of (other) sects⁷⁸³, by which means there is complete freedom from becoming, he next says "For whatever" and so on. Herein:

*For whatever becomings (ye hi keci*⁷⁸⁴ *bhavā)*: for whatever becomings, divided into their various divisions by way of classification (into the nine types of becoming⁷⁸⁵), viz. becoming in the sphere of sense-desires and so on, percipient becoming and so on, and one-constituent becoming and so forth, whether palatable or unpalatable⁷⁸⁶, whether involving of a long lifespan or brief and momentary⁷⁸⁷. *Everywhere (sabbadhi)*: in all places (*sabbattha*), by way of such classifications as "above", "below" and "round about" and so on⁷⁸⁸. *In all cases (sabbatthatāya)*⁷⁸⁹: under all conditions, such as heaven, the states of loss and mankind and so on⁷⁹⁰. As regards *sabbe te* (all these) and so on, all these *becomings*, these phenomena (*dhammā*) such as material form and sensation and so on, are *impermanent* in the sense of being non-existent after having been⁷⁹¹, *dukkha* due to the fact of their being oppressed by way of rise and fall, *of a nature to change* on account of the fact that they liable to be changed in two ways⁷⁹², viz. by way of old age and by way of dying. The word *iti*⁷⁹³ (etc.) has either the sense of *ādi* (and so on) or the sense of *pakāro*

(difference⁷⁹⁴); therefore⁷⁹⁵ (such becomings) are spoken of⁷⁹⁶ either as *anattā* (not-self), in the sense of (their) proceeding uncontrolled, after inclusion also of the characteristic mark not mentioned⁷⁹⁷, or alternatively as *anattā* (not-self) in the sense of (their) proceeding uncontrolled⁷⁹⁸ on account of the fact that they are of a nature to change.

So, after the mode of piercing of the characteristic marks triad, *is this*, is this khandha-pentad reckoned as becoming, *as it really is*, unequivocally, *through right insight*, through that insight associated with the path in conjunction with vipassanā that is right, that is correct⁷⁹⁹, *for the one who beholds*, for the one who pierces by way of penetration along with full understanding and so on⁸⁰⁰; *craving* where becomings are concerned, which occurs after the method of⁸⁰¹ "Becoming is permanent" and so on, *is abandoned*, is made to cease without remainder at the very same time as the topmost path is reached—*he rejoices not in*, he wishes not for, *non-becoming*, severance⁸⁰², on account of the fact of (wrong) view in the form of annihilationism having been totally abandoned. As such, (there is) for this one, *through the destruction*, through the abandonment, *totally*, by way of all types, *of those cravings* which⁸⁰³ admit of one hundred and eight divisions by way of craving after sense-desires and so on⁸⁰⁴ and/or⁸⁰⁵ which admit of division without end by way of classification as to one's position in life and so forth⁸⁰⁶—as well as, due to their being united therewith, (through the destruction) of the whole corruptions faction—[216] that *nibbāna* which is (their) *cessation* in the form of non-arising *via fading away*⁸⁰⁷, via the ariyan path⁸⁰⁸, *without remainder*, such that they lack remainder⁸⁰⁹.

Having thus⁸¹⁰ indicated that *nibbāna* that is with remnant of substrate by opening with the abandonment of craving⁸¹¹, he next utters the verse⁸¹² "For the *nibbāna*-attained"⁸¹³, indicating that *nibbāna* that is without remnant of substrate. This is its meaning—whoever be a monk in whom the āsavas have been destroyed, one who has attained *nibbāna*, by way of defilement-parinibbāna, through the destruction, *totally*, of cravings, one in whom the defilements have been broken up in the aforesaid manner—for that monk who has attained *nibbāna*, there is, there

exists, *through non-grasping*⁸¹⁴, through the absence of grasping, or alternatively through non-seizure on the part of the Defilement-and the Accumulation-Māra, *no further becoming*, no rebirth-process becoming⁸¹⁵ by way of relinking in the future⁸¹⁶. And by him, as such, *Māra is overcome*, the fivefold⁸¹⁷ Māra, is overcome, defeated, is rendered incapable of pursuit by way of not allowing him to raise his head again—viz. the Defilement-Māra, the Accumulation-Māra and the Devaputta-Māra at the moment of the ariyan path⁸¹⁸, the Khandha-Māra and⁸¹⁹ the Death-Māra at the moment of the last thought—due to which the battle instigated here and there by such Māras is won⁸²⁰ by him. Moreover, *as one with the battle thus won, as one who is constant*⁸²¹, an arahant, through reaching the characteristic of being constant due to the absence of any fluctuation with respect to everything, such as that which is desirable and so on⁸²², *he is passed beyond*, is one who has transcended, *all becoming*s, all becoming (sabbabhavāni=sabbe bhavā, correction of gender) of the aforementioned divisions; he does not come near enumeration anywhere at all—on the contrary, like a fire through want of fuel, he becomes, subsequent to (his) parinibbāna⁸²³, one simply defying description. Hence, the Lord concluded this Great Udāna, bringing it to a climax with that element of nibbāna that is without remnant of substrate.

The exposition of the tenth sutta is concluded.

And concluded is the exposition of the third⁸²⁴ chapter.

Notes

¹ Reading *sodhetvā* with Ce Be Se for text's *sādhettvā*.

² Cp Miln 44.

³ Cp DA 210; SA i 238; AA ii 294, iii 202; Vism 271; Pts i 176.

⁴ Paṇamanti; Be namanti. DA and Vism add: "Then the sensations, that would (otherwise) arise moment by moment with such twisting as their condition, do not arise".

⁵ Reading *vipākavaṭṭasamudāye tadekadesabhāvena* with Ce Be Se for text's *vipākasamudāye vā ekadesabhāvena*. The cycle of ripening (*vipākavaṭṭa*) is one of three such cycles into which the wheel of becoming is analysed: (1) the cycle of kamma (formations and becoming); (2) the cycle of defilements (ignorance, craving and clinging); and (3) the cycle of ripening (consciousness, name-and-form, the six sense-bases, contact and feeling)—see Vism 581; also Khp-a 189.

⁶ Reading *Kim taṃ ? Dukkhaṃ* with Be Se; Ce reads *Kim taṃ dukkhaṃ ?*, text failing to punctuate.

⁷ A reference to the list of eight causes of affliction: bile, phlegm, wind, the union of bodily humours, seasonal change, the stress of untoward happenings, sudden attack from without and that born as a result of kamma—cp Siv 230; A ii 87, iii 131, v 110; Miln 135.

⁸ Reading *asakkuṇeyyaṃ* with Ce Be Se for text's *asakkuṇeyyavedanaṃ*.

⁹ Reading *puṭhujjanehi* with Ce Se for text's *Be pacurajanehi*, by ordinary folk.

¹⁰ Reading *bahalaṃ vā* with Ce Be Se for text's *balavaṃ*.

¹¹ *Abhibhavitvā pavattiyā*.

¹² Reading *satokāritāya* with Ce Be Se for text's *sato, karitāya*.

¹³ Cp Ud-a 91, 215 for similar.

¹⁴ Reading *anīṭṭhārammaṇādi(p)paccayaṃ* with (Ce) Se (Be °paccaye) for text's *anīṭṭhārammaṇaṃ ādi-paccaye*; object-condition forms the second of the 24 conditions of the Paṭṭhāna and refers to the object without which consciousness cannot occur. See e.g. Asl 2; JPTS 1915–1916, p 52; *Buddhist Dictionary*, sv *paccaya*; also Ud-a 179.

¹⁵ Reading aviparītasabhāva° with Ce Be Se for text's aviparītassabhāva°. Cp Ud-a 190.

¹⁶ Reading kāyavedanācittadhammesu with Ce Be Se for text's kāyavedanā cittadhammesu.

¹⁷ Cp Vism 212 on the fullness of mindfulness and insight.

¹⁸ Reading aññataraññatarena with Be for text's Ce Se aññatarena; cp M iii 249.

¹⁹ Untraced, none of the sources cited by Woodward being correct. Be gives the source as "S i 408 (Be)".

²⁰ Reading samugghātittattā with Ce Be Se for text's samugghātattā.

²¹ Reading anupalepita° with Ce Be (Se anupalepita°) for text's anupakkilesa°.

²² Ce Be read saṅkhatadhammānaṃ for text's Se saṅkhātadhammānaṃ.

²³ Or all deeds on the part of the arahant, both skilled and unskilled, are said to be abandoned.

²⁴ Reading asamatthabhāvato yato ariyamaggañāṇaṃ kammakkhayakaraṇaṃ ti vuccati with Ce Be Se for text's asamatthabhāvato.

²⁵ A frequent quasi-etymology of the bhikkhu—cp Pv-a 51, 146; Vv-a 29 etc.

²⁶ That is, rāga (lust), dosa (hatred) and moha (delusion).

²⁷ Reading anavajjakiriyā ca with Ce Be Se for text's anavajjakiriyāya.

²⁸ Reading kiriyamattā with Ce Be Se for text's kiriyāmattā.

²⁹ Reading samucchinattā ucchinnaṃūlatāya with Ce Se (Be samucchinattā samucchinnaṃūlatāya) for text's samucchinnaṃūlatāya.

³⁰ Cp Ud-a 195.

³¹ Reading paṭisandhigahaṇavasena vāsandhāvanassa abhāvena with Ce Be Se for text's paṭisandhigahaṇe vā abhāvena.

³² Reading kilesaṅkharānaṃ with Ce Be Se for text's kilesasaṅkharānaṃ; perhaps a reference to the four upadhis of the kāma°, khandha°, kilesa° and abhisāṅkhāra-upadhi as at SnA 44, 436; cp Pv-a 230, Vv-a 213.

³³ Reading abhāvato tthito with Ce Be Se for text's abhāvato.

³⁴ Presumably an allusion to the ten powers listed at Pts ii 173f which does not, however, seem to mention the term ariyadhamma. A quite different tenfold ariyadhamma is encountered at MA i 22, Asl 351, just as an ariyadhamma is mentioned, without further explanation, at Vv-a 130, 172. Otherwise, one must suppose it to be a reference to the tenfold path of the arahant as at A v 221 etc.

³⁵ Reading *tādino ti* with Ce Be Se for text's *tādino pi*.

³⁶ Ce Be Se read *tādībhāvena* for text's *tādibhāvena*. The term seems to mean remaining unmoved, unaffected, unchanged amidst changing external circumstances—compare *Ñāṇamoli's* choice of “equipoise” (Ppn 5) and how, at Miln 382, the earth is *tādisā* irrespective of what is scattered on it. VS 139, 155 should therefore probably be amended to read “on account of attainment of the characteristic of being constant where things desirable and so on are concerned” and “on account of his attainment of being constant where things desirable and so on are concerned” respectively, with similar adjustments being made to PS 141 (on Pv II 9 v 72). See also EV i 131 on Thag 41, MA iii 342 (not 343 as stated in EV), BHSD, sv *tāyin*, and Childers, sv *tādi*, who notes that Dhp-a (ii 181f) on Dhp 95 appeals first to this meaning (*aṭṭhaḥi lokadhammeḥi akampiabhāvena*, due to being unshaken by the eight worldly dhammas) and then to its other meaning of “of such a kind” (*evārūpassa*), which is also seemingly Dhammapāla's move below. Cp also Ud-a 255.

³⁷ The ability to dwell perceiving (1) the unrepulsive in the repulsive; (2) the repulsive in the unrepulsive; (3) the unrepulsive in what is both repulsive and unrepulsive; (4) the repulsive in what is both unrepulsive and repulsive; and (5) avoiding both the repulsive and the unrepulsive, remain indifferent thereto, mindful and attentive—D iii 112f. It is said to be without *āsava*s and non-conducive to rebirth, being contrasted with the ordinary definition of potency (see note at Ud-a 161 above) which is said to be with *āsava*s and conducive to rebirth.

³⁸ Six-limbed byway of the six kinds of desirable and undesirable sensory objects that come into focus in the six sense-doors—cp

Vism 160.

³⁹ Cp Dhp-a on Dhp 95 (quoted Childers).

⁴⁰ Be pavutto; text Ce Se pamutto—cp Ud-a 46 above.

⁴¹ Reading patatu with Ce Be Se for text's palātu.

⁴² Paṭikañkhāmi; or await.

⁴³ That is his parinibbāna—cp EV i 163 on Thag 196.

⁴⁴ Which, however, read abhinandāmi for text's abhikañkhāmi; cp also Manu vi 45. Woodward gives the reference as "S i 65", by which he probably means SA i 126 on S i 65, where this verse is quoted. The same verse is also quoted at Ud-a 432 below, where Woodward refers to the present reference as "supra, p. 157" (instead of 167).

⁴⁵ No doubt an allusion to Pv-a 146 which states "The ariyans stand (merely) indicating—this is the ariyans' begging"; and to J iii 354 which points out that they do not gesture by altering the posture of their bodies nor do they break their silence in order to attract attention; rather they remain motionless and speechless, merely indicating their need of alms. Cp PS 157 n 9 for further references.

⁴⁶ Literally "Delight".

⁴⁷ Reading jāto ti with Ce Be Se for text's jāto.

⁴⁸ The thirty-two marks of the Great Man, by virtue of which the one possessing these is destined to become either a cakkavatti or, if he go forth, an Arahant and Perfectly Self-Enlightened One lifting the veil on the world—cp D ii 16ff, M ii 136ff etc.—although there is, in fact, no real choice in the matter, since this has already been determined by aspirations made in previous lives. Apart from a few references to brahmins possessing three of these marks (Sn 1017ff), there is, to the best of my knowledge, no record of any wheel-turning king contemporary with a Buddha. Ency. Buddhism iii 594 states that "According to the Buddhist view, cakravartins are born only during the kappas in which Buddhas are not born", citing SA iii 131 as its reference. By this, it must mean SA iii 152f (Ee) (= DA 444) which, however, seems to say the opposite, though it is worth noting that SA records a vl including na, which might indicate a different Sinhalese tradition. In any case, even if Nanda did

bear these marks, he failed to become a cakkavatti, since he went forth, and though he did as a result become an arahant, he was no Perfectly Self-Enlightened One lifting the veil on the world. This seems a curious anomaly given the assertion that for one bearing such marks there are only two destinies and no other (dve va gatiyo bhavanti anaññā - M ii 134).

⁴⁹ Another wife of the Buddha's father, who became his wet-nurse when his own mother, Māyā, died seven days after giving birth to him.

⁵⁰ Cp Ud-a 308f below.

⁵¹ Ce Be (and Ud (Se)) sandhāretuṃ; but the gloss of pavattetuṃ makes santānetuṃ the more likely of the two readings.

⁵² Reading tānetuṃ with Ce Se for text's sandhāretuṃ, Be dhāretuṃ.

⁵³ Reading tividhaṃ with Ce Be Se for text's catubbidhaṃ, fourfold; probably the three trainings of adhisīla, adhicitā and adhipaññā (A i 235) (=saṃvara, samādhī and paññā, Vism 274) are meant here. Woodward cites the fourfold training of Vibh 248, only one of which is applicable to monks, and thus unlikely here.

⁵⁴ Nibbattetabbabhāvena anuṭṭhitāṃ; anuṭṭhitāṃ is presumably to be understood as an-uṭṭhitāṃ, rather than anu-ṭṭhitāṃ, especially given the vl of aniṭṭhitāṃ (unconcluded) recorded by Woodward.

⁵⁵ Reading evaṃ with Ce Be Se for text's evaṃ evaṃ.

⁵⁶ Ce reads anupubbikathā, Be Se anupubbīkathā, for text's anupubbakathā; cp Ud-a 51, 158 above.

⁵⁷ Text inserts hi; Ce Be Se omit. On what follows, cp Dh-p-a i 115ff, another version of the story being found in R. Spence Hardy, *A Manual of Buddhism*, Varanasi, 1967, pp 198ff; also AA i 315. In his translation, Burlingame (BL i 217ff) seems, on occasion, to follow Spence Hardy rather than Dh-p-a.

⁵⁸ The Lord's father.

⁵⁹ Both BL and Spence Hardy suggest that each of these nine messengers, together with their retinues, remained with the Lord after attaining arahantship. The tenth was Kāḷudāyi (Spence Hardy Kaludā, also known as Udāyi) who accepted the

mission only if Suddhodana would let him become a monk. On his arrival, he became an arahant like the rest and eight days later suggested the Buddha should visit his father. He therefore became an elder very quickly.

⁶⁰ Reading *maggavaṇṇanam vaṇṇetvā* with Ce Be Se for text's *Dhp-a maggavaṇṇam vaṇṇetvā*. Both BL and Spence Hardy seem to take this as praising the beauty of the path to be followed between the Bamboo Grove and Kapilavatthu, but the subject of the clause cannot be other than Bhagavā.

⁶¹ *Uttiṭṭhe nappamajjeyya*; I follow *Dhp-a*, which interpretation CPD claims, *sv uttiṭṭha*, is a wrong derivation, and should in fact be taken as *ucchiṭṭha* (Skt *ucchiṣṭa*), where left-overs (of almsfood) are concerned.

⁶² That is, the Buddha's own (former) wife Yasodharā. BL i 218 suggests it was her praise of him, Spence Hardy (p 204) that it was his praise of the help she had given him, onwards from her aspiration to become the wife of a Buddha, over four incalculable kalpas.

⁶³ According to Spence Hardy (p 204), these were three separate festivals, all celebrated on the same day: his coronation, entrance upon a new residence and his marriage. We are told that the Buddha married at the age of sixteen and left home when he was twenty-nine, thereafter to spend some six years or more before attaining enlightenment. He must therefore have been at least thirty-five when this episode occurred. This therefore raises the question as to why Nanda, born seven days after him (Spence Hardy, p 306f) was getting married so late in life.

⁶⁴ Ce Be Se read *te* for text's *Dhp-a vo*.

⁶⁵ Text inserts *Satthu*, for the Teacher; Ce Be Se omit..

⁶⁶ Reading *ettha* with Ce Be Se for text's *ettha ettha*.

⁶⁷ Reading *kalyāṇiyā ācikkhiṃsu* with Ce Be Se for text's *kaliyāṇiyā achikkhiṃsu*.

⁶⁸ Text inserts *naṃ*; Ce Be Se omit.

⁶⁹ BL i 218 takes this, instead, as stating that she was crying.

⁷⁰ *Tiriyam patitvā*; presumably the sense is similar to, say, a fishbone which, upon becoming lodged sideways in the throat, is difficult to dislodge.

⁷¹ Reading Kapilavatthupuraṃ with Ce Be (Se Kapīla°) for text's Kapilapuraṃ.

⁷² Satthā tena hi Nandaṃ pabbājethā ti Kapilavatthupuraṃ gantvā tatiyadivase taṃ pabbājesi. Dhp-a reads instead Satthā tena hi Nandaṃ pabbājethā ti āha. Satthā Kapilapuraṃ gantvā tatiyadivase Nandaṃ pabbājesi, which Burlingame takes to mean "Thus it happened that on the third day after the Teacher's arrival at Kapilapura he caused Nanda to be made a monk" (BL i 219), a sense which, though possible in the case of Dhp-a, can hardly be imposed on Ud-a. On the other hand, given the absence of any explanation as to why the Buddha should have to go back into Kapilavatthu, and why Nanda had to wait for three days before he could be ordained, it is a sense that fits the overall context.

⁷³ Ce Se read ārāmagataṃ (who had gone to the Resort) for text's Be ārāmāgataṃ.

⁷⁴ Reading mātārā with Ce Be Se for text's mātuyā.

⁷⁵ Dhp-a i 116f points out that he was soon to be consecrated as a cakkavatti (at the mere age of seven, unlike Nanda) and needed his father's former wealth; so the Buddha gave him his supermundane inheritance.

⁷⁶ Reading punekadivase with Ce Be (Se punekadivasam) for text's punadivase.

⁷⁷ Reading hutvā with Ce Be Se; text omits.

⁷⁸ Reading hīnāyāvattissāmī ti with Ce Be Se Ud for text's hīnāya vattissāmī ti.

⁷⁹ Reading evaṃ with Ce Be Se; text omits.

⁸⁰ Upāyena; that is, by taking him to the world of the Thirty-three and promising him companionship with the dove-footed nymphs and so on—cp note in Ud.

⁸¹ Reading nātidīghā nātirassā with Ce Be Se for text's nātidīgha nātirassa.

⁸² Reading nātikālīkā with Be Se (Ce nātikālīkā) for text's nātikālī.

⁸³ Be Se read atikkantā mānusakavaṇṇaṃ appattā dībbavaṇṇaṃ for text's Ce atikkantamānusakavaṇṇā appattadībbavaṇṇā.

⁸⁴ This is the stock description of the Woman Jewel of a

cakkavatti (e.g. Miii 174f, Vv-a 103, etc.) whose marks Nanda was earlier said to possess.

⁸⁵ A different set of five lovelinesses, viz. those of hair, flesh, bone, skin and youth, are to be found at Dh-p-a i 387f.

⁸⁶ Cp Ud-a 246 on the various units of measurement.

⁸⁷ According to PED sv, panic seed; however, cp Vv-a 237 where the scent of piyaṅgu garlands is combined with other things to produce a make-up applied to the bodies of devatās.

⁸⁸ Reading assā with Ce Be Se for text's assa.

⁸⁹ Mukhapariyosānaṃ; not listed by PED or SED.

⁹⁰ Reading parikitāni with Ce Be for text's paripūritāni, Se paricitāni.

⁹¹ Suphassita; Be Se suphusita. Literally, nicely touching, presumably meaning without any gaps.

⁹² Reading nippalitā with Ce Be Se for text's sā nipphalitā.

⁹³ Reading pi with Ce Be Se; text omits. This alternative is the reading of Ud (Ee).

⁹⁴ Reading ca with Ce Be Se; text omits.

⁹⁵ Be ullikhanam.

⁹⁶ Phaṇḍādhī; Be phaṇakādhī. Cp B Disc v 144 n 1, 2; such an instrument was not allowed in the case of monks.

⁹⁷ Reading aḍḍhakāravidhānaṃ with Ce Be Se for text's andukāvidhānaṃ. Aḍḍhakāra is not listed by Childers, PED or CPD, but I take this as a further explanation of "with hair half-combed", viz. combed into two halves. SED sv gives the meaning of ardhakṛta as "half-done, half-performed", which might also be the meaning here, except that it hardly seems to amount to an alternative interpretation.

⁹⁸ Reading aḍḍhakkhinā with Ce Be Se and CPD for text's aḍḍhakkhikā.

⁹⁹ Sineha-rasa-vipphāra-saṃsūcakena; cp note at Ud-a 2 above.

¹⁰⁰ Dh-p-a, however, omits this second occurrence of maṃ; cp Ud.

¹⁰¹ Reading vacanaṃ with Ce Be Se for text's vadaṇaṃ.

¹⁰² Ākāra-

¹⁰³ Paluṭṭha; not listed by Childers or PED. I follow Woodward; Burlingame prefers "greedy monkey which had lost hear ears

and nose and tail in a fire" (BL i 221). Dhammapāla, below, merely explains as *jhāmaṅgapaccaṅga*, with its limbs, both great and small, burning. Ireland (p 132) adds a note stating that *paluṭṭha* "implies the cauterisation of a stump after amputation", without saying how he arrives at this conclusion.

104 Reading *nesi* with Ce Be Se for text's *dassesī*.

105 Reading *gataṃ* with Ce Be Se for text's *agamittha*.

106 Reading *dassesī* with Ce Se (Be *dasseti*) for text's *dassesī ti*.

107 Reading °*nīdassanaṃ* with Be for text's Ce Se °*dassanaṃ*.

108 Reading *vanditvā* with Ce Be Se for text's *vandetvā*.

109 Ce *bāhum pi*.

110 Reading *abhisāṅkhāresi* with Ce Be Se for text's *abhisāṅkhāsi*.

111 Reading *ca* with Ce Be Se; text omits.

112 Reading *pavesanam eva vā* with Ce Be Se for text's *sace pana tam eva vā*.

113 Reading *yathānisinnass' eva* with Ce Be Se for text's *yathā nisinnass' eva*.

114 "The Blessed One stood on the summit of Sineru and... many thousands of world-spheres were visible to him... And he saw right down to *Avīci*, and up to the realm of the Highest Gods. That day, it seems, was called the day of the Revelation of the Worlds. Human beings saw deities, and deities saw human beings. And in doing so the human beings did not have to look up or the deities down. They all saw each other face to face"—(*Nāṇamoli*, Ppn 429).

115 Reading *antarāmagge* with Ce Be Se for text's *antarā*.

116 Be omits.

117 *Makkhaṇatela*; *makkhaṇa* could, however, be itself a kind of oil, when we should have to take *makkhaṇatela* as a *dvandva*.

118 Cp DA 281f for similar; also Ud-a 231 below.

119 *Avassutacittam*; cp Ud-a 12 above.

120 *Ukkiledetvā*; PED sv *ukiledeti* suggests this means "to take the dirt out, to clean out", referring us to *kilijjati* where it adds the meaning of "disinfect", though of *kilijjati* itself it suggests a meaning of "to become heated, to get into a state of inflammation". CPD sv gives the meaning as "to restore (the *dosas*, i.e. humours of the body) to normalcy, to heal",

subsequently quoting Sv-pt Be 1961 i 298 (sinehapānena kilinnaṃ ubbamaṇaṃ katvā) but has no entry for ubbamaṇaṃ (< ud + vam, to vomit?). SED, however, lists a meaning of excitement for utkleṣa, which seems also to be the meaning here.

121 Reading nīharāpeti with Ce Be Se for text's nīharapeti.

122 Cp Ud-a 118 above.

123 Samīpe ṭhapetvā; literally when set/placed in the vicinity of.

124 So Ce Be Se and Ud for text's saṅkhaṃ.

125 Reading itthīnaṃ with Be Se; text Ce omit.

126 Kalaṃ vā; Be omits.

127 Reading soḷasadhā gaṇite with Be Se for text's soḷasaddhā nīhaṭe, Ce soḷasadhā nīhaṭe, (Be also recording a vl of soḷasadhā gahaṇe). Soḷasadhā (=Skt ṣoḍaśadhā) is not listed by Childers or PED. Text Ce presumably mean when extracted from that which is sixteenfold. Cp Ud-a 108 above.

128 Reading sadiṣi ti with Ce Be Se for text's sādisi ti.

129 Cp Ud-a 58 above.

130 Reading yatth' āyaṃ with Ce Be Se for text's yass' atthāya.

131 Cp Ud-a 281ff; at Ud-a 284 the stains on the cloth are similarly said to be adventitious.

132 Reading gate with Ce Be Se for text's gato.

133 Reading nīharitvā with Ce Be Se for text's nīharetvā.

134 Reading anikkhantaṃ with Ce Be Se for text's akkantaṃ.

135 Reading brahmacariyamaggahetuṃ with Ce Be Se for text's saggahetuṃ brahmacariyahetuṃ.

136 Reading abhisāṅkhāresi with Ce Be Se for text's abhisāṅkhāsi.

137 Sambhoga; this sense is not listed by PED, but cp Childers sv.

138 Reading kiñci with Ce Be Se for text's kiñci kiñci.

139 Reading bhariyamāno with Ce Be Se for text's bhatiyamāno.

140 The first explanation seems to take upakkitako, from kiṇāti, as active, the second as passive. CPD lists only the passive meaning, PED only the active one.

141 Dukkāpiyamāno.

142 Reading lajjamāno with Ce Be Se for text's lajjāyamāno.

143 Garahanto; Be Se dahanto.

144 Reading paṭikulyato with Be Se (Ce patikulyato) for text's paṭikulyatā.

- 145 Cp Ud-a 163 above for similar on this and vūpakatṭho.
- 146 On what follows, cp MA i 179f, SA i 204.
- 147 Reading vūpakatṭho with Ce Be Se for text's apakatṭho; cp Ud-a 249.
- 148 Reading c' eva with Ce Be Se for text's ca.
- 149 Reading satim avijahanto with Ce Be Se for text's sati-avijahanto.
- 150 Reading ātāpavā with Ce Be Se for text's ātāpī.
- 151 So Ce Be for text's ātapati.
- 152 PED, sv pahita, claims that Buddhaghosa, in explaining pahitatta as pesitatta, wrongly identifies pahita¹ (pp of padahati, to strive, exert oneself) with pahita² (pp of pahiṇati, to send), later in the same entry attributing this same 'mistake' also to Dhammapāla in his cty on Thīg 161. Perhaps partly as a result of this, pahitatta has been variously translated as "resolute" (GS ii 14, iii 16, iv 202; EV ii 18 on Thīg 161), "self-resolute" (MLS i 148, MQ ii 219, 231), "strenuous(ly)" (KS ii 17, 162), "puts forth all his strength" (KS i 76), "eager" (It 71 trans), "aspiring" (KS iii 65, iv 34, 92, v 163), and "with intent self" (GD ii 109 on Sn 961); whilst padhānapahitatta has been similarly taken to mean "resolute for exertion" (EV ii 23 on Thīg 212) and "with my self intent on striving" (GD ii 45f on Sn 425, 432). But there seems to me little reason why we should not follow such commentators in taking pahita as pp of pahiṇati, to send, and thus roughly synonymous, as here, with pesita (literally "despatched") and vissatṭha (literally "sent off"), when the meaning would have to be understood as "with his self directed (to some goal or purpose)"—or, as we would say, "with his heart set on it"—and thus, by extension, "with his whole being dedicated/committed (to that purpose)". This is clearly the unanimous understanding of all commentators; for besides the simple equation of pahitatta with pesitatta at DA 684; MA ii 80, iii 193, 294; SA i 110, 204; and AA iii 18, 67, we also find, reminiscent of the cty here, kāye ca jīvite ca anapekkhatāya pesitatto vissatṭhattabhāvo at DA 363 = MA iii 107 and kāye ca jīvite ca anapekkhatāya pahitattassa pesitattassā ti attho at MA i 126 = AA ii 262. See also nibbānaṃ pati pesitacitto (It-a ii 174), pesitatto ti nibbānaṃ pati pesitacitto

tanninno tappoṇo tappabbhāro (Sv-pt i 470), pahitattā samāhitā ti iminā bhāvanābhiyogaṃ (Sv-pt ii 303), and visesādhigamatthāya pesitatto (SA ii 213); whilst MA ii 186 similarly explains padhānapahitattaṃ as padhānatthāya pesitattabhāvaṃ.

¹⁵³ Reading hetunā ca kāraṇena ca with Ce Be Se for text's hetunā 'va kāraṇen' eva.

¹⁵⁴ So Ce Be Se for text's Ud anāgāriyaṃ.

¹⁵⁵ Reading °kammaṃ hi with Ce Be Se for text's °kammehi; cp MA i 180 which has instead ploughing, tending cattle and so on and administering the family property and estates.

¹⁵⁶ Agāriyaṃ, for which PED and CPD give only the meaning of "householder", whereas here it seems to mean the householder state as opposed to anagāriyaṃ, homelessness.

¹⁵⁷ Idha; probably implying in the Buddha's Teaching (sāsana).

¹⁵⁸ Reading 'va with Ce Be Se for text's ca.

¹⁵⁹ Reading abhaññāsi with Ce Be Se and Ud for text's abhaññāsi, here and throughout.

¹⁶⁰ Ce Se read °bhūmiṃ dasseti for text's Be °bhūmi dassitā.

¹⁶¹ On what follows, cp DA 225f, MA i 127f, SA i 205f, AA ii 263f.

¹⁶² Reading pubbe 'va with Ce Be Se DA MA SA AA for text's pubbe vā.

¹⁶³ Text Ce Se insert pubbe c' eva etarahi ca; Be DA MA SA AA omit.

¹⁶⁴ Cp Ud-a 98, 215.

¹⁶⁵ Reading kilesābhāvena with Ce Be Se DA MA AA for text's kilesābhāve.

¹⁶⁶ Reading kataṃ caritaṃ niṭṭhāpitaṃ with Be SA (Ce Se MA AA kataṃ caritaṃ niṭṭhitaṃ) for text's niṭṭhāpitaṃ.

¹⁶⁷ See Ud-a 68 above for details.

¹⁶⁸ Ce reads itthaṃ°, Be ittha°, for text's itthaṃ°, here and below.

¹⁶⁹ Text DA SA AA insert idāni; Ce Be Se MA omit.

¹⁷⁰ Cp Ud-a 216, 435 below.

¹⁷¹ Cp A i 25 where he is chief of those guarding the doors of the sense-faculties.

¹⁷² Reading adhigatamaggā ekā with Ce Be Se for text's

adhigatamaggaphalā eka. Cp note at Ud-a 164 above. If the adopted reading is the correct one, then given what follows the term adhigatamagga must mean one who has become an arahant (in the devaloka). CPD does not list adhigatamagga, though it has an entry for adhigataphala.

173 Sā, literally “she”, since devatā is feminine; but we are led to believe all in the Brahmaloaka are either male or sexless.

174 Cp Vv-a 52f.

175 Cp Vv-a 125.

176 Reading paṭivedessāmi with Ce Be Se for text’s paṭivedissāmi.

177 On what follows, cp MA i 61f, Asl 148; also Ud-a 94f above.

178 Text MA add pi here; Ce Be Se omit.

179 Reading madirādi° with Ce Be Se for text’s MA madirādayo°.

180 Not listed in this sense by PED, which lists only the pp of suta.

181 Kammakilesehi; cp D iii 181 which lists these as fourfold, and DA 943 (on D iii 181) which states that they are called defilements, since beings are defiled by kamma. Also at Ud-a 214 below.

182 Reading nānappakārā with Ce Be Se MA for text’s nānappakārakā.

183 For a list of six: kodha (anger), makkha (hypocrisy), issā (envy), sāṭheya (deceit), pāpicchatā (evil intention) and sandiṭṭhiparāmāsa (worldiness), see D iii 246f; A iii 334f; for a quite different list of ten, A v 78.

184 Ce Be Se read gaccheyya for text’s A MA gaccheyyam.

185 Reading abbaje with Ce Be Se MA for text’s aṇḍaje; cp also GS ii 45 n 2.

186 Ce Be MA read vinalīkatā for text’s Se vinalīkatā; neither is listed by Childers or PED. AA iii 79 explains vigatanaḷā vigatabandhanā katā.

187 Text wrongly A ii 29.

188 Ce Be Se read tebhūmikam for text’s MA tebhūmakam.

189 Reading parūpaghātā° with Ce Be Se for text’s parūpaghātā°, MA parūpavāda°.

190 Be Se MA read °bandhādayo for text’s Ce °bandhanādayo.

191 The fourth volume of the Saṃyuttanikāya.

192 The other four being conducive to rebirth as an animal, as a peta, as a man and as a deva.

193 The Book of Sixes in the third volume of the *Aṅguttaranikāya*.

194 Ce Be Se read chadhā for text's MA chaddhā.

195 Be reads saṃvarāya for text's Ce Se A iii 387 MA saṃvarā.

196 M i 6ff.

197 Reading sarasabhedo with Ce Be Se for text's pabhedo; cp Ud-a 432 below.

198 Reading aññā with Ce Be Se A It MA for text's añña.

199 Cp Ud-a 32, 152 above.

200 Reading °paññam with Ce Be Se for text's °paññā.

201 Cp Ud-a 153 above.

202 Reading katham nu kho with Be for text's Ce Se tathā nu kho.

203 Reading nāṇam with Be for text's pi paccavekkhaṇaññam, Ce pi paccavekkhaṇato nāṇam, Se pi paccavekkhato nāṇam.

204 Ce Be Se read paccupaṭṭhapetvā for text's paccupaṭṭhāpetvā; this sense is not listed by PED, but cp Childers sv.

205 Reading bhāriyam with Ce Be Se for text's bhariyam.

206 Cp Ud-a 156 above.

207 Text inserts this in parentheses, though it is common to all other editions.

208 Reading vuttam with Ce Be Se for text's vuṭṭam.

209 Reading vippakāram patto with Ce Be Se for text's vippakārappatto.

210 Reading indriyāsamvaram with Ce Be Se for text's indriyasamvaram.

211 Reading tattha ca with Ce Be Se for text's tattha.

212 Katādhikārattā; cp note at Ud-a 78 above.

213 Reading ukkaṭṭhapaṭipadam pi with Ce Be Se for text's ukkaṃsapāramim.

214 Reading vuttam h' etaṃ with Ce Be Se for text's tena vuttam h' etaṃ.

215 Reading sabbam with Ce Be Se A; text omits.

216 Reading na with Be A; text Ce Se omit, presumably understanding anvāssati in its other sense of to get power over.

217 Anvāssaveyyum; A anvāssavissanti.

218 Reading itū ha with Be A for text's Ce Se itū so; AA iv 74 explains as evaṃ.

219 Āloketabbā; A anuviloketabbā.

- 220 Reading Nando with Be A for text's Ce Se taṃ.
 221 Āloketi; A anuviloketi.
 222 Cp Ud-a 167 above.
 223 Reading sattānaṃ with Ce Be Se for text's santānaṃ.
 224 Reading mathito with Ce Be Se for text's pahīno.
 225 Reading aggañāṇadaṇḍena with Ce Be Se for text's maggañāṇadaṇḍena.
 226 Reading vedhati with Ce Be Se for text's pavedhati.
 227 Reading cittavikāraṃ with Be Se for text's cittikāraṃ, Ce cittakāraṃ.
 228 Reading Yasojo ti with Ce Be Se for text's Yasojā ti.
 229 Reading kira with Be; text Ce Se omit.
 230 On what follows, cp Dhp-a iv 39ff and Sn-a 305ff.
 231 Manāṃ padosayittha; or poison/pollute your heart.
 232 Ce Se read hiṃsanena saṃkopayittha for text's manāṃ padūsayittha, Be manāṃ padosayittha; M i 129 (Ee) reads mano padūseyya.
 233 Dhp-a reads taṃ ṭhānaṃ for all texts' taṃ.
 234 Reading ito c' ito ca with Ce Be Se for text's ito c' ito.
 235 Reading jetṭha° with Ce Be Se for text's jettha°.
 236 Reading pañcasatakulagāma° with Ce Be Se for text's pañcasatakula°.
 237 Reading sahapāṃsukīlitaṃ kīlantā with Be for text's sahapāṃsukīlantā, Ce Se sahapāṃsum kīlantā.
 238 Reading macche bandhantā with Ce Be Se for text's macchabandhanāṃ.
 239 Ce Be Se read antojāle pāvisi for text's anto jālaṃ pāvisi, Dhp-a antojalaṃ (vl antojale) pāvisi, Sn-a jālaṃ (vl jāle) pāvisi. It is unclear whether antojale is here locative singular or accusative plural; pāvisi would seem to require the accusative (plural), whereas the fact that it was earlier said (both in Ud-a and Dhp-a) that a single net had been cast onto the river would seem to require a (locative) singular. Sn-a, on the other hand, has them cast nets (plural) onto the river.
 240 Reading suvaṇṇavaṇṇakāraṇaṃ with Ce Be Dhp-a for text's Sn-a vaṇṇakāraṇaṃ, Se suvaṇṇakāraṇaṃ.
 241 Reading gāhāpetvā with Ce Be Se Dhp-a Sn-a for text's

gahapetvā.

²⁴² Explained at Dhp-a iv 38f = Sn-a 306f. The story may be briefly summarised as follows: after the Buddha Kassapa had attained parinibbāna, and his Teaching was on the decline, two brothers, Sodhana and Kapila, went forth, as did their mother Sādhinī and their younger sister Tāpanā become nuns. Sodhana went on to become an arahant, but Kapila questioned the value of the Pātimokkha, as a result of which the Teaching declined still further. His mother and sister similarly abused the monks, with the result that all three went to hell, Kapila coming into being, in this Buddha-period, as a golden-coloured fish, but with bad breath.

²⁴³ Ce Se read *pacitvā* (roasted) for text's *Be paccitvā* (was roasted).

²⁴⁴ As at Dhp-a 42 = Sn-a 309.

²⁴⁵ Reading *vasantā* with Ce Be Se for text's *vasanta*.

²⁴⁶ Reading *āgamamsu* with Be (Se *āgamimsu*) for text's Ce *agamimsu*.

²⁴⁷ On what follows, cp also MA iii 172ff.

²⁴⁸ Probably a quasi-etymology; *nibaddha* is literally "fixed"—they were "of fixed abode", and thus resident.

²⁴⁹ Quasi-etymology—*paṭisammodamānā* < *paṭisanthāra* + *sammodanāya*.

²⁵⁰ I assume that *samappavattamodā* is ablative singular, rather than nominative plural.

²⁵¹ *Moda*; literally joy—not listed by PED.

²⁵² Reading *pāpuṇakāni senāsanāni* with Ce Be Se for text's *pāpuṇanaṭṭhānāni*, MA *vasanaṭṭhānāni*.

²⁵³ Reading *dvāarakavāṭāni* with Ce Be Se for text's MA *dvāravātapānāni*.

²⁵⁴ Reading *mañcapīṭhakaṭasārakādīni nīharitvā* with Ce Be Se MA (vi) for text's *mañcapīṭhakaṭasarakādīni haritvā*

²⁵⁵ Ce Be Se read *papphotetvā* for text's *pappoṭhetvā*, MA *pappoṭetvā*.

²⁵⁶ Reading *ti* with Ce Be Se; text omits, thus failing to notice this is in fact a lemma.

²⁵⁷ Be Se read *imaṃ* for text's Ce *idaṃ*.

258 Reading idaṃ with Ce Be Se MA for text's imaṇ ca.

259 On what follows, cp also AA iii 236f.

260 Ce Se read uccā saddā for text's Be ucco saddo.

261 Ce Be Se read gataṭṭhena for text's uggatattthena, MA AA uggatattā.

262 Ce Se read mahantā saddā for text's Be mahanto saddo.

263 Reading patthaṭṭhena with Ce Be Se (MA patthaṭattā) for text's pattharaṇatthena.

264 Quasi-etymology: (uda)ke vaṭṭa(nato); however, cp PED sv kedāra where it is suggested that the prefix ke° suggests an obsolete noun meaning "water".

265 Reading pakkhipitvā with Ce Be for text's Se pakkhipetvā.

266 Reading macchaphālaṃ with Ce Be Se for text's macchamālaṃ.

267 Reading paṭisedhanādivasena with Ce Be Se for text's paṭisedhanam ādi vasena.

268 Text inserts eva; Ce Be Se omit.

269 So Ce Be Se for text's etc.

270 Reading vo ti tumhe with Be for text's Ce Se te ti te tumhe.

271 So Ce Be Se for text's vattabbam; cp Ud.

272 Attano dhammatāya; MA reads attano dhammakāya here.

273 Reading vasanakiccaṃ with Ce Be Se MA for text's pana kiccaṃ.

274 The quotation should open, as per Be, with Bhagavā; MA should also be amended.

275 Reading santikaṃ with Ce Be Se MA for text's santike.

276 Reading amhākam eva with Ce Be Se MA for text's amhākam pan' eva.

277 Reading suguttaṃ with Ce Be Se for text's surakkham.

278 Perhaps an allusion to Vin iv 22ff where the monks spending the rains retreat there boast of spiritual attainments and thus attract abundant alms.

279 So Ce Be Se for text's Vattamudā.

280 Kiñci payojanaṃ anapekkhitvā, literally without regard for any (associated) business. Cp Ud-a 82 above on this and the next term but one.

281 Reading vā with Ce Be for text's va; "well-being" is defined as

either (a) another word for welfare or (b) the cause of that welfare.

²⁸² Reading *anukampanato anukampakena* | Tam eva with Ce Be Se for text's *anukampanato*. *Anukampakenā* ti tam eva.

²⁸³ So Ce Be Se and Ud for text's ho.

²⁸⁴ It is not at all clear where this explanation, closed with ti attho, is supposed to commence. I normally translate in such a way that the word "meaning" introduces the intended explanation.

²⁸⁵ Held at the end of the rains-retreat.

²⁸⁶ Cp Ud-a 193 below.

²⁸⁷ Cp Ud-a 161.

²⁸⁸ Not Mi 290f as suggested by text, which does not mention the knowledge-triad.

²⁸⁹ Reading *desesi* with Ce Be Se for text's *dassesī*.

²⁹⁰ Reading *na dibbasotañāṇādīnaṃ abhāvato* with Be for text's Ce Se *dibbasotañāṇādīnaṃ abhāvato na*.

²⁹¹ On what follows, cp MA ii 148ff. *Yathābhirantaṃ* is, more literally, as delighted him.

²⁹² So Ce Be Se; text omits.

²⁹³ *Anabhirati*.

²⁹⁴ MA reads *idha phāsuṃ viharāmā ti abhiramitvā* for text's *phāsuṃ viharāmā ti*; I insert these extra words in parentheses.

²⁹⁵ MA inserts *vā*; text omits.

²⁹⁶ Reading *vā pāpuṇanti* with Ce Be Se for text's *pāpuṇanti vā*.

²⁹⁷ MA inserts *tattha*, as correlative of *yattha*; text omits.

²⁹⁸ Reading *tāsu sampattīsu* with Ce Be Se (MA *tesu sampattīsu*); text omits.

²⁹⁹ On what follows, cp also DA 239ff.

³⁰⁰ DA MA add several other examples before continuing.

³⁰¹ Reading *yā* with Ce Be Se (DA MA *yaṃ*) for text's *yadā*.

³⁰² Reading *yojanadḍhayojanavasena* with Ce Se (Be *yojanaddha*^o) DA MA for text's *yojanadviyojanavasena*.

³⁰³ Reading *anuggaṇhanto* with Ce Be Se for text's *anuggahanto*.

³⁰⁴ DA MA go on to specify various types of subdivisions of this type of travel.

³⁰⁵ Reading *tattha* with Be for text's Ce Se *tathā*.

³⁰⁶ On what follows, cp Vin-a 393, MA ii 267f, SA iii 265; also DA 309.

³⁰⁷ Ce reads *visālīkatattā*, Be Se Vin-a *visālībhūtattā*, for text's SA *visālābhūtattā*; Khp-a 160 reads *visālīkatattā* but is 'quoted' by Nāṇamoli (MR&I 175) as *vesālīkatatta*. The episode is described in detail at Khp-a 158ff where the origin of the name Vajjians is also given.

³⁰⁸ DA 309 states that it was called the "Great Grove" simply on account of its being of great (size).

³⁰⁹ Reading *aropimaṃ* with Ce Be Se Vin-a MA SA for text's *aropitaṃ*; according to MA i 11, groves are of two sorts: those that are planted (*ropimaṃ*) and those that grow wild (*sayamjātaṃ*).

³¹⁰ Reading *saparicchedaṃ* with Ce Be Se Vin-a MA SA for text's *aparicchedaṃ*.

³¹¹ Reading *°sāmantā* with Ce Be Se Vin-a MA SA for text's *°sāmanta*.

³¹² Reading *ṭhitaṃ* with Ce Be Se Vin-a MA SA for text's *tiṭṭhati*.

³¹³ Which would seem to be the one in mind at SA i 67.

³¹⁴ Reading *saparicchedaṃ* with Ce Be Se Vin-a MA SA for text's *aparicchedaṃ*.

³¹⁵ Perhaps as a frieze or on the ceiling; cp DA 309 for a fuller description.

³¹⁶ Ud-a 281 explains that he does so severally.

³¹⁷ *Adhigatavisesaṃ*; according to Childers *svviseso* with respect to the *jhānas*. CPD has no entry for *adhigatavisesa*.

³¹⁸ Reading *obhāsabhūtā hutvā* with Ce Be Se for text's *hutvā obhāsītā*; CPD has no entry for *obhāsabhūta*.

³¹⁹ Reading *mahesino* with Ce Be Se for text's *mahesinā*.

³²⁰ Reading *tena* with Ce Be Se; text omits. Cp Dh 143 on the thoroughbred and the whip.

³²¹ *Sammukhe*; cp note at Ud 26.

³²² Ce Se *ānañjena*.

³²³ Such is, in fact, the reading of Ud (Se).

³²⁴ Reading *attanā samāpannasamāpattiṃ* with Ce Be Se for text's *attano samāpattiṃ*.

³²⁵ Reading *tesaṃ* with Ce Be Se for text's *na tesaṃ*.

³²⁶ Aññā; i.e. arahantship—cp Ud-a 303 below.

³²⁷ Vacībhedenā; a “speech utterance” according to Nāṇamoli, who at MR&I 3 n 6 refers us to his Glossary where, however, the word does not appear. Cp Ud-a 317 below, where I adopt this meaning.

³²⁸ Reading *apare pan’ āhu* with Be for text’s Ce Se *apare āhu*.

³²⁹ Reading *āneñjappattaṃ* with Ce Be Se for text’s *aniñjappattaṃ*.

³³⁰ Reading *suvidūrabhāvato* with Ce Be Se for text’s *suvidhurabhāvato*.

³³¹ Ce Be read *pāripantikadhammānaṃ* for text’s Se *pāripanthikadhammānaṃ*; cp Vism 152.

³³² See D iii 255 and A iv 332 for eight causes of same.

³³³ Pts (Ee) and Vism (Ee) read *ijjhati* for all texts’ *iñjati*. CPD *sv iñjati* claims this is a wrong reading, though it should not be forgotten that these are introduced as the sixteen roots of *iddhi* (potency)—which Pts ii 205 defines as *ijjanaṭṭhena iddhi*—and some word-play, therefore, cannot be ruled out, viz. the heart that is not downcast is non-wavering (*āneñjaṃ*) since it does not waver (*iñjati*) through indolence/does not succeed (*ijjhati*) where indolence is concerned.

³³⁴ Cp Miln 387 which states that just as a mountain is neither downcast nor elated, so should the yogi overcome both (states). It is thus of interest to find a mountain mentioned in the Udāna.

³³⁵ Uddhacce; fourth of the five hindrances to attainment of *jhāna*.

³³⁶ Ce Be Se read *anabhirataṃ* (that does not delight (therein)) for text’s Pts Vism *anabhinataṃ*; whilst Ce Se also omit *rāge na iñjati ti āneñjaṃ* | *Anapanataṃ cittaṃ*, thus connecting *anabhirataṃ* with *byāpāde*, ill will. But it will be noted that the first four of these roots all involve predicates derived from the root *nam*, with the addition of various prefixes, viz. *anoṇataṃ* (an + ava + nam, not bent down, and thus “downcast”), *anuṇṇataṃ* (an + ud + nam, not bent up, and thus “elated”), *anabhinataṃ* (an + abhi + nam, not bent towards, and thus “attracted”), and *anapanataṃ* (an + apa + nam, not bent away, and thus “repelled”). At M i 386 *anabhinata* and *anapanata* are both predicated of one also said to be *aneja* (non-wavering) and

vasippatta (one who has reached mastery), just as these monks are said, at Ud-a 187 below, to have attained a state of mastery. On balance, therefore, the reading of anabhinataṃ would seem preferable.

³³⁷ Reading anapanataṃ with Be for text's anupanataṃ.

³³⁸ Reading kilesamariyādāya with Ce Be Se for text's kilesavimariyāde.

³³⁹ Ekattagataṃ; or unified.

³⁴⁰ Reading āneñjavohāro with Ce Be Se for text's ānañjavoharo.

³⁴¹ Be reads tesam for text's Ce Se tesu.

³⁴² Atītāya; how the night could be said to be far advanced, let alone past, at the end of the first watch is difficult to comprehend.

³⁴³ Cp Ud-a 106 above.

³⁴⁴ So Ce Be Se for text's uddhate; cp Ud.

³⁴⁵ Suriyodayato; or perhaps the growth (udaya) of the sun, in the sense of becoming stronger.

³⁴⁶ I do not altogether understand the remarks of Dr. Stede (recorded at Ud-a 186 n 7) to the effect that "We should, of course, expect 'the moon' and not *suriya* [the sun] to be called 'face of the night' ". As far as I can see, it is merely the night-sky that is meant by the "night's countenance"—cp Vin-a 1287 (nandimukhiyā rattiyaṃ ti aruṇutthitakāle pītimukhā viya ratti khāyati) and AA iv 112 (nandimukhiyā ti tuṭṭhamukhiyā); also B Disc iv 410 n 5.

³⁴⁷ Reading vibhāyamānāya with Ce Be Se for text's vibhāsamānāya.

³⁴⁸ Both text and Be punctuate Bhagavā 'ime ca bhikkhū...', which seems to leave Bhagavā hanging, especially when the whole explanation later concludes with ti dassento Bhagavā āha. I therefore read 'Bhagavā ime ca bhikkhū...', which also helps explain the presence of ca.

³⁴⁹ So Ce Be Se for text's na paṭibhāseyya; cp Ud 27 where the reading of paṭibhāseyya was adopted on the basis of Ud (Be).

³⁵⁰ Reading paṭisammodanen' eva with Ce Be Se for text's paṭisammodananen' eva.

³⁵¹ Reading āneñja° with Ce Be Se for text's (Ud) ānañja°.

³⁵² Reading saṃsiddhitādisabhāvadīpanaṃ with Be (Ce Se

samiddhitādisabhāvadīpanaṃ) for text's saṃsiddhatādi; I take the compound as saṃsiddhi + tādisa + bhāva + dīpanaṃ.

³⁵³ Cp M iii 77.

³⁵⁴ Anunaya; leading on, being swept along; CPD *svanunayābhāva* "affection", C. A. F. Rhys Davids (Dhs 1059) and Pe Maung Tin (Expos 467) "seduction", Ñāṇamoli (Guide 99) "approval".

³⁵⁵ Kaṇṭakatthānīyo.

³⁵⁶ Reading gāme kaṇṭhako with Ce Be Se for text's gāme.

³⁵⁷ Assa; it is not clear whether this refers to the subject of the Udāna, or to the aforementioned thorn. I follow the punctuation of Be.

³⁵⁸ Presumably the thorn.

³⁵⁹ Reading tesam with Ce Be Se for text's tesam bhikkhūnaṃ.

It is not at all clear to whom, or to what, tesam here refers. It would seem unlikely to be a reference to the five hundred monks, despite text's insertion of bhikkhūnaṃ, since the exposition of the Udāna, like the Udāna itself, concerns a single individual, as is indeed confirmed by Dhammapāla's remarks in his concluding statement.

³⁶⁰ Cp n 144 below.

³⁶¹ Reading accantakhamanaṃ with Ce Be Se for text's accantasamaṇaṃ.

³⁶² Be reads virodhābhāvaṃ for text's Ce virodhādyabhāvaṃ, Se virodhādyābhāvaṃ.

³⁶³ Ce Be Se read nesam for text's tesam; its denotation is, however, as unclear as was tesam cited in the last note but two. It would seem that the first explanation speaks of lack of ill will on the part of the subject of the Udāna, the second of that individual's reaction to ill will on the part of others.

³⁶⁴ Ejā vuccati calanakilesaparipantho; cp SA ii 380 (ejā ti taṇhā; calanatthena ejā ti vuccati), and DA 738 (ejā ti calanatthena taṇhā ejā ti vuccati), upon which Sv-pt ii 347 adds that craving is spoken of as wavering since it vibrates of its own accord, due to the occurrence of lust with respect to the triple world, and that it causes to vibrate that continuity within which it has arisen by way of seduction where becoming and so on are concerned.

³⁶⁵ Avasesakilesānaṃ; perhaps by avasesakilsea is meant what is

elsewhere spoken of as *avasitṭhakilesa* (e.g. Miln 339, Vism 676). At Dhs 1229-1239, Vism 683 ten *kilesas* are enumerated: (1) *lobha*, (2) *dosa*, (3) *moha*, (4) *māna*, (5) *diṭṭhi*, (6) *vicikicchā*, (7) *thīnaṃ*, (8) *uddhaccaṃ*, (9) *ahirikaṃ* and (10) *anottappaṃ*. Vism 684 states that (5) and (6) are abandoned by the first of the four paths, (2) by the third path, the rest by the fourth path (cp also Asl 387). This may explain the reference above to the third path—if *dosa* is abandoned, then ill will (*byāpāda*) is probably also—Dhammapāla now adding that he is also rid of the remaining defilements as a result of attaining the topmost path.
 366 Reading *akampanīyattā* with Ce Be Se for text's *akampaniyatāya*.

367 Reading *sabbakilesehi* with Ce Be Se for text's *sabbakilese hi*; literally by all defilements.

368 Ud-a 179.

369 Cp Ud-a 167 above.

370 On what follows, cp DA 210; MA ii 216; SA i 238; AA ii 294, iii 202; It-a ii 87f and Vism 271.

371 *Ārammaṇābhimukhaṃ*; DA MA SA AA *kammaṭṭhānābhimukhaṃ*, facing the meditation subject.

372 Text MA SA AA add *vā* here; Ce Be Se omit.

373 *Katvā*.

374 *Mukha*; or mouth—see next.

375 *Mukhanimitte*; so U. *Thiṭṭila* (BA 328). However, I am told by a senior Burmese monk, Pali scholar and practitioner that the breath is experienced initially at the tip of the nose but that at a later stage this gives way, in the advanced practitioner, to the *mukhanimitta* which here means the surface (literally face) of the *nimitta* (mental image) that appears at this point to the meditator's mind-eye. This interpretation might seem supported to some extent by the more usual use of *mukhanimitta* to denote the reflection of one's face in a bowl of water—e.g. D i 80; S v 121; A v 92 — for the two phenomena may not, ultimately, be so far apart as may first appear. Vibh-a is silent.

376 Text adds an extra *ti* here; Ce Be omit.

377 This same passage is quoted at Vism 271. There is some discrepancy between the translations given by Nāṇamoli at PD

177 and Ppn 291; but given the claim at PD v to the effect that Ñāṇamoli completed his translation of Pts after his translation of Vism was drafted, but before it was finally revised and published, we must presume the translation in Ppn to represent his more mature interpretation. On the other hand, total consistency between Pts-a and Pm (neither of which were available to me) would seem wanting, given Ñāṇamoli's notes, which might also account for the differences in his translations. Pe Maung Tin's interpretation at Pp 311 bears little resemblance to either. The translation offered here does not accord exclusively with any one of these three (being also modified for internal consistency) but would not seem to be at odds with Pm, at least to the extent that it is quoted by Ñāṇamoli.

378 Reading *satī ti* with Ce Be Se Pts for text's *satin ti*.

379 The other sources turn to other matters at this point. We are, presumably, to understand this as a gloss on the lemma which, in the light of this alternative explanation, now becomes "Having caused mindfulness as the exiting embraced to be present".

380 Or with.

381 I presume that by the "former" is meant the Vibhaṅga passage, by the "latter" the Paṭisambhidā passage, with the "other" referring to the original explanation supplied by Dhammapāla, although this is not the order in which they actually occur.

382 Samannāhāra; samannāharitvā is defined at Ud-a 389 below.

383 Reading *satī ti vā satisīsenā jhānaṃ vuttaṃ ye kāyagatāsatiṃ* with Ce Be Se for text's *sati-sīsenā c' etaṃ vuttaṃ. Satī ti vā ye kāyagatisatiṃ*.

384 Not M iii 89 as stated by Woodward.

385 Reading *pana taṃ* with Ce Be Se for text's *pan' etaṃ*.

386 Or anyone; so too throughout.

387 Reading *āneñja°* with Ce Be Se for text's *ānañja°*.

388 Sūkarakhataleṇa; see M i 501 for this episode. The cave is also mentioned at S v 233; cp KS v 209 n 1, where Woodward paraphrases its origins as given in SA after noting, wrongly, that Ud-a 189 "calls it Sūkara-leṇa". It would be interesting to see some kind of parallel between the account of the cave's re-

discovery and the avatāra of Viṣṇu as a boar.

³⁸⁹ Reading etaṃ with Ce Be Se; text omits.

³⁹⁰ Missakapabbato; it is not clear of what this was supposed to be a mixture. SED, sv miśraka, gives a meaning of salt produced from salt soil and a pigment produced from clarified butter, though it is equally possible that some sort of mixture of grains was intended, perhaps along the lines of the modern "mixtures" one can buy in India of fried pulses etc., and eaten as a savoury. Or does it mean a mixture of the two preceding alternatives, viz. rock(s) and dust ? Text Ce add ca here, Se vā, Be omitting both.

³⁹¹ Reading su(p)paṭṭhitamūlo with Ce (Be) Se for text's sūpaṭṭhita mūlo.

³⁹² Ca; Be vā, or.

³⁹³ Cp Ud-a 11, 349, 374.

³⁹⁴ Or simply within; cp Vism 156, 349.

³⁹⁵ Cp Ud-a 374 below.

³⁹⁶ Be sūpaṭṭhitāya.

³⁹⁷ Or within.

³⁹⁸ Reading supaṭṭhitā with Ce Se for text's supaṭṭhitā, Be sūpaṭṭhitā.

³⁹⁹ Reading kāye with Ce Be Se; text omits.

⁴⁰⁰ See Vism 126 on these two types of concentration.

⁴⁰¹ Ajjhatakesādiko; not listed by PED, CPD.

⁴⁰² Reading yathā with Ce Be Se for text's yā.

⁴⁰³ Reading kāyagatā satī ti vuccati with Ce Be for text's sā kāyagatāsati ti vuccati eva, Se kāyagatā satī ti evaṃ.

⁴⁰⁴ These four are described in detail at Vism 352f where the presence of the earth element and so on is noted in each of the thirty-two aspects, starting with hair of the head, in four different ways.

⁴⁰⁵ Nisīdi; more literally seated himself, though it seems unlikely he would have done this *after* attaining fruition, unless his practice necessarily entailed some standing posture or walking.

⁴⁰⁶ Ud-a 189 above.

⁴⁰⁷ Reading ādinā with Ce Be Se for text's ādi ca.

⁴⁰⁸ In detail at Vism 239ff.

⁴⁰⁹ Reading sahāyabhāvaṃ with Ce Be Se for text's

paṭipakkhapahānabhāvaṃ.

⁴¹⁰ Be reads ca for text's Ce 'va.

⁴¹¹ Cp Ud-a 166.

⁴¹² Quasi-etymology: upaṭṭhitā (present) < *upagantvā* (after going up to) + *ṭhitā* (persisting).

⁴¹³ Ce Be read yathāhvuttakāyasaṃvaraṇavasena ekatthasamosaraṇavasena, Se yathāhvuttakāyasaṃvaraṇavasena ekattasamosaraṇavasena, for text's yathāhvuttakāyasaṇavasena ekattasamosaraṇavasena. Cp DA 754f, MA i 240, and Vibh-a 215f which state that the four foundations of mindfulness are one by way of applying mindfulness (saraṇavasena) and by way of meeting in a unity (ekatthasamosasaraṇavasena), in that all meet at the same place of nibbāna, as do persons travelling along four different roads meet in the same city, but fourfold by way of object, viz. body, sensations, thoughts and mental states.

⁴¹⁴ Cp Vism 444 where 24 kinds are listed.

⁴¹⁵ Reading ca with Be; text Ce omit.

⁴¹⁶ Cp Vism 606, 693.

⁴¹⁷ Reading tassā with Ce Be Se for text's tassa; it refers back, presumably, to kāyānupassanā.

⁴¹⁸ Cakkhādīsu; Se cakkhavādīsu

⁴¹⁹ Upaṭṭhitāya satiyā; Ce Se upaṭṭhitassatitāya.

⁴²⁰ Or within.

⁴²¹ Ce Se read ñāṇappavattiṃ paṭisedhento, Be ñāṇappavattiṃ paṭivedhento, for text's ṭhāṇappavattiṃ paṭisedhento.

⁴²² Cp Vism 289ff.

⁴²³ Cp the Visuddhiñāṇakathā of Mahasi Sayadaw, p 66: sallakkhaṇe pana attanā 'va attānaṃ vahane viya jāte.

⁴²⁴ Sammasanto; cp Ñāṇamoli, Ppn 47 n 36.

⁴²⁵ Reading gotrabhūñāṇodayato with Ce Be Se for text's gotrabhūñāṇadassanato.

⁴²⁶ Reading aññesaṃ puthujjanānaṃ supinante pi with Ce Be Se for text's aññesu puthujanānaṃ supinantenā pi.

⁴²⁷ Reading sātisaṃvisayaabhāvato with Ce Be (Se sātisaṃvisayaabhāvato) for text's sātisaṃvisayaabhāvato.

⁴²⁸ Reading adhimuttataṃ with Be for text's vimuttataṃ taṃ, Ce Se vimuttataṃ.

429 Text inserts *va*; Ce Be Se omit.

430 *Adhicittappavatti*; CPD “the going on to meditate”. Seemingly concentration based upon *vipassanā*—cp Nd-a i 147; also Vism 4, 247.

431 *Attano paccakkhakaraṇena*; Be *attapaccakkhakaraṇena*.

432 Reading *appavattiya* with Ce Be Se for text’s *appavattiya*.

433 Text inserts *vā*; Ce Be Se omit.

434 Cp S iii 47.

435 Reading *chasatatavihārādivasena* with Se (Be *satatavihārivasena*, Ce *chasattavihārādivasena*) for text’s *santavihārādivasena*. Cp D iii 250; A ii 198.

436 Cp Ud-a 166 above.

437 Reading *navānupubbavihārasamāpattiyo* with Be Se for text’s Ce *vā anupubbavihārasamāpattiyo*; cp Ud-a 135 above.

438 Reading *cinteyya* with Ce Be Se; text omits.

439 Reading *karaṇīyābhāvato* with Ce Be Se for text’s *karaṇīyabhāvato*; cp Ud-a 218 below for details.

440 Reading *aññaṃ pi* with Ce Be Se for text’s *aññaṃ*.

441 Reading *Pilindā ti ’ssa nāmaṃ* with Be for text’s Ce *Pilindī ti nāmaṃ*, Se *Pilindī ti nāmaṃ*; Ud (Se), however, spells his name *Pilinda°*.

442 Text inserts *ca* here; Ce Be Se omit. Literally, a year-old calf.

443 *Ullapanādhippāyā*; this can hardly mean “wanting to put forward the claim (of being perfect)”, as claimed by CPD sv. At Ud-a 162 above, *ullapanasabhāvasaṇṭhitā* almost certainly has the meaning listed by CPD for *ullumpanasabhāvasaṇṭhita*; and we should therefore, perhaps, either adopt the vl of *ullumpanādhippāyā*, of merciful intent, recorded by text Ce Be, or alternatively assume that *ullapana* sometimes carries the same meaning as *ullumpana*.

444 Reading *bhikkhū* with Ce Be Se for text’s *bhikkhu*.

445 *Sañjānanti*; presumably implying that they took him to be an arahant, rather than knew this for certain.

446 Reading *samudācāraṃ* with Ce Be Se for text’s *samudācarantaṃ*.

447 Cp Ud-a 54 above.

448 *Pubbenivāsaṃ*; as pointed out at EV ii 76 on Thīg 63, this

expression is, curiously, always singular, being explained here as the continuity of his khandhas dwelt in in past births (nivutthakkhandhasantānaṃ) taken, presumably, as a singular whole. Thīg-a on Thīg 63 (not available to me but quoted by EV) appears to read nivutthakkhandhasattānaṃ, presumably in error for °santānaṃ.

449 Reading attano with Ce Be Se; text omits.

450 Cp VS 13 n 34.

451 Sampadānavacanaṃ; according to CPD, sv ujjhāyana, the genitive case.

452 Reading bhikkhū with Ce Be Se and Ud for text's bhikkhu.

453 Purimajātisiddhaṃ.

454 Reading anantaritāni with Ce Be Se for text's anantarikāni.

455 Text Ce pavattiyati, Be Se pavattiyati; presumably passive of pavattati, though not listed by any dictionary.

456 Satā.

457 Be reads mānena thaddhā for text's Ce Se mānena mānatthaddhā.

458 In which case we should read: This talk (reserved) for outcastes of his has been habitual for a long time.

459 At the feet of Dīpaṅkara—cp note at Ud-a 244 below.

460 Reading anāvaraṇañāṇadassano with Ce Be Se for text's ñāṇadassano.

461 Reading °vibhāvanaṃ with Ce Be Se for text's °vibhāvakaṃ.

462 Santadosa.

463 Reading ca with Ce Be Se for text's pi.

464 Ce Be Se read sampaggahavasena for text's sampaggāhavasena; cp Dhs trans p 275 and Asl 372 on Dhs 1116.

465 Be Se read samugghātittā for text's Ce susamugghātittā.

466 So Ce Be Se (and Sn 469) for text's khīṇalobho.

467 Perhaps an allusion to Dhs 1059 where a long list of such synonyms is given.

468 Reading tato eva rūpādīsu with Ce Be (Se tato yeva rūpādīsu) for text's yo tato evarūpādīsu.

469 Cp D iii 199, A iv 396, for similar where these two terms (one with none of mine, one without property) appear together as qualities distinguishing the men of Uttarakuru from those of

Jambudīpa.

470 Cp Ud-a 167.

471 Cp Ud-a 164.

472 Reading *māyāmānalobhakodhānaṃ* with Ce Be Se for text's *māyāmānā lobhakodhānaṃ*.

473 Reading *suppahīnattā* with Be Se (Ce *suppahīṇattā*) for text's *suppahīnatta*.

474 *Tadekaṭṭhatāya*; cp Asl 345 for details.

475 Cp Vism 139ff for a full discussion of such seclusion, which insists that *eva* (quite) is also to be understood in the second clause, even though it does not appear in the original.

476 Be reads *nirodhasamāpattiṃ* for text's Ce Se *nirodhaṃ*.

477 Cp Vism 84 where this definition is given in more detail.

478 What follows should be read in conjunction with Vism 702ff.

479 So Ce Be Se for text's *ādhātabbattā*.

480 Reading *ādhātabbatā* || *Yā hi esā* with Be for text's *ādhātabbatāyā ti ? Esā*, Ce Se *ādhātabbatāyā hi esā*.

481 Reading *vā* with Ce Be Se for text's *ca*.

482 Sixteen for the arahant, but only fourteen for the non-returner (Vism 704), presumably because the knowledge of the arahant-path and its fruit are not accessible to the latter.

483 *Tattha tattha*; presumably within the eight concentrations—cp next.

484 Defined, respectively, at M i 301 as in-breathing and out-breathing, applied and sustained thought, and perception and sensation. According to Vism 703, applied and sustained thought are tranquillized by one who has attained the second *jhāna*, in-breathing and out-breathing by one who has attained the fourth *jhāna*, and perception and sensation by one who has attained the eighth *jhāna*. Cp Ud-a 106 above on the ariyan silence.

485 That is, of the non-occurrence of consciousness and its concomitants.

486 Reading *na* with Be Se; text Ce omit.

487 Ce Be Se read *tiṇṇaṃ* for text's Pts Vism *tayo ca*.

488 Ce Be Se read *vasībhāvatāya saññānirodhasamāpattiya* for text's Pts Vism *vasībhāvatā paññā nirodhasamāpattiya*. We

should then presumably translate “How is it that, through being endowed with two powers...through the exercise of nine concentrations, there is knowledge of the attainment of cessation of perception by way of mastery?”. The separate mention of paññā at Pts i 100 (tañ ñāttaṭṭhena ñāṇaṃ pajānanaṭṭhena paññā) would seem, however, to argue against this reading.

⁴⁸⁹ Kasmā pan’ āyaṃ therō phalasamāpattiṃ asamāpajjitvā nirodhaṃ samāpajji? It would be more usual to interpret this sentence as “But why did the elder attain cessation without having (first) attained fruition-attainment?”, but this seems ruled out by the context, where fruition-attainment and cessation appear to be alternatives. Dhammapāla is thus seemingly siding with the interpretation of the Ancients, rather than that earlier attributed to “Some”.

⁴⁹⁰ A point alluded to, but not explained, at Vism 709.

⁴⁹¹ Cp Paravahera Vajirañāṇa Mahāthera, *Buddhist Meditation in Theory and Practice*, Kuala Lumpur 1975, p 466.

⁴⁹² Reading arahattaphalacittuppattiya with Ce Be Se for text’s arahattaphalacittappavattiya—cp Vism 708.

⁴⁹³ Reading ce here and below with Ce Be Se for text’s ce vā; cp Vism 708.

⁴⁹⁴ So Ce Be Ud for text’s ayasmato.

⁴⁹⁵ On what follows, cp Dhp-a i 423ff.

⁴⁹⁶ After the punctuation of Be, which opens the quotation with kadāci rather than idāni. Ce fails to print any quotation marks at this point, Se never employing same.

⁴⁹⁷ Bhojanaṃ; Be bhojanāni, foods.

⁴⁹⁸ Reading gantvā with Be Se Dhp-a for text’s Ce gatā.

⁴⁹⁹ Reading tumhādisiyo with Ce Be Se for text’s Dhp-a tumhādisāyo.

⁵⁰⁰ Tantavāyo.

⁵⁰¹ Reading tathārūpiṃ with Ce Be (Se tathārūpīm) for text’s Dhp-a tathārūpaṃ.

⁵⁰² Pesakāra°.

⁵⁰³ Reading Sujā with Be Dhp-a for text’s Suja, Ce Se Sujātā.

⁵⁰⁴ Tasaraṃ pūreti; Dhp-a tasaraṃ vaḍḍheti (vl vaṭṭesi)—cp next note but one.

505 Reading *viya* hoti with Ce Be Se for text's *viyā*.

506 *Tasaravattim vaddhentū viya*; cp Sn-a 265f where we find *tasaraṃ vaṭṭente* and *tasaraṃ vaṭṭetvā*, (? causing the shuttle's bobbin to spin), but it here seems to mean rather that she rewound the bobbin with fresh thread, thereby filling the shuttle itself.

507 *Oluggaviluggajarasālaṃ*—cp M i 80; also Vism 107. Ce reads *oluggaviluggaṃ jīṇṇasālaṃ*, Be *oluggaviluggajīṇṇasālaṃ*, Se *oluttaviluttajīṇṇasālaṃ*, but the reading of *jara*^o seems supported by M i 80.

508 Usually the most senior married couple within the extended family, but hardly applicable here—cp Vv-a 286.

509 Reading *duggatatarā* with Ce Be Dhp-a for text's Se *duggatataro*.

510 Reading *khāyati* with Ce Be; text Se omit.

511 *Olambitvā*; Be *olumbitvā*.

512 Reading *ullokettvā* with Be for text's Dhp-a *olokettvā*, Ce Se *olokento*.

513 Ce Se *Sujātā*.

514 Cp Vv-a 64 for similar.

515 Literally, "Pot-boiled-rice", but cp below.

516 *Bhattaghaṭito*; or food-pot, meal-pot, etc.

517 Presumably instead of *ghaṭiyā odanaṃ*.

518 Reading *hatthe ṭhapitamatte* with Ce Be (Se *hatthe ṭhapītamatto*) for text's *ṭhapitamatto*.

519 *Aṭṭhāsi*; literally stood, or abided, etc.

520 Reading *khajjavikatthi* with Ce Be Se for text's *khajjavikatiyā*; it would seem to mean sauces that require chewing.

521 Ce Se omit *rasa*, Be *sūpa*; cp Ud.

522 *Abhibyañjako*; cp Ud-a 28 above.

523 *Madhurādimūlarasānaṃ*; Dhs 629 lists six objective sources of flavours and twelve subjective perceptions of them. *Mūlarasa* appears as the first of the six, but Asl 320 interprets this as the "taste produced by any root" (Expos 418). SED, sv *mūlarasa*, on the other hand, takes *mūlarasa* as an original (or basic) flavour, whilst it also states, sv *rasa*, that there are "6 original kinds, viz. *madhura*, sweet; *amla*, sour; *lavaṇa*, salt; *kaṭuka*, pungent; *tikta*,

bitter; and kashāya, astringent; sometimes 63 varieties are distinguished, viz. besides the 6 original ones, 15 mixtures of 2, 20 of 3, 15 of 4, 6 of 5, and 1 of 6 flavours' ". It is of interest to find that these same basic flavours appear at Miln 56, 63; and we can perhaps assume that it is to such a list that Dhammapāla is here referring us, just as it is also the above mixtures that he has in mind when speaking of those tastes that are a combination of these (sambhinnarasānaṃ).

524 Cp Vv-a 100 for similar.

525 Reading ko with Ce Be Se; text Dhp-a omit.

526 Reading devaputtā with Ce Be Se for text's Dhp-a samānadevaputtā.

527 Presumably, the devaputtas of Vv-a V 13, 14 and VII 8, though their competition with Sakka is nowhere referred to in such places.

528 Reading mahātejavantatarā with Ce Be for text's Se Dhp-a mayā tejavantatarā.

529 Reading paramadānaṃ with Ce Be Se Ud and Dhp-a; text omits.

530 An allusion to Vism 331.

531 Cp Vv-a 103.

532 All the following qualities predicated of the gift are also to be found at Vv-a 24, 30; cp also Vv-a 5 and VS xxviii.

533 Mundane right view involving faith in the fruition of deeds and the Three Jewels, a necessary prerequisite of almsgiving—cp Vv-a 30; also M iii 72 where this is distinguished from that right view that is supermundane.

534 By way of faith in deeds and in the fruition of deeds or by way of faith in the fruition of deeds and in the Three Jewels—cp Vv-a 5, 24, 30; also VS xxvii. See also Ud-a 406 below.

535 Reading attamano with Ce Be Se for text's attamāno.

536 Most of what follows can also be found, with minor differences, at Vism 407 (not 406 as stated by Woodward).

537 Reading dibbapasādasotadhātu with Ce Be Se for text's °ppasāda°; Nāṇamoli (Ppn 446) renders this as "(for deities have as the divine ear element the sensitivity", Pe Maung Tin (Pp 472) as "for devas possess their own sensitive ear element" thus

ignoring dibba, but cp the note at Ud-a 73 above, most of which also applies here. Cp also Vibh 71.

⁵³⁸ Cp Asl 307.

⁵³⁹ Sampatiçchanagahetum samatthā; Vism 407 reads sampatiçchanasamatthā as at Ud-a 73 above, where see note.

⁵⁴⁰ Cp Ud-a 73 above.

⁵⁴¹ Reading °vinimuttatāya with Ce Be Se for text's Vism °vimuttatāya.

⁵⁴² Viriyabhāvanābalanibbattā; taken by Nāṇamoli (Ppn 446) as "power of energy in development" and by Pe Maung Tin (Pp 472) as "strength of energy-culture", but cp note at Ud-a 361 below.

⁵⁴³ Cp notes at Ud-a 26, 73 above.

⁵⁴⁴ Reading savanattḥena ca with Be for text's Ce savanattḥena.

⁵⁴⁵ "This is the standard commentarial definition of a dhātu (element). The roots √dhā and √dhar are conflated, and dhātu is then derived from either. The word dhamma is also derived from √dhar and is explained in the same way, as that which sustains its own nature (sabhāva). The bearing of an own nature is what distinguishes truly existent states (vijjamānadhammā or paramatthadhammā) from mere concepts (paññatti)" —BB. At this point, Vism 407 reads instead nijjīvattḥena, in the sense of its being without a soul (jīva).

⁵⁴⁶ Reading mānusika° with Ce Be Se Vism for text's mānusaka°.

⁵⁴⁷ Manussūpacaraṃ atikkamitvā saddasavanena mānusikamaṃsasotadhātuṃ atikkamitvā ṭhitāya; Vism reads instead manussūpacaraṃ atikkamitvā saddasavanena mānusikaṃ maṃsasotadhātuṃ atikkantāya pī ti vattitvā ṭhitāya (Pe Maung Tin suggesting we read vītvattitvā for pī ti vattitvā). Nāṇamoli (Ppn 446) renders this "which in the hearing of sounds surpasses, stands beyond, the human ear element by surpassing the human environment", Pe Maung Tin (Pp 472) as "means going beyond the fleshy ear-element of men in hearing sounds beyond the capacity of men". However, it would seem more likely that the clause beginning saddasavanena is a gloss on what precedes it—cp how, in a similar passage at Vism 424, in connection with the heavenly eye, these two clauses are given

as *alternative* explanations.

548 Ādarajātā; CPD sv states that this means “produced by affection or devotion” here, though it is unclear of what it was deemed predicated.

549 Sammāpaṭipattiyā; also at Ud-a 283. Nāṇamoli claims (Guide 46 n 3) that this means “right theory” and that this sense is not listed by PED. See, however, PED sv, where a meaning of “right mental disposition” is given. The term recurs at Vv-a 263 where it seems to mean “right practice”, and it is not at all clear that it does not have this same sense both here and at Ud-a 283, 399 below. It is worth noting that Nāṇamoli supports his view, in part, by reference to Pe 33, but in his (? subsequent) translation of this (Piṭaka Disclosure 40) he seems to have reverted to the view that its meaning is that of right practice.

550 Cp Ud-a 161 above; this is the third of the thirteen limbs of asceticism, in the practice of which Mahākassapa was declared chief (A i 23).

551 Nimittaṃ katvā.

552 Reading kittito ti with Ce Be Se for text’s kittito hoti.

553 Atṭhuppattivāsena; that is, it stems from what has gone before, in the sense that this particular limb of asceticism is singled out since the topic of the story to date is that of almsgiving.

554 Cp Miln 343 for similar.

555 Also quoted at Ud-a 63 above.

556 Cp Nd¹ 188 where eight limbs of asceticism are classified as vattas, viz. (1), (2), (3), (4), (7), (8), (12) and (13) of the thirteen listed in the note at Ud-a 161 above.

557 Reading datṭhabbaṃ with Ce Be Se for text’s veditabbaṃ.

558 Cp Ud-a 62f above.

559 Reading sissādike with Ce Be Se for text’s piyādike.

560 Reading padadvāyen’ assa with Ce Be Se for text’s padañ ca yen’ assa.

561 Cp Sn 144 for this and the previous quality.

562 Ce Be Se read paramañ ca santuṭṭhiṃ for text’s paramappicchasantuṭṭhiṃ; cp paramappicchātāya above. See next.

563 Cp Vism 65 on contentment with the robe and with the frugal way of life; also Vism 81 where his wanting little (mentioned above) and such contentment are both two of five states that accompany the limbs of asceticism.

564 That is, now in the sense of a future birth.

565 Reading *padadvayen' āpi* with Ce Be (Se *padadvayen' āpi*) for text's *padañ ca yen' āpi*.

566 Reading *āyatiṃ anādānataṃ* with Ce Be Se for text's *āyati anādān' atthaṃ*; CPD, sv *anādāna*, gives the meaning as "not grasping, not desiring", though the meaning may here be rather than of "taking food"—cp PED and CPD sv *ādāna*.

567 On what follows, cp Ud-a 255 below.

568 Reading *satokāritāya* with Ce Be Se for text's *tato kāritāya*.

569 Reading *tato eva* with Ce Be Se for text's *evañ ca*.

570 Reading *°ppattaṃ* with Ce Be Se for text's *°ppaṭṭaṃ*.

571 Reading *uppādentā* with Ce Be Se for text's *uppādenta*.

572 On what follows, cp also DA 407.

573 For one-sessioners, see Vism 69; for later-food-refusers, Vism 61, 71. These constitute the fifth and seventh of the optional ascetic practices (*dhutaṅga*), on which see note at Ud-a 161 above.

574 So Be Se DA for text's Se *°māle*.

575 Ce Be Se DA read *varuṇa* here; according to PED and SED sv, the tree *Crataeva roxburghii*, SED adding that it was used in medicine and was supposed to possess magical virtues. On the *kareri* tree, see also Dial ii 4 n 1-2 and Brethren 363 n 2.

576 According to DA 407: "The *kareri*-bower was situated at the door to that little hut (*kuṭikā*); therefore it was called the *Karerikuṭikā*, just as the *Kosambakuṭikā* (was so called) on account of a *kosamba* tree being situated at its door. It is said that there were four large houses within the interior of Jeta's Grove, viz. the *Karerikuṭi*, the *Kosambakuṭi*, the *Gandhakuṭi* (Fragrant Hut), and the *Salāḥa*-house, each of which was accomplished through the sacrifice of a hundred thousand. As to these, the *Salāḥa*-house was constructed by king *Pasenadi*, the rest by the householder *Anāthapiṇḍika*. Hence, the Lord stayed in the *Karerikuṭikā*, fitted out like a *deva*'s *vimāna*, that had been

constructed on top of pillars by the householder Anāthapiṇḍika... *In the circular kareri enclosure (karerimaṇḍalamāle):* in the sitting hall built not far from that same kareri-bower. It is said that the kareri-bower was between the Fragrant Hut and the hall; therefore the Fragrant Hut, the Karerikuṭīkā and the hall were all spoken of as the 'circular kareri enclosure' ". Sv-pt adds nothing of any significance; whilst Sn-a 403 gives the names instead as Mahāgandhakuṭi, Karerimaṇḍalamāla, Kosambakuṭi and Candanamāla.

⁵⁷⁷ Text adds ca here; Ce Be Se omit. According to SED sv, maṇḍapa, when suffixed to names of plants, denotes an arbour or bower, just as DA 407 (cp last note) states that a kareri-bower (maṇḍapa) stood at the door to the Karerikuṭi which was itself built on top of pillars, thus suggesting that the maṇḍapa took the form of a bower provided by the boughs of the tree that stood at its door. Cp also Ud-a 419.

⁵⁷⁸ Tasmā; Ce Se kasmā, for what reason.

⁵⁷⁹ Chadanaṃ; or roof.

⁵⁸⁰ So Ce Be Se for text's maṇḍalo-mālo.

⁵⁸¹ According to SED, atimukta and atimuktaka (literally "surpassing pearls in whiteness") are names of certain shrubs; whereas atimuttaka is, according to PED, the plant Gaertnera Racemosa, to Childers the name of a tree, and to CPD the creeper Dalbergia Ujjenensis, just as atimutta, not listed by PED, is, according to Childers, the creeper, and to CPD, the plant (which it claims is a kind of jasmine), Gaertnera Racemosa.

⁵⁸² DA 43 defines the maṇḍalamāla as follows: sometimes a maṇḍalamāla is a gabled house covered with swans and quails (cp Ud-a 184 above) with two pinnacles, sometimes a maṇḍalamāla is an attendance hall encircled by a row of pillars with a single pinnacle, whereas here (elsewhere than Jeta's Grove) a maṇḍalamāla is a seating hall. But as noted at VS 267 n 34, Geiger takes the mālaka as a space marked off for sacred functions, just as Jayawickrama suggests a possible connection between the mālaka and the Sinhalese maluva, or courtyard near or around monastic buildings. With this may be compared the way in which the Bodhimaṇḍa (e.g. Vism 203) surrounds the

Bodhi Tree. Here it would seem that the *karerimaṇḍalamāla* was a circular enclosure surrounding the *kareri* tree probably formed by trees whose branches met overhead to form a shelter against the elements and in which the monks sat whilst being instructed. This would seem confirmed by SED which takes *māla* as a forest or wood near a village, and *mālaka* as, in addition, an arbour or bower.

583 Reading *antarantarā* with Ce Be Se for text's *antarantaro*.

584 Reading *puggalavasena ca* with Ce Be Se for text's *puggalavasena*.

585 *Vaṇṇa*.

585 Reading *saviññāṇakarūpe* with Ce Be Se for text's *saviññāṇarūpe*.

587 Cp Vv-a 173 where a layfollower offers scents, flowers, incense and lamps.

588 Reading *sukhasamphasse* with Ce Be Se for text's *sukhasamphassa*; cp Dhs 648, elaborated upon at Asl 333 where several examples are given, such as being fanned in the hot weather.

589 Reading *vuttattham eva* with Ce Be Se for text's *vuttam eva*.

590 Reading *na labbhaṭi ti ? Labbhati* with Ce Be Se for text's *na labbhaṭi ti labbhati*. Cp Ud-a 212 for similar.

591 Two of the fourteen types of meals prohibited for the almsfood-gatherer—cp Vism 66.

592 Reading *sakkāragarutāya* with Ce Be Se for text's *sakkāragarukāratāya*.

593 Be reads *hand' āvuso mayam pi* for text's *Ce Se hand' āvuso mayam*, Be being thereby alone consistent with its own version of Ud, where see note.

594 Text Ce insert 'va; Be Se omit.

595 Reading *nivāretvā* with Ce Be Se for text's *nīharitvā*.

596 Ud-a 102-109.

597 Pi; Be omits.

598 Sato; I take this to be genitive singular of *sant*.

599 Reading *vā* with Ce Be Se for text's *va*; this section of the Udāna would then become "Though not if one dependent on words and renown".

⁶⁰⁰ Reading jīvitanimittam with Ce Be Se for text's jīvikānimittam; more literally "attributable to (this) lifetime".

⁶⁰¹ Āgamato payogato ca; or as to tradition and occupation. CPD, sv āgama, cites this as an example of "tradition", though it would seem more likely an instance of "study" or "science" as attested by SED sv, just as payoga would also seem an instance of "practice (as opposed to theory)" as attested by SED sv prayoga.

⁶⁰² Text inserts assa; Ce Be Se omit.

⁶⁰³ So Be Se for text's katarasippam sippānam, Ce kataram sippānam.

⁶⁰⁴ Agārayhatāya; the reference in CPD, sv agārayha, to "Spk i 417" would seem spurious.

⁶⁰⁵ I here follow the punctuation of Be Se, viz. pabbajitā | te || *Evam āhaṃsū ti* with Be for text's Ce pabbajitā || *Te evam āhaṃsū ti*.

⁶⁰⁶ Reading hatthisippan ti with Ce Be Se for text's hatthisippam.

⁶⁰⁷ Sāraṇa; not listed in this sense by PED or SED. Cp Vv-a 86, where rendered "driving".

⁶⁰⁸ Reading yo with Ce Be Se for text's so.

⁶⁰⁹ I assume that the reading of dhanubbedho, common to all editions utilised, is in error for dhanubbedo, the famous treatise on archery considered an Upaveda. Cp CPD, sv issāsasippam, which prints the compound as dhanubbedo without noticing the anomaly. Woodward punctuates dhan'ubbedho, seemingly taking the first member of the compound as dhana.

⁶¹⁰ Se muddhāsippam.

⁶¹¹ Reading hatthamuddāya gaṇanasippam with Ce Be (Se hatthamuddhāya gaṇanāsippam) for text's hatthamuddāya gaṇasīsenā sippam. Cp the discussion in PED sv muddā, at B Disc ii 176 n 4, Dial i 21 n 4 and VofU 38 n 2. At DA 95 we find muddā explained as hatthamuddāgaṇanā vuccati, upon which Sv-pt elaborates as follows: hatthena adhippāyaviññāpanam hatthamuddā; tathā aṅgulisāṅkocanen' eva gaṇanā. It would therefore appear that the author of Sv-pt understood hatthamuddāgaṇanā in DA as a dvandva, hatthamuddā being the means of making one's intention known (to others) with hand gestures, gaṇanā counting by means of that same

contraction of the fingers. If so, then Dhammapāla's explanation in terms of "the craft of counting by way of hand gestures" is probably to be understood as "the craft of counting by way of (another's) hand gestures", which interpretation would preserve the distinction between muddā and gaṇanā to whose attention we are drawn at in the note at B Disc. Cp also MA ii 56 which explains muddā as aṅgulipabbesu saññāṃ ṭhapetvā hatthamuddā. It is therefore unlikely to have the military significance suggested by Ireland (p 49 n 14).

⁶¹² Se gaṇanāsippaṃ, here and in the gloss.

⁶¹³ Acchiddaka°; Se acchidda°. Sv-ptṭ explains as Pārasikamilakkhakādayo viya navantavasena gaṇanā, counting by way of ending in nine, as with foreigners such as the Persians and so on. By "counting by way of ending in nine" may well be meant the decimal system inherited from the Arabs—i.e. 1–9, 10–19, etc., that is, a system to the base ten rather than one to the base nine, whilst the fact that this was clearly not that in use during the ṭikā period raises, in turn, the question as to what system was generally in use in the period of the suttas, their commentaries and ṭikās. The large quantity of numerical classifications in multiples of four—e.g. the four truths, āsavas, paths, fruitions, the eight jhānas, the eightfold path, the sixteen functions, the phrase of something's not worth the sixteenth fraction of something else, the thirty-two marks, parts of the body, etc.—all suggest one to the base four or to the base eight. Cp *The Scientific American*, March 1983, p 49, which suggests that a system to the base eight was probably originally in use amongst the Dravidians. The explanation of Sv-ptṭ is at odds with that given at Dial i 22 n 1.

⁶¹⁴ Reading saṅkalana° with Ce Be (Se sakalana) for text's saṅkhalana°.

⁶¹⁵ Paṭuppādanādi; Sv-ptṭ states that by means of the word ādi (and so on) multiplication and division and so forth are included.

⁶¹⁶ Text adds ca; Ce Be Se omit.

⁶¹⁷ Reading gaṇitum with Be Se (Ce vl) for text's Ce bhaṇitum. Cp MA ii 56 which gives further examples.

⁶¹⁸ Reading lipiñāṇaṃ with Ce Be Se for text's likhañāṇaṃ;

writing in the East traditionally involved inscribing or scratching (lekha) characters on palm-leaves with a stylus. Cp also B Disc ii 177 n 1.

619 Cp DA 95 for similar; also AA iii 211.

620 Kabba°; Se kattabba°.

621 Be reads nam for text's tam; Ce Se omit.

622 Reading kabbam with Ce Be for text's Se kattabbam.

623 Reading kabbam with Ce Be for text's Se kattabbam.

624 Text, following A ii 230, inserts katame cattāro in parentheses; Ce Be Se omit.

625 Sutakavi; probably a writer of ballads.

626 Atthakavi; according to CPD sv, a didactic poet.

627 Cp Ud-a 394 below.

628 Cp DA 91 where two other examples are given; also DA 247.

629 Be reads abhheyya°, Se (Ce vl) ajjheyya° for text's Ce aṅgeyyamāsurakkhādi; cp also DA 93. CPD, on the basis of 'pṭ' (presumably the Burmese edition), recommends reading ~~Abbheyya~~ or Ambheyya, maintaining that it is a proper name, whereas Sv-pt i 167 (Ee) explains as follows: Aṅgino satthaṃ aṅgeyyaṃ Māsurakkhena kato gantho Māsurakkho (Aṅgeyya is the treatise of/on Aṅgi, the Māsurakkha the book created by Māsurakkha). Whether aṅgi is here a proper name—perhaps a reference to Aṅgir (who, according to SED, was the rishi who received the Brahmaidya from Arthavan and imparted it to Satyavāha, the teacher of Aṅgiras)—or one in possession of the Aṅgas, or even Skt aṅgī (promise, agreement, and thus perhaps (a treatise on) pacts or treaties) is unclear. SED has a brief entry for Masurakṣita, which it believes may be the name of a king.

630 Sabbasippāyatanānaṃ; cp DA 156: sippam eva sippāyatanam.

631 Reading asippajīvi with Ce Be Se and Ud for text's asippajīvi.

632 Reading jīvikam with Ce Be for text's Se jīvitam.

633 Samucchedavikkhambhanena; Se reads sudūra-vikkhambhanena here.

634 Listed at A ii 10 = It 109; Vibh 375.

635 Reading ājīvapārisuddhisīlam with Ce Be Se (and Vism 22) for text's ājīvapārisuddhisīlam. This is one of the fourfold divisions of virtue (sīla) found at Vism 11ff.

- 636 Reading abahulasambhāro with Ce Be Se for text's abahusambhāro.
- 637 Cp Khp-a 241, where these two terms are defined.
- 638 Icchati; Be omits.
- 639 Cp Ud-a 223f below.
- 640 Cp Ud-a 191.
- 641 Reading abhisaraṇassa with Be for text's Ce Se abhissaraṇassa; neither is listed by PED.
- 642 This should become more clear if read in conjunction with Ud-a 231 below.
- 643 Cp S i 83 where Ajātasattu is said to be pāpasahāyo.
- 644 Cp note at Ud-a 231 below.
- 645 Ce Be Se insert so; text omits. Such insertion seems unwarranted, since so already occurs earlier in the sentence.
- 646 Reading jīvikaṃ with Ce Be for text's Se jīvitaṃ.
- 647 Cp Ud-a 141 above on these two knowledges.
- 648 At Pts i 133 these two knowledges appear as two of the Tathāgata's fourteen knowledges. At M i 70, A v 34, Vibh 340, and Pts ii 174f the latter knowledge features as one of the ten powers of the Tathāgata, being replaced, in the list of same at Bv-a 27, by the former. Neither knowledge seems to feature in the account of the ten powers at Mahāvastu i 159f, where they are attributed to the Dhammacakkhu rather than the Buddhacakkhu.
- 649 Reading yathā āha with Ce Be Se for text's yathā hi.
- 650 Also quoted at Ud-a 107 above, where the world of formations is further defined.
- 651 Text Ce Se insert an additional vutto after okāsaloko; Be omits.
- 652 The first five internal bases (i.e. sense-organs) and their objects (the first five external bases).
- 653 The six internal bases and their objects.
- 654 The six internal bases, their objects, and the various consciousnesses linking these.
- 655 So Ce Be Se for text's lokiya ti here and below; presumably passive of *loketi; not listed by PED. Cp Ud-a 293 below for similar.

⁶⁵⁶ Cp Ud-a 293, 418 below; also MA i 244 and Vibh 195.

⁶⁵⁷ Cp Jan Gonda, *Loka: World and Heaven in the Veda*, Amsterdam, 1966, which discusses the notion that a loka was created by the participant in the Vedic sacrifice, later transformed by the Buddhists in almsgiving. A summary of the salient points is given in my introduction to *Vimāna Stories*.

⁶⁵⁸ Cp Ud-a 339 below for similar.

⁶⁵⁹ Reading *samsāramahoghaṃ* with Ce Be Se for text's *samsāre-mahoghaṃ*.

⁶⁶⁰ Reading *tāressāmi* with Ce Be Se for text's *taressāmi*.

⁶⁶¹ Also quoted at Ud-a 19, 135 above.

⁶⁶² Perhaps an allusion to Vism 498f; the former is a reference to the three classes of *dukkha* (*dukkhadukkha*, *vipariṇāmadukkha* and *saṅkhāradukkha*), the latter to the elaboration of the first of the four truths in terms of what constitutes the source of *dukkha*.

⁶⁶³ Reading *paridāhehi* | *Pariḍayhamāne ti* with Ce Be Se for text's *paridāhehi pariḍayhamāne*.

⁶⁶⁴ *Sambhūtehi*; Ce Se *sambhavehi*.

⁶⁶⁵ Reading *taṃ* with Ce Be Se; text omits.

⁶⁶⁶ Reading *niddahantā* with Ce Be Se for text's *niddhantā*; cp Ud-a 281 below.

⁶⁶⁷ Ce Be Se read °*pallaṅke nisinno* for text's °*pallaṅkena nisinno*, but accord with text's reading of ten' *eva pallaṅkena satthāhaṃ...nisinno* below; cp EV ii 70 on Thīg 44 for a possible distinction between the locative and instrumental with regard to *pallaṅka*.

⁶⁶⁸ *Vaḍḍhetvā*; or increased, expanded, intensified, etc.

⁶⁶⁹ Cp Ud-a 3 above.

⁶⁷⁰ Reading *paccavekkhaṇānantaraṃ* with Ce Be Se for text's *paccavekkhaṃ ānantaraṃ*; cp Ud-a 192 above. Attainment of each of first three paths and their fruitions is immediately followed by knowledge reviewing how many defilements remain; after the topmost path, of course, none such remain.

⁶⁷¹ Text Se insert *tasmā*; Ce Be omit.

⁶⁷² Reading *abhibhūyyamānataṃ* with Ce Be Se for text's *abhibhūyyamānattaṃ*.

673 Or perhaps simply alternative grammatical form.

674 Vyāsana; five are usually enumerated, as at Ud-a 428 below—see also D iii 235; Vibh 99, etc. A different list of eleven appears at A v 317f.

675 Reading *pariyuṭṭhānehi* with Ce Be Se for text's *parivuṭṭhānehi*; at Vibh 383 they are said to be sevenfold, whilst at Asl 366 they are likened to highwaymen.

676 *Sukhādisaṅkhātānaṃ tissannaṃ dukkhatānaṃ*; so all texts. This must be an allusion to some classification other than that found at Ud-a 240 below, but it is unclear which.

677 Reading *abhāvitattatāya* with Ce Be Se for text's *abhāvitattāya*. We might take this simply as "on account of a lack of self-development" but cp A i 249ff where one developed in body, morality, mind, and insight is spoken of as *mahattā*, one with a self that is great, and thus able to put up with things lesser persons cannot.

678 So Ce Be Se for text's *sattuno*, were not even my enemy's.

679 So Be for text's Ce Se *attano*, as its own. I assume that the structure of this section is (1) an explanation of those texts which read *attato*; (2) an explanation of those texts which read *attano*; followed by (3) an alternative explanation of those texts which read *attato*, since it is difficult to see how this final explanation could be construed as an alternative to that immediately preceding it.

680 Ce Se omit.

681 Be reads *yena yena* for text's Ce Se *yena*.

682 Ce Be Se read *yena yena* for text's *yena yena*.

683 Perhaps an allusion to Pts i 151 where "Material form is the world and it is eternal" and "Sensation is the world and it is eternal" are given as two forms of views involving misinterpretation.

684 Text adds *tīhi*; Ce Be Se omit.

685 Text Ce Se insert *ca*; Be omits.

686 Reading *khandhapaṇcakaṃ* with Ce Be Se for text's *pañcakkhandhakaṃ*.

687 Cp SA ii 364 on S iv 23=67: *aññathābhāvaṃ vipariṇāmaṃ upagamanena aññathābhāvī hutvā bhāvesu satto laggo laggito*

palibuddho ayam loko bhavam yeva abinandati.

⁶⁸⁸ Ce Be Se read *asambhave*, the impossible, for text's *ayam bhave*, which latter reading I retain, since *ayam bhave...satto...sattaloko* is almost certainly intended as a gloss on *bhavasatto loko* of the verse. Moreover, it will be noted that the two alternative explanations of *bhava* given here in terms of growth and becoming in the sphere of sense-desires are alluded two in the commentary in *yad abhinandati tam bhayam* below, seemingly confirming the reading of *bhave* here. On the other hand, the reading of *asambhave* would go quite nicely with *avijjamānam* below. The confusion of *ayam bhave/asambhave*, clearly attributable to Sinhalese mss, must be a very old one. On *bhava* as growth, cp *Ud-a 160* above.

⁶⁸⁹ Text inserts *pi* here; Ce Be Se omit.

⁶⁹⁰ Reading *avijjamānam bhavam* with Ce Be Se for text's *avijjamānabhāvam*.

⁶⁹¹ Reading *parikappitākārato* with Ce Be (Se *parikappit°*) for text's *parikappitākārabhavato*.

⁶⁹² Be Se read *gadhito* for text's Ce *gathito*; cp *Ud-a 143* above.

⁶⁹³ Text inserts *evam sante pi*, even though this be so; Ce Be Se omit.

⁶⁹⁴ Or in the idea of its having the (right) conviction concerning same. Be reads *tattha vā adhimuttisaññam taṇhā-diṭṭhābhinandanāhi abhinandati* for text's Ce Se *tattha v' ādhimuttisaññam taṇhādiṭṭhibhavanandanāya abhinandati*; but it would seem likely that *ādhimuttisaññam taṇhādiṭṭhibhavanandanāya* is a quasi-etymology for *abhinandati*.

⁶⁹⁵ All texts read *bhavahetubhāvato*, on account of (becoming) being the root-cause of becoming, which makes no sense. I therefore adopt the suggestion of Bhikkhu Bodhi that we read instead *bhayahetubhāvato*, in which becoming is said to be fearful in the extreme (i.e. dangerous) because it is the root-cause of (the subjective experience of) fear.

⁶⁹⁶ In what follows, *Dhammapāla* seems to be offering three different interpretations of the phrase *yassa bhāyati*, taking *yassa* firstly as *yato* (due to which, ablative), secondly as *yassa* (of which, genitive)—since the ablative or genitive case is usually

used for the object of the verb *bhāyati*—and then finally as *yassa* ((for that) which), and thus as the subject of that same verb. The subject of the verb is, of course, in all cases to be understood as the world of beings.

⁶⁹⁷ Reading *taṃ* with *Ce Be Se*; text omits.

⁶⁹⁸ Reading *jarāmarañādi dukkhādhiṭṭhānabhāvato* with *Be Se* for text's *Ce jarāmarañādidukkhādhiṭṭhānabhāvato*.

⁶⁹⁹ Reading *dukkhaṃ* with *Ce Be Se* for text's *dukkhadukkhaṃ*.

⁷⁰⁰ Reading *dukkhadukkhabhāvato* with *Be* for text's *Ce Se dukkhabhāvato*; according to *Nett 12*, by "intrinsic *dukkha*" is meant physical pain.

⁷⁰¹ Reading *vibhavassa* with *Be* for text's *pi bhavassa*, *Ce visayassa*.

⁷⁰² Reading *tassa dukkhaṃ* with *Ce Be Se* for text's *dukkhaṃ*.

⁷⁰³ Reading *taṃnissaraṇaṃ* with *Be* for text's *Ce Se taṃ nissaraṇaṃ*.

⁷⁰⁴ *Āsannapaccakkhavacanāṃ*; lit. an expression for that which is closeby and at first hand.

⁷⁰⁵ According to *Ud-a 216* below, these were the Defilement-Māra, the Accumulation-Māra and the Devaputta-Māra. The other two, the Khandha-Māra and Death-Māra, were only defeated upon the death of the Buddha. *Cp DA 659* which also speaks of splitting the head of the three Māras, and which *Sv-pt ii 287* similarly identifies with the first three of the above. How, and when, the single Māra of the Nikāyas became fivefold is far from clear, but it nonetheless raises a number of questions. For whilst the first and second might be thought merely metaphorical, this cannot be true of the third, who is seemingly a living being inhabiting the highest world of the sphere of sense-desires (*cp DPPN ii 611ff* for references), and upon whom assault in this manner might be construed as a violation of the first precept. Then, again, the Buddha is frequently depicted as being harassed, subsequent to his enlightenment (and especially just before his death), by some, unspecified, Māra, which we must suppose to be one of the remaining two, if the first three had been defeated. Yet if, with the Buddha's death, all five were defeated, how can there still be surviving one or more Māras, including the Devaputta-Māra, to worry us? That the list of defilements at

Ud-a 138f are identified, at Vism 211, with all five Māras serves only to confuse matters even further.

⁷⁰⁶ Reading ācaratā with Ce Se for text's ācaritā, Be ācaritvā; if the reading of Be were adopted, we should have to translate "after fulfilling the perfections after having performed/by performing".

⁷⁰⁷ Aniyama; or indefinite.

⁷⁰⁸ Cp Ud-a 195 above on these two quasi-etymologies.

⁷⁰⁹ Reading vāsaddo with Ce Be Se for text's vāsadde.

⁷¹⁰ Probably a reference to the Ājīvakas—cp D i 54 where such a doctrine is attributed to Makkhali Gosāla and Pv IV 3 32 for similar; also PS 82 n 1 on the Saṃsāramocaka heretics.

⁷¹¹ On what follows, cp D i 36ff quoted Vibh 379.

⁷¹² Diṭṭhadhammanibbānavādino; DA 121 (on D i 36) states merely imasmiṃ yeva attabhāve dukkhavūpasamanam, the subsiding of dukkha in that same existence, which on the face of it does not seem all that radically opposed to the Buddhist position.

⁷¹³ Reading samappito with Be (Se samappīto) and D i 36 for text's Ce santappito.

⁷¹⁴ Skt nirvṛti; I hesitate to translate, since the term no doubt had its own special connotations for those professing these views. D reads nibbāna throughout.

⁷¹⁵ Yato; the reference to "Sn p 113" in PED sv should read "Sn p 115".

⁷¹⁶ Be reads sukhehi samappitassa tassa for text's Ce Se sukhedhitassa; cp EV i 199 on Thag 475.

⁷¹⁷ The others being striving after becoming and the Brahmācariya—cp D iii 216; Vibh 366 etc.

⁷¹⁸ Cp Ud-a 203.

⁷¹⁹ Reading pi with Ce Be Se for text's hi.

⁷²⁰ Kappuno; Be kappino.

⁷²¹ Reading bāle ca paṇḍite ca with Ce Be D i 54 for text's bāle ca paṇḍitā ca, Se bālā ca paṇḍitā ca.

⁷²² Cp DA 164 and Pv-a 254, both of which point out that the wise cannot accomplish this any sooner, nor do the foolish proceed beyond this.

723 Defined at Vibh 358.

724 Bhavati; or is, exists, etc.

725 Reading vuccati with Be for text's Ce Se pavuccati; cp the parallel passage below.

726 At this point Woodward inserts, without explanation, into the text [bhavo ti vutta]; Ce Be Se omit.

727 Defined at Vibh 358, 365.

728 Āvāsa; lit. residence, dwelling.

729 Reading Bako with Ce Be Se for text's Baka.

730 Idam avipariṇāmadhammaṃ; Woodward's note at this point is misleading, since both sources cited, in the PTS editions at least, read instead idam kevalam acavanadhammaṃ.

731 According to Be, "M i 401 (Be)".

732 Reading evam with Be for text's Ce Se eva; cp below.

733 Reading bhavasmā ti vadāmī ti with Ce Be Se for text's bhavasmā.

734 Seemingly an allusion to Vism 574: this self will become properly annihilated when it is annihilated in an excellent becoming in the sphere of sense-desires or in a certain becoming in the spheres of form and the formless sphere.

735 If this be the correct source, then the quotation (rather different in places to what we now have) must span § 10-16 of the PTS edition. Be gives the reference as "D i 31 (Be)".

736 Reading ca with Ce Be Se; text omits.

737 Reading bāle ca paṇḍite ca with Be and D i 55 for text's Ce Se bālā ca paṇḍitā ca.

738 Where such view is attributed to Ajita Kesakambalin; cp S iii 206f for similar.

739 Reading °gahīnaṃ with Ce Be Se for text's °gāhānaṃ.

740 Or "It exists; it does not exist" etc., depending upon the context.

741 Reading pavattihetūsu with Ce Be Se for text's pavattihetesu. By an "occurrence" is meant an occurrence of name-and-form, or the khandhas—cp note at Ud-a 285 below for details.

742 Reading sārameyyā with Ce Se for text's sārameyo, Be sā.

743 Viparītadassana; cp A iii 114.

744 Sakkāya.

⁷⁴⁵ Reading upadhim hi with Be and Ud for text's upadhī hi, Ce Se upadhi.

⁷⁴⁶ So Be for text's Ce Se upadhi.

⁷⁴⁷ Reading khandhādi-upadhim with Be Se (Ce khandhādi-upadhi) for text's bandhādi upadhi.

⁷⁴⁸ Cp Ud-a 208 above.

⁷⁴⁹ Reading tattha with Ce Be for text's tatth' assa, Se tassa.

⁷⁵⁰ Avicchedo; or non-severance.

⁷⁵¹ Reading sabbupādānakkhayā n' atthi dukkhassa sambhavo ti vuttam | Tattha sabbupādānakkhayā ti with Be Se (Ce sabbupādāna°) for text's sabbupādānakkhayā ti.

⁷⁵² Explained at Vism 569ff; cp also D iii 230; M i 66; Dhs 1213.

⁷⁵³ On what follows, cp Vism 569f and 684; also Asl 386.

⁷⁵⁴ Bahala; or perhaps gross or coarse.

⁷⁵⁵ Ce Be Se read rūparāgārūparāgappahānaṃ for text's rūparāgappahānaṃ, in both of which °ppahānaṃ is clearly out of place. I therefore read rūparāgārūparāgaṃ. If, however, °ppahānaṃ is retained, then we should have to read something like "there being abandonment of lust for becoming in (the sphere of) form and in the formless (sphere) via the fourth", though this would involve our having to overlook the verb khīyati (is destroyed). Woodward's punctuation is quite wrong here—I follow Be.

⁷⁵⁶ Reading kilesagaṇassa with Be for text's Ce Se kilesagahanassa.

⁷⁵⁷ Cp Ud-a 4 above.

⁷⁵⁸ Be adds pi here; text Ce Se omit.

⁷⁵⁹ Reading lokam imaṃ passā ti ādim āha | Tattha lokam imaṃ passā ti with Be Se for text's Ce lokam imaṃ passā ti.

⁷⁶⁰ Reading dassanakiriyāya with Ce Be Se for text's dassanakiriyam.

⁷⁶¹ Ce Be read bahū for text's Se bahu; I presume that puthu/ puthū and bahu/bahū are to be understood adverbially here, for otherwise Dhammapāla would have included this word also in his discussion below as to whether the subsequent terms are plural or singular.

⁷⁶² In which case, the verse would become "individually beset by ignorance".

⁷⁶³ Cp MA i 223, where such concealment forms one of four reasons for absence of knowledge concerning dukkha as the first of the four truths.

⁷⁶⁴ See Vibh 135 and Vibh-a 138ff, where this Suttanta method is contrasted with that of the Abhidhamma.

⁷⁶⁵ Cp Ud-a 176 above.

⁷⁶⁶ Reading *ratā* with Be; text Ce Se omit.

⁷⁶⁷ *Abhiratā*.

⁷⁶⁸ *Gāha*; lit. "grip".

⁷⁶⁹ Reading *attattaniyagāhavasena* with Be for text's *attaniyagahavasena*, Ce *°gāhavasena*, Se *°ggāhavasena*.

⁷⁷⁰ Reading *yathāvuttena* with Be Se for text's Ce *yathābhūtena*.

⁷⁷¹ Reading *°gāhena* with Ce Be (Se *°ggāhena*) for text's *°gahena*.

⁷⁷² Reading *upanento* with Be for text's Ce Se *upanetvā*.

⁷⁷³ Reading *svāyaṃ* with Be Se (Ce so *ayaṃ*) for text's *ayaṃ*.

⁷⁷⁴ Reading *°gatiṭṭhi*° with Be Se for text's Ce *°gati*°.

⁷⁷⁵ The seven stations of consciousness and the nine abodes of beings as mentioned at Ud-a 207 above.

⁷⁷⁶ Be *puthū*.

⁷⁷⁷ Text Ce add *ca* here; Be Se omit.

⁷⁷⁸ Reading *bhinnavākyattā* with Ce Be Se for text's *bhinnavākyatā*.

⁷⁷⁹ As does Nett 157 (Ee), which reading Woodward adopts (VofU 40) in his translation.

⁷⁸⁰ All terms being singular; the distinction is not apparent in translation.

⁷⁸¹ Reading *ekavākyatādhippāyena* with Be Se for text's *ekavākyatādhippayena*, Ce *ekavākyādhippāyena*.

⁷⁸² *Purāṇapāṭho*; or the reading of the Ancients.

⁷⁸³ Cp Vism 239 for similar with respect to mindfulness.

⁷⁸⁴ Given Dhammapāla's silence at this point, we should, ideally, here interpret in accordance with his explanation of the same phrase at Ud-a 211 above. However, the translation there offered, being somewhat strained so as to fit his comment, is almost impossible to sustain in this particular context.

⁷⁸⁵ See Vism 202; Vibh 137; in greater detail at Vism 571ff; Vibh-a183ff. The nine are becoming in the sphere of sense-

desires, the sphere of form and the formless sphere; percipient, non-percipient and neither-percipient-nor-non-percipient becoming; and one-, four- and five-constituent becoming characterised by those constituted by one, four or five khandhas—i.e. form alone, the four mental khandhas, and all five khandhas.

Cp also Ud-a 98, 174 above.

⁷⁸⁶ Reading *sātavanto vā asātavanto vā* with Be for text's Ce Se *sātavantassammatā sārabbhinnā sātarahitā*.

⁷⁸⁷ Reading *ittarakkhaṇā* with Be for text's Ce Se *itaralakkhaṇā*.

⁷⁸⁸ Cp Vism 308 for a definition of these terms in the context of the Brahmavihāras.

⁷⁸⁹ Presumably *sabbatthatā* here represents abstract of Skt *sarvatra*, in which case it ought not to be confused, as it seemingly is by PED sv, with *sabbattatā* (abstract of Skt *sarvātman*) which latter term occurs, in the context of the Brahmavihāras, at D ii 186; Vism 308, etc.

⁷⁹⁰ Be reads *saggāpāyamanussādivibhāgena*, by way of such classifications as heaven, the states of loss and mankind and so on, for text's Ce Se *saggāpāyamanussādisabbabhāvena*.

⁷⁹¹ Cp Ud-a 91, 166 above; also DA 121, Vism 632 etc. Woodward's punctuation is quite wrong here—I follow Be.

⁷⁹² Reading *dvidhā* with Ce Be Se for text's *dividhā*.

⁷⁹³ Cp It-a i 19, where the various meanings of *iti* are itemised, such reference having been overlooked by CPD.

⁷⁹⁴ Cp Ud-a 164 above.

⁷⁹⁵ Text Ce Se insert *kiṃ*; Be omits.

⁷⁹⁶ Reading *anattā ti vuttā* with Ce Be Se for text's *anattā ti*.

⁷⁹⁷ *Anuttalakkhaṇaṃ*; Be Se *anattalakkhaṇaṃ*, of the characteristic mark of *anattā* (not-self), which reading CPD sv *anutta* believes better. But the former reading seems equally acceptable, given that the context is one of elaborating upon the missing predicate represented by *iti* as "etc".

⁷⁹⁸ Cp Dh-p a iii 407f (quoted EV i 227 on Thag 713) which explains that they proceed uncontrolled since it is not possible to exercise control over them by wishing "May they not grow old, may they not die", which explains Dhammapāla's gloss above in terms of being liable to be changed by old age and by dying; also

AA iv 195.

⁷⁹⁹ Readings *sammā ñāyena* with *Be* for text's *Ce* *Sesammāñāṇena*, right knowledge; *ñāyena* seems here a gloss on *sammā*, just as it is on *dhammena* at *Ud-a* 55 above. Cp *AA* ii 380: *sammappaññāya passatī ti sammā hetunā kāraṇena saha vipassanāya maggapaññāya passati*; and *It-a* i 85: *sammappaññāya passatī ti sammā hetunā ñāyena vipassanāpaññāsahitāya maggapaññāya*. *Sammāñāṇa*, on the other hand, constitutes the ninth limb of the path when depicted as tenfold (*D* ii 217; *M* iii 76) and is defined either as reviewing that path (*MA* iv 134) or as knowledge of that path's fruition (*AA* ii 382).

⁸⁰⁰ Cp *Ud-a* 68 above; here all functions of full understanding, abandoning, realisation and cultivation are meant, as confirmed by *It-a* i 85 (*pariññāpahānasacchikiriyābhāvanābhisamayavasena passati*).

⁸⁰¹ Reading *ādinayappavattā bhavesu taṇhā* with *Ce Be Se* for text's *ādinayappavattabhavesu* || *Taṇhā*.

⁸⁰² Reading *vicchedaṃ* with *Be Se* for text's *Ce* *ucchedaṃ*, annihilation; this might equally be rendered "non-continuation"—cp *Ud-a* 213 above.

⁸⁰³ *Be* places *yā* after *tassa*, which is to be preferred.

⁸⁰⁴ Explained at *Vism* 567f; see also *Vibh* 396, 400.

⁸⁰⁵ *Ce Se* read *vā* for text's *Be* *ca*.

⁸⁰⁶ *Āvatthādivibhāgena*; cp *Vism* 161, 209.

⁸⁰⁷ Reading *virāgena* with *Ce Be Se* for text's *virāganirodho ti*.

⁸⁰⁸ Cp *Ud-a* 49 above; also *Vism* 507.

⁸⁰⁹ *Nissesaṃ*.

⁸¹⁰ Reading *ti* || *Evaṃ taṇhāya* with *Ce Be Se* for text's *ti taṇhāya*.

⁸¹¹ *Taṇhāya pahānamukhena*; or that has its source in the abandonment of craving.

⁸¹² *Gātham āha*; *Be* *ādim āha*.

⁸¹³ Reading *ādim āha* with *Be* for text's *Ce* *gātham āha*.

⁸¹⁴ Reading *anupādā* with *Be Se Ud* for text's *anuppādā*, *Ce* *anupādānā*.

⁸¹⁵ Cp *Vism* 571.

⁸¹⁶ Reading *āyatiṃ* with *Ce Be Se* for text's *āyati*.

⁸¹⁷ Text inserts *pi* here; *Ce Be Se* omit.

⁸¹⁸ Ariyamaggakkhaṇe; at Ud-a 211, it is said that the Brahmācariya consisting of the eightfold path (aṭṭhaṅgikamaggabrahmācariyaṃ) was attained *after* trampling upon the head of the three Māras (tiṇṇaṃ Mārānaṃ matthakaṃ madditvā adhigataṃ) and that it is this that is led, cultivated, for the sake of abandoning becoming in the sphere of sense-desires and so on. This suggests the ariyamagga here referred to is not the eightfold ariyamagga and also raises the question as to if, and when, the Buddha himself ever followed the latter. For there is, to my knowledge, no canonical account of the Buddha himself actually practising the path he rediscovered for others (S ii 106), just as S iii 66 and M iii 8 assert that the difference between the Tathāgata and his arahant-followers is that he gives rise to a path not given rise to hitherto, whilst they are merely followers of that path.

⁸¹⁹ Reading ca with Ce Be Se; text omits.

⁸²⁰ Text wrongly takes vijito saṅgāmo as the lemma; rather the subsequent vijitasāṅgāmo is the lemma, as confirmed by Be.

⁸²¹ The order in which the various lemmas appear here (which order normally follows that in which they appear in the verse or prose commented upon) suggests that the verse before Dhammapāla may have read *tādī sabbabhavāni upaccagā ti* rather than *upaccagā sabbabhavāni tādī ti*.

⁸²² Text adds pi here; Ce Be Se omit.

⁸²³ By which must be meant his khandha-parinibbāna—cp Ud-a 175 above.

⁸²⁴ Tatiya; Be Nanda.